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# 2000 General Conference

THE UNITED METHODIST CHURCH

## Daily Christian Advocate

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**DAILY CHRISTIAN ADVOCATE**  
of the year 2000 General Conference of the  
**UNITED METHODIST CHURCH**  
Advance Edition Volume I Section 1

TO: General Conference delegates and subscribers  
FROM: The Commission on General Conference

This *Advance Edition* of the *Daily Christian Advocate* contains reports from general agencies and study commissions along with legislative proposals from agencies, annual conferences, United Methodist groups, churches, and individuals. The material is organized by legislative committees.

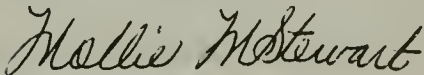
Also enclosed with this mailing is a handbook for delegates which later may be placed in the binder for the daily editions to be provided in Cleveland. The handbook contains valuable information about the agenda, registration, delegates, legislative committees, and "Plan of Organization and Rules of Order" proposed for adoption at the first plenary session.

A separate volume containing the quadrennial report of the General Council on Finance and Administration will be either mailed at a later date, or it will be placed on the desks of delegates on the opening day of General Conference. This volume also may be placed in the binder with the daily editions.

Delegates and first reserves will be issued free copies of the daily editions. If other reserve delegates are seated, they may use the material provided for the person they replace, or they may purchase copies at the DCA booth.

All issues of the DCA are issued by authority of the Commission on General Conference.

Grace and peace,

A handwritten signature in cursive script that reads "Mollie M. Stewart".

Mollie M. Stewart, chair  
Commission on General Conference



# Transformational Directions for the United Methodist Church for the Twenty-first Century

## Connectional Process Team Report

The 1996 General Conference of The United Methodist Church established the Connectional Process Team to manage, guide and promote a transformational direction for The United Methodist Church to continue the work begun by the Connectional Issues Study of the General Council on Ministries and the Global Nature of the Church Study of the Council of Bishops." (For additional information, see Appendix.)

The key phrase in this mandate is "transformational direction." What transforms radically, redeemingly, completely, fulfillingy? For the Christian community it is the love of God; God who creates, sustains, guides, redeems, and perfects. In each act of divine love, God transforms-from chaos to order, from darkness to light, from deprivation to fullness, from non-life to life, from sinner to saint, from mortality to immortality.

God loves the world, demonstrating that love throughout human history. There is no clearer sign of God's love for the world than the life, ministry, crucifixion, death, and resurrection of Jesus Christ. God pours out perfect love upon the world in the person of Christ, through him in the Holy Spirit redeeming the world and beginning the process of restoring, renewing, and perfecting it in the fullness of God's love.

The Church is the community of those who have responded to God's love, becoming a redeemed and redeeming fellowship in which the Word of God is preached and the sacraments administered. Through the working of the Holy Spirit the church reaches out to others. For United Methodists there is no religion but social religion, no holiness but social holiness. The church of Jesus Christ exists in and for the world, seeking its redemption. As United Methodists our connectional polity binds us together in faith and service in our global witness, enabling faith to become active in love and intensifying our desire for peace and justice in the world.

In the dawning of a new century with its many challenges, we believe that God is calling the entire United Methodist Church to institutional and personal transformation. Our transformation must con-

tinue as we invite all persons to become followers of Jesus Christ, be transformed by grace through faith, and go out into the world to manifest God's reign in their lives.

In the light of our study, conversations, and prayer, we have examined all of the activities, functions, and structures of the church today by asking one simple but central question:

**Will this help us invite, nurture, and empower disciples of Jesus Christ through local churches and faith communities throughout the world?**

The report we present with its recommended directions and changes has been guided by this question.

We believe that we have been led by the Holy Spirit to recommend to The United Methodist Church the following transformational directions:

1. Center on Christian Formation
2. Call Forth Covenant Leadership
3. Empower the Connection for Ministry
4. Strengthen Our Global Connection and Ecumenical Relationships
5. Encourage Doctrinal and Theological Discourse

### Transformational Directions

#### 1. Center on Christian Formation

As United Methodists, our understanding of Christian formation and faith development is grounded in God's grace. We are saved by God's grace and justified through the sacrifice of Jesus Christ on the Cross. Empowered by God's Grace, we participate in God's transforming acts and in the ongoing process of sanctification. The moment when we surrender our lives to Christ and are redeemed does not, however, complete our journey of faith or

God's gracious activity in our lives. God's grace continues to work in us to make us fit and able disciples of Jesus Christ.

It is the church's responsibility to assist disciples of Jesus Christ to grow in their Christian formation by helping them to discern the movement of God's Spirit in their lives and respond to God's sanctifying grace. Through Christian formation, persons develop and nurture the practices that shape them into the image of Christ. The church must help persons individually and in covenant relationships to practice the spiritual disciplines that have sustained Christians throughout the ages.

This ongoing process includes seeking personal and social holiness in our daily lives. The word "Methodist" was applied to our forebears because of the methodical practices that helped to shape their lives. John Wesley called his followers to regular disciplines. Some of these were personal and private: acts of devotion (prayer, Bible reading, inward examination) and acts of compassion (the simple things we do out of kindness to our neighbor). Some were public and social: acts of worship (the ministries of word and sacrament that we exercise together) and acts of justice (ministries that implement God's righteousness and denounce injustice).

A transformed church must help persons individually and in covenant relationships to develop and nurture the practices that help to form them in the image of Christ. Placing Christian formation at the center of our life will help us become a people who love and serve God and neighbor and who, through our witness, bring others to Christian faith. All of the other transformational directions and all of our recommendations flow from this transcendent direction.

*In order to place Christian formation at the center of our life, we recommend the following:*

- **Emphasize Christian formation in local churches**

A changed heart that comes from accepting Christ as Savior marks Christian identity. Having proclaimed the saving love of Christ, the local church must then prepare disciples of Jesus Christ by providing a nurturing, supportive environment for Christian formation or faith development. Christian formation is not only for the sake of the individual nor only for the sake of the local church, but also for the sake of the

world. The witness and service that flow from Christian formation are a visible sign of God's reign in the world.

United Methodist local churches provide opportunities for persons to participate in private and public worship, prayer groups, and Bible study groups. We affirm these fundamental aspects of our ministry, but call upon every local church to an even deeper commitment to the task of directing the spiritual pilgrimage of every member and constituent. Continuous growth in Christian formation enables Christian discipleship. We call upon all local churches to organize cluster groups, and classes that provide mutual support and accountability in ministry. Like the members of John Wesley's class meetings, participants must diligently inquire about the well being of each other's souls and bodies, asking and responding to such questions as "Is it well with your soul?" "Are you engaged in fasting and prayer?" "What are you doing to reach out to others?" "How are you witnessing in your home and workplace?" "Are you well economically?" "Are you without work?" "Are you hungry?" "Are you facing a crisis?" Our response and concern for each other in our needs will also strengthen us for ministry.

- **Form Covenant Communities of churches and covenant groups of laity and clergy within districts**

Strong relationships between and among United Methodist churches can be an important arena for Christian formation. We encourage the formation of Covenant Communities, a loose affiliation of churches that fall within geographic boundaries and have other common concerns as they carry out the core task of making disciples for the sake of the world. This may also include churches from other denominations. Within these Covenant Communities, we encourage covenant groups of laity and clergy. Some groups might consist of both laity and clergy and form around common interests. Others might be covenant groups of pastors or laity for mutual care and support. If a congregation should not have an ordained pastor, these covenant groups may help to prepare the lay leadership of local churches to provide vital spiritual leadership.

All of these groups will provide opportunities for Christian formation, spiritual



growth, and mutual support. They are the points at which local churches and clergy will join together to explore common concerns, needs, program initiatives, and other possibilities. The sharing of programmatic endeavors, leadership, and financial responsibility can derive from those shared experiences.

- **Develop a network of covenant leaders**

In order to coordinate the activities between the churches in the Covenant Communities, a person drawn from one of the participating churches will provide leadership. We recommend including both clergy and laity in this network of covenant leaders. The covenant leader will be designated by the district superintendent and will work with him/her in developing a climate within the Covenant Communities that encourages the growth of the participants. Leadership will normally rotate on a periodic basis.

- **Support and enrich Elders, Deacons, and others in pastoral leadership**

The *Book of Discipline* indicates that there shall be an Order of Deacons and an Order of Elders in each annual conference. All clergy who are full members of the annual conference are members of and participate in an order. These orders "seek to respond to the spiritual hunger among clergy for a fulfilling sense of vocation, for support among peers during this stressful time of change in the Church, and for a deepening relationship with God" (1996 *Book of Discipline*). In a United Methodist Church being transformed these gatherings can play a vital role in ongoing clergy formation, especially as clergy seek to understand and live out their role as spiritual servant leaders. Participating in common Bible study and prayer, sharing both good and difficult experiences, responding to current challenges, and exercising mutual accountability may be useful tools for the life of persons in these orders. We encourage similar fellowships among local pastors and others in ministry for the church.

## 2. Call Forth Covenant Leadership

Making disciples requires lay and clergy servant leaders who come together with one another and God in covenant to use their gifts as they prepare local churches and the whole church for God's mission in

the world. Developing a servant leadership will require that The United Methodist Church move away from being a clergy-dependent church to one where ministry is shared among clergy and laity. Some United Methodist churches today are too dependent on the leadership of appointed clergy and staff. In the Wesleyan spiritual formation model, laity and clergy alike are ministers and share in the calling to make disciples of Christ. A transforming church will enable us to truly live out our belief in the ministry of all Christians. An emphasis on building spiritual leadership will engage the talents and energies of leaders throughout the church. It will energize and nurture local congregations and faith communities and build a sense of shared spiritual accountability.

Some men and women among us have special gifts as spiritual leaders, including the capacity to hold before the community of faith God's vision for the church. Spiritual leaders are disciples among us who practice the disciplines, point to God's saving grace, gather persons for the study of scripture, teach and model the teachings of Jesus Christ, help persons discover their potential to serve in the name of Jesus Christ, and walk with others on their journeys.

A transforming United Methodist Church needs spiritual leaders who will come together in covenant with God and with one another to hear the call of Christ, discern the will of God for our ministry in the world, nourish each other spiritually, and support each other in carrying Christ's message into the world. This spirituality is not just an inward spirituality that provides answers to personal problems but it is an outward spirituality that is expressed in work with the poor, the refugees, the prisoners, the dispossessed, and the broken-hearted. It is a spirituality for the healing of all people and of our nations.

Whether these leaders are leaders in local churches, annual conferences, central conferences, or the general church, they will be accountable to one another in covenant relationships, seeking God's direction and purpose rather than their own. Covenant undergirds how they organize, meet, conference, connect, and minister to the needs of the world as followers of Jesus Christ.

*In order to call forth spiritual leaders who are grounded in covenant relationships, we recommend the following:*

- **Develop lay servant leaders in local churches**

A spiritual servant leader, through God's love, brings the hope of transformation to

people's lives and then walks with them on their journey. Spiritual leaders reach out to persons in the servant spirit of Jesus whose love knows no barrier of race, culture, gender, class, or other human circumstance. These covenant leaders are open and listening to God and to all with whom they connect, calling upon us to see God's direction and purpose rather than our own.

The local church is the beginning point for covenant leaders. Every local church has members with the capacity for covenant leadership who must be identified and invited to share fully in the ministry of the church. They must also be empowered to discern new missions and ministries and be supported as these new visions are carried out. Some will teach; some will visit the sick; some will preach; some will do works of compassion and justice; some will prophesy the vision of God's reign; all will be sharing in ministry.

- **Appoint clergy as servant leaders to various ministries**

Visionary pastoral leadership is essential to the transformation of The United Methodist Church. The covenant relationship between clergy and the annual conference is the foundation for that kind of leadership. The appointment of clergy to local churches and mission outposts should always be done for the purpose of carrying out the vision, mission, and ministry of God. Effective appointment-making is one of the most important responsibilities of the resident bishop and the process shall include prayerful consultation with both the clergy person and the local church through its staff-parish relations committee. District superintendents have a special role in ensuring that this collaboration occurs and that all parties are meaningfully involved.

The ongoing effectiveness of clergy requires a commitment to lifelong learning and continual transformation on the part of the clergy, and it requires support and nurture from the local church as part of the covenant relationship. This includes adequate compensation and housing, opportunities for rest and renewal, and resources and time for ongoing education and retooling.

Occasionally circumstances require that a clergy person be relieved of responsibilities for a period of time. In such cases, the bishop

must have both flexibility and alternative choices in making appointments. The pastoral role of the bishop and district superintendent is an important part of their spiritual leadership in such situations. Opportunities for counseling and personal leave give the bishop and the clergy person important options in difficult circumstances.

In order to deal effectively and compassionately with clergy who need to move on to other vocational calls, careful attention must be given to the procedures, conditions, and requirements established to accomplish this. The covenant related to annual appointments must be lived out in ways that support the appointment of effective spiritual leaders.

- **Enable the district superintendent to be a spiritual servant leader**

The district will be a key place for connecting clergy and lay leaders in communities of covenant relationships, in relatively small geographical areas within districts (see *Covenant Communities*, p.4). These communities will be concerned primarily with Christian formation and mutual accountability and will connect people from several United Methodist churches. The district superintendent will bear the central responsibility for the development of these Covenant Communities.

This transformed role of the district superintendent will require relief from a substantial portion of the administrative and programmatic responsibilities that the superintendent carries today. If the principle duty is to be an active spiritual leader with local churches and Covenant Communities, the superintendent will need to reprioritize time, energy, and resources. Programmatic efforts and other missional tasks should be generated or continued by local churches around areas of mutual interest. The district will not normally be the source of programming, except to the extent that it nourishes Covenant Communities, facilitates local programming, and serves as a channel for bringing the resources of the general church to support local initiatives.

The district superintendent will encourage conversations among local churches as they are linked in a rich variety of groups that sustain and nurture the growth and discipleship of all. He/she will have a pivotal



role in working with pastors and laity in discerning and training new leadership.

- Elect spiritual servant leaders as bishops for the church

Since the institutionalization of the office of bishop in American Methodism, bishops have carried responsibility for guarding the faith, order, liturgy, doctrine, and discipline of the church. They have provided prophetic spiritual leadership, gathered the community of faith for worship and the sacraments, and led the church to seek Christian unity and justice for all people. They bear special responsibility for preparing leaders for the church, particularly ordained clergy.

Episcopal leaders for the church, whose vision and discipleship equips them to serve, will be elected by central and jurisdictional conferences. In a transformed church, this election process should foster open, thoughtful deliberation, a broad sense of participation, and the creation of a shared vision. Each annual conference will be encouraged to nominate candidates who may become important spiritual leaders in the church. Persons elected to the episcopacy are elected to serve as bishops of the whole church. As a visible sign of this affirmation we recommend that bishops be consecrated at the Global Conference.

Bishops will model shared servant ministry by focusing their time and energy on spiritual and prophetic leadership within their annual conferences and in the world. Spiritual leadership is supported by the disciplines of prayer, scripture study, private and public worship, fasting, and Christian conferencing. Prophetic leadership includes listening to the world, to human suffering and sin, and raising the voice of justice and hope.

Bishops strive to provide this kind of visionary leadership, but we are concerned that this is made more difficult by increased administrative workloads, lack of support for the individual offices and for the Colleges and Council of Bishops, and the time and energy needed to deal with legal issues. We recommend that bishops reduce the responsibilities they have assumed in general agencies and other connectional bodies and that the annual conferences and the general church provide more support for the work of the bishops.

- Educate servant leaders

United Methodist educational institutions will play a special role in the development of spiritual servant leaders. These institutions are important repositories of our doctrinal, theological, and Wesleyan roots, and they help people expand their knowledge of Christian faith. We affirm the ministry of many institutions of higher learning that have maintained a close and complementary relationship with The United Methodist Church. They stress piety and learning in their mission/vision statements and in their curricula. This has been their distinctive feature in the communities where they serve.

We call upon the seminaries to emphasize Christ-centered preaching and dynamic worship and upon the institutions of higher education to emphasize a broad educational foundation with a high level of moral and ethical values. Seminaries could be particularly helpful in assisting the church in the development of theological thought and language effective for the mission of the church in the twenty-first century.

Pastors trained through the Course of Study are very valuable to The United Methodist Church. This program is a vital source of educational opportunity for aspiring leaders, especially for those whose life circumstances or country of origin does not permit a seminary education. Seminaries and the church must work closely together to assure that the Course of Study includes the vital educational opportunities and challenges that will prepare effective spiritual leaders.

- Create Covenant Councils

Covenant is a biblical word describing the relationship initiated by God's love for creation and all persons. Undeservedly, all persons are called by God into a community of transformation where persons are continually challenged to respond and grow into and serve the coming fullness of God's love being manifest in the world.

This covenant is made firm through baptism in Christ. The Holy Spirit leads and reforms the life of this covenanted people. Their grateful response to God's unmerited love and mighty acts in history is one of praise and thanksgiving to God and the full dedication of one's life in service to God's

ongoing transformation of persons and the world.

A Covenant Council is a table of spiritual and prophetic lay and clergy leaders who will gather for discernment, discussion, decision-making, and disciple-making. Together these leaders will seek to know God's vision for the church, set priorities for the ministry that support the vision, and allocate resources. The Covenant Council will consider all of ministry through a holistic interactive process where everyone's participation is encouraged and valued. As visionaries for the church, stewards of its resources, and transformational leaders, Covenant Council members will work in mutual trust and respect, the style of which will be collegial, Spirit-driven, and responsive to the common purpose of making disciples and serving God's world.

Covenant Councils will model relational community, and practice the spiritual disciplines and Christian conferencing. Members of Covenant Councils will seek to grow in Christian faith and discipleship and enable and support the Christian formation and discipleship of others.

We recommend that a Covenant Council be established in each local church, annual conference, central conference, and the United Methodist Global Conference. These councils will be the main forums of Christian conferencing in each part of the church. They will provide a networked order for our relationship and life together as a "connectional" people.

Each Covenant Council will be made up of clergy and laity. It is recommended that the membership of the Annual Conference Covenant Council include 1/3 clergy, 1/3 lay men, and 1/3 lay women. In a local church, a lay person elected by the body will chair the council. In other parts of the church, the council will elect the chair from its membership. The chair may be lay or clergy. The membership of all Covenant Councils will be inclusive of all persons, without regard to race, color, national origin, status, economic condition, age, gender, or disability and yet not so large as to make Christian conferencing and covenant relationships difficult. (It will be inclusive in the spirit of ¶117 of *The Book of Discipline*.) The Covenant Council will be responsible for assuring that the church's ministries of nurture, outreach, witness, administration, finance, leadership,

and the elimination of racism and sexism are adequately cared for.

**Local Church Covenant Council:** The Covenant Council may replace all of the committees and other entities that are currently responsible for the life of the local church. All members of the council will share in discerning God's will and will be accountable to one another. Our current model of specialized committees with discrete responsibilities may be efficient, but it is not an effective arena for listening for the call of Christ, discerning the will of God, and nourishing each other spiritually. The council may delegate work to smaller groups whenever appropriate without losing sight of the overall mission and ministry of the church.

**Annual Conference Covenant Council:** The primary function of the Annual Conference Covenant Council will be to facilitate and coordinate the mission and ministry of the annual conference. It will lead the conference in its ministries of nurture, outreach, witness, leadership development, fiscal management, the elimination of racism and sexism, and the administration of its organizational and temporal life; this may replace the various boards, councils, and committees that currently oversee the work of the annual conference. The Covenant Council will be composed of spiritual and prophetic leaders drawn from the local churches and faith communities of the annual conference. The resident bishop will be a member. The actual number of members is to be determined by the ministry and mission needs of the conference. The Covenant Council will be collegial and will work at building consensus. The duties of discerning, prioritizing, articulating, providing resources, and implementing the full array of conference responsibilities will be entrusted to the council. It will have decision-making authority, determine staffing needs, and oversee the unified annual conference budget. It will be accountable to the annual conference.

**Central Conference Covenant Councils:** Central conferences, with the exception of the U.S. Central Conference, will be encouraged, but not required, to establish Covenant Councils to oversee their ministry and mission. The U.S. Central Conference will organize a Covenant Council. Like other Covenant Councils, it will guide the U.S. Central Conference in discerning God's vision for its



ministry and mission. It will help the U.S. Central Conference focus on five functional areas: nurture, outreach, and witness ministries; leadership development; congregational development; administration and finances; and communication and interpretation. This will enable the annual conferences to work together in fulfilling their mission. The energy of the Covenant Council will call us to work together in the new way to make disciples of Jesus Christ. It will help us see the church as a whole, call us to respond to God's Spirit in shaping the ministries of the church, and lead us into deeper relationships as a Christ-centered community. The Central Conference Covenant Councils would be implemented in 2004.

**Covenant Council for Global Ministry and Mission:** In a transformed church, Covenant Councils at the local church, the annual conference, the central conference, and the Global Conference will guide the denomination in discerning God's will for mission and ministry. The Global Conference no less than the local church must model a new way of being the church. A Covenant Council for Global Ministry and Mission will guide the church in its global work of nurture, outreach, witness, and leadership development. It will also be responsible for administrative and fiscal matters that undergird the church's global work and for continued work on the elimination of racism and sexism. The Covenant Council for Global Ministry and Mission will serve as a forum for theological discourse that promotes the ongoing spiritual formation and discipleship of all members of the church. The Covenant Council for Global Ministry and Mission would be implemented in 2004.

### 3. Empower the Connection for Ministry

Ministry is the vital work of Christians. Ministries of the church are the things we do individually and together that bring into reality the mission of the church. This work is the fruit of the Holy Spirit and is the inevitable response to Christian experience. Ministries include proclaiming the gospel, worshiping, teaching, studying, and nurturing. Disciples are sent to share the Good News, to be present with the poor and marginalized, to care for the creation, and to work for peace and justice.

Local churches and faith communities are the most significant places for proclaiming the gospel

and carrying out the mission of the church. In a transforming United Methodist Church, the local church must play a central role in determining the church's ministry and mission and in assessing and deploying resources, both material and human.

The annual conference continues to be the basic body of the church. It connects local churches with one another and with the global church. Its purpose is to facilitate making disciples of Jesus Christ. Its primary task is to discover, recruit, train, certify, appoint, supervise, sustain, and support accountable spiritual leaders for local churches and unique settings of ministry and to offer resources for the mission of local churches.

In the early Methodist movement, the annual conference session was the place where members of the Wesleyan movement gathered for accountable discipleship, fellowship, and exhortation. Wesley's memorable dictum, "I look upon the world as my parish," served as a reminder that one's discipleship is ultimately lived out in the context of global community.

Local churches and faith communities, expressions of the body of Christ in particular places, are not isolated entities. They undertake connectional and global activities that are consistent with their particular calling to mission and ministry. Together they will identify the larger concerns that require resources and coordination beyond the local church and even worldwide.

The interactive process affirmed by the 1996 General Conference as a new style of work for the church, calls all persons to come together to listen, to discern, and to respond, enabling them to move toward a common decision. When individuals led by the Holy Spirit are working together in this way, they create a community. Such a community lives by the participation of all,

- learns and grows through diversity,
- asks for mutual understanding,
- builds ever-increasing energy and joy through interdependence, and
- serves as the body of Christ in the world.

Organizationally this new style of work brings all church leaders to the decision-making table known as the Covenant Council. God's vision as discerned by those leaders informs and guides the ministry and the mission of the church and the use of all its resources. How the church's ministry and mission goals are implemented is determined by the

church's leaders participating together in the Covenant Council.

*In order to empower the connection for ministry, we recommend the following:*

- **Communicate the good news and build new faith communities**

In a transforming United Methodist Church, local churches will focus on spreading the good news of the gospel message to the people and places around them. The information pathways of cyberspace and the freeways and airways of modern society are analogous to the dusty roads of Galilee where the first disciples carried the gospel to all who would hear it and gather in Christ's name. In our day, local churches are the catalysts for making new disciples and spawning new faith communities. They are to be communities that actively and intentionally invite others. We must replace the image of the local church as a self-contained group of members identified with a physical place with the vision of dynamic twenty-first-century disciples proclaiming good news to all persons and inviting others to follow Jesus.

The annual conference bears responsibility for identifying and providing resources for places that need new congregations and faith communities. It needs to motivate and collaborate with local churches that want to start new communities of faith and then encourage and support the development of spiritual leaders who can give guidance to these new ministries. Leadership may take different forms in developing congregations than it does in well-established ones, and flexibility should be used to accommodate those differences.

- **Affirm central conferences**

We affirm the need to retain central conferences to bring together United Methodists in geographic areas for the support of mission and ministry. We further affirm the central conference structure as one that is relevant for the entire United Methodist Church and not just for those annual conferences located outside of the United States. Therefore we recommend that The United Methodist Church in the U.S. be structured as a central conference. In doing so, the church in the United States would be reaffirming that it is not the main channel of God's revelation and mercy to those called United Methodist nor is it self-sufficient. It is only one member of the family equally in need of God's grace and direction and of the witness, the prayers, the exhortations, and the nurture and care of our sisters and brothers from other places in the world.

firming that it is not the main channel of God's revelation and mercy to those called United Methodist nor is it self-sufficient. It is only one member of the family equally in need of God's grace and direction and of the witness, the prayers, the exhortations, and the nurture and care of our sisters and brothers from other places in the world.

- **Retain current jurisdictional conferences in the U.S. Central Conference**

The U.S. Central Conference will initially retain the current jurisdictional conferences (North Central, Northeastern, South Central, Southeastern, and Western) for the election and assignment of bishops and any related work it so determines. Where necessary for its effective witness in its own geographic area, a jurisdictional conference may engage in promoting evangelistic, educational, missionary, and benevolent interests of the church and providing for other interests and institutions within its boundaries.

- **Redesign and align the work of general agencies**

Local churches, districts, and annual conferences work toward witness and service locally and regionally, but we also need a structure that can respond on behalf of the entire church. The general agencies of the church have enabled us to do that. Individually and collectively they have rendered a great service to the church and the world.

As we enter the twenty-first century there is need to examine how the services of the general agencies may be more effectively provided. They were formed at a time when the flow of communication and division of work were understood in an entirely different way. We are now experiencing an explosion of information and technology. Leaders in conferences and churches expect easy and direct access to information, resources, and services. United Methodists do not experience others ministering on their behalf in the same way as they once did; they want to be personally involved in their communities and beyond. Communities are rapidly becoming more globally connected. People increasingly view themselves as global citizens with responsibilities as well as opportunities for discipleship beyond their local communities. Increasingly the ability of our general agencies



cies to provide access to essential information and to network and connect people across local churches and conferences in partnership for ministries and mission will be a measure of their effectiveness.

There are areas of work that extend beyond annual conferences that are essential for our mission to be fulfilled. These areas, because of our structure, have been divided and responsibility for portions of the work resides in various agencies with little connection. It is time to bring focus to these areas and develop means through which the agencies can coalesce and integrate their work through collaboration at the Covenant Council. This process is intended to identify, focus, and align all resources related to these areas: 1. Nurture, Outreach, and Witness Ministries; 2. Leadership Development; 3. Congregational Development; 4. Administration and Finances; 5. Communication and Interpretation. Presently these are located in the several general agencies. The agencies will need to come together cooperatively to serve, empower, and facilitate the ministries of annual conferences, districts, and local churches.

The intention of naming these areas is not to create super agencies or to try to fit present agencies into these categories, but rather to outline the areas in which collaboration and merging of work is necessary. To fulfill the vision this process will require collaboration to identify, focus, and align all resources related to the five areas of ministry located in the several agencies, so that they come together cooperatively to serve, empower, and facilitate ministries of annual conferences, districts, and local congregations and lead the church in what we must do together. As this collaborative work proceeds, an organizational structure for the agencies will emerge based on the work needing to be done in the future rather than past methods of organizing.

### 1. Nurture, Outreach, and Witness Ministries

**Nurture Ministries:** These ministries focus on the formation and nurture of all who seek to know God. The biblical foundations of the Christian faith, our Wesleyan/Evangelical heritage, and acts of piety and devotion are central to this area. The nurturing ministries of the church shall give

attention to the educational, worship, and stewardship components of ministry.

**Outreach Ministries in and to the World:** Through combined resources and leadership beyond annual conferences, United Methodists respond to crises, relieve suffering, educate children and adults, provide health services, challenge oppressive systems, and respond in other ways beyond what we can do in our local areas. These efforts powerfully express our connection. Acts of mercy and compassion and social holiness are central to this area and include local and larger community ministries of compassion and advocacy, church and societal issues, global ministries concerns, health and welfare ministries, Christian unity and interreligious concerns, religion and race, and status and role of women.

**Witness Ministries:** Fully living out our discipleship by embracing the stewardship of all of life, proclaiming the good news of Christ to the world, and providing hospitality to all persons is central to this area. It includes evangelistic outreach to persons, membership care, spiritual formation, communications, lay speaking ministries, and witnessing through the sharing of personal and congregational stories of Christian experience, faith, and service.

**2. Leadership Development:** Spiritual leaders are essential to fulfill the mission to make disciples of Jesus Christ. The general agencies connect with clergy, district superintendents, bishops, students and staff of seminaries and universities, lay pastors, lay professionals, lay leaders, lay speakers, conference staffs, leaders of UMW and UMM, youth and young adult leaders. Our connectional system will ensure that our church has spiritual leaders in every place to hold the vision and guide the mission.

**3. Congregational Development:** Growing opportunities and contexts for making new disciples of Jesus Christ present a window of great opportunity for God's people called United Methodist. New communities of diverse persons, cultures, and language groups offer hospitality through intentional processes for new church development. This would embrace comprehensive supportive resources of demographics, planting processes, new creative models, working principles for birthing

and leading new congregations, and development of abundant fiscal resources.

**4. Administration and Finances:** We must explore various ways to combine resources and make decisions together about financial and administrative issues. Systems that insure efficiency and wise use of resources need to be developed and taught across the church. We must energetically seek resources from a variety of places to empower our common ministries and mission.

**5. Communication and Interpretation:** We recommend that we make efforts to remove the barriers that prevent information from easy access and flow throughout the church. We must recognize and seize new opportunities for networking across geographic boundaries, develop interactive electronic learning systems for different ages and languages, and develop a common data-gathering center for the church. We must find ways to tell the story of our Wesleyan heritage and its shaping power as we share the good news. Local churches and annual conferences need ways to learn from one another and the general agencies need to hear the concerns and hopes of the church and make known opportunities for mission and ministry.

#### **4. Strengthen Our Global Connection and Ecumenical Relationships**

The global nature of The United Methodist Church is seen most clearly in the location of its members. The United Methodist family represents the great human diversity of God's creation—it is multiracial and multicultural, and its members live and serve throughout the world. We believe that all persons are made in God's image and that God's salvation has come equally for all. Such a belief gives rise to the vision of a church that reflects the diversity of the communities where it serves, includes a leadership that is representative of that diversity, and calls upon society to be inclusive of all persons.

We affirm local flexibility in organization and increased independence for United Methodists to structure themselves for effective ministry within their own context. The structure of the church should affirm our doctrinal and theological roots and provide a network of covenant and relational opportunities for us.

As we work to strengthen the global connections among United Methodists, we also affirm the work of the World Methodist Council and give thanks for the important ways they link The United Methodist Church with other Methodist bodies around the globe. We welcome their leadership as we join in conversation and in relationships with the greater Methodist family without whom our efforts to be faithful in the world would be incomplete.

In the same spirit, the historic tradition of our church has consistently affirmed and we are called to strengthen our commitment to the unity of the church of Jesus Christ at the local, national, continental, and world levels. Christians also share with persons of other living faiths concerns that are basic to human life and dignity and knowing the Creator. With Jews, Hindus, Buddhists, Muslims, and others who seek to live in peace with the Creator and all of creation, we must address issues related to social justice, the human condition, the environment, and other social concerns.

*In order to strengthen our global connection and ecumenical relationships, we recommend the following:*

- **Reconstitute the General Conference as the United Methodist Global Conference**

We seek new ways to be The United Methodist Church in the world—a church where the connection is expressed globally through interdependent relationships. This transformation requires a shift from a model in which the United States' perspective dominates a highly structured organization to one where the global perspective supports a rich variety of United Methodist ministries and missions around the world. We strive to give new meaning to Wesley's historic global vision of relationships that connect local churches and people in a forum for Christian conferencing centered on essential matters of faith and practice that bind us as United Methodists.

In constituting the United Methodist Global Conference we recommend:

1. that the Global Conference be made up of 500 delegates and meet quadrennially. Because annual conferences are the fundamental link in the connection, we recommend that each annual and provisional conference be allowed to send two delegates (one clergy and one lay). The remainder of the 500 delegates will be apportioned to the regional conferences.



tioned to the annual conferences on the basis of membership.

2. that the United States Central Conference meet immediately following the Global Conference at the same site. The membership of the U.S. Central Conference shall be no more than 1000 delegates.

3. that the initial session of the Global Conference be held in 2008 and last for six days and the initial session of the U.S. Central Conference for six days. The length of the succeeding sessions will be determined by each conference.

4. that the U.S. jurisdictional conferences and all central conferences except the U.S. be held prior to the Global Conference and that all newly elected bishops be consecrated at the Global Conference.

5. that the current legislative functions of the General Conference be assigned to the Global Conference and the central conferences. Although not an exhaustive list, the following legislative functions have implications both globally and regionally. In consultation with all general agencies, the Covenant Council will review and make recommendations to the 2004 General Conference as to the division of responsibilities regarding which legislative functions would be global and which legislative functions would be the responsibility of the respective central conferences.

Constitution

Doctrinal Standards and Our Theological Task

Mission statements and global missional initiatives

Global social principles

General ministry of all Christians

Clergy orders

Episcopacy

Global financial matters

Global administrative order

Global judicial order

Formal ecumenical and interreligious relationships

Definition or requirements for church membership

Central conferences will have authority to establish the sections of *The Book of Discipline* on legislative matters except those specifically delegated to the Global Conference.

6. that the majority of plenary time at the Global Conference be devoted to the celebration of mission and ministry, global discipline-making concerns, Christian formation,

theological and doctrinal conversation, and the consecration of newly elected bishops. The Global Conference should facilitate Christian conferencing, providing an opportunity for dialogue, discussion, and debate about the doctrinal and theological ties that bind us together without becoming overloaded with legislative agenda.

7. that continental meetings for consultative purposes be held during the meeting of the Global Conference. Each continent where The United Methodist Church is constituted would hold such a meeting (North America, Europe, Africa, and Asia).

We urge The United Methodist Church to continue working toward the vision of an inclusive church that denies every semblance of discrimination (see ¶117 of *The Book of Discipline*). The rise of hate crimes and genocide in the world makes the call for a clear witness to the goodness of the diversity of God's people even more urgent. In the spirit of this commitment we would recommend that annual conferences intentionally work toward the election of inclusive delegations to the conferences of the church.

- Determine funding sources

We recommend that the 2000 General Conference request GCFA to arrange funding for the 2008 Global Conference and U.S. Central Conference and also recommend funding patterns that would enable the implementation of this report.

- Strengthen bishops as spiritual leaders

The bishops are elected and consecrated as spiritual leaders of the church. As the Council of Bishops, they are to articulate the vision for and mission of the church and function as leaders to provide oversight to the church. They serve as the connecting links between their annual conferences in giving witness to God's transforming power in the world, and they help to connect local churches globally.

- Strengthen global connections among educational institutions

In a transforming church, the church and church-related educational institutions will continue to serve as partners in the preparation and ongoing development of church

leaders. We recommend that United Methodist seminaries and other educational institutions around the world engage in intentional efforts to share faculty, students, library resources, and campus facilities with each other, with other Methodist institutions, and where possible and helpful with the institutions of other denominations. We also recommend that The United Methodist Church encourage the development of global cross-cultural experiences, support the development of extension courses for wide global availability using the new technology, and facilitate other global learning opportunities.

- Explore relationships with autonomous and affiliated churches

Autonomous and affiliated churches are churches that had their beginnings in the work of what is now The United Methodist Church. Their relationship to The United Methodist Church is different from that of the Central Conferences. We seek more faithful relationships with these churches and wish to expand mutual dialogue about the future.

The same understanding must be exercised in determining our future relationships with Affiliated United, Covenanting, and Concordat Churches through the central conferences.

- Strengthen ecumenical relationships

Scripture clearly states that Christians are to strive for unity as members of the one body of Christ. The divisions in that body are a sign of the reconciliation still needed. As United Methodists we affirm our commitment to healing the body of Christ. We encourage every local church to reach out to congregations and faith communities of other denominations for joint fellowship, witness, and service.

The Global Conference has the unique responsibility of leading all United Methodists at every place in the church (local, regional, national, and global) to practice our ecumenical commitment.

- Explore interreligious dialogue

We recommend that the Global Conference create a forum for ongoing conversa-

tion with other living faiths of the world. The purpose of interreligious dialogue with Jews, Hindus, Buddhists, Muslims, and others will be to strengthen our mutual understanding that we might live in peace with each other and together discern the mystery of God.

## 5. Encourage Doctrinal and Theological Discourse

United Methodists around the world are connected by a rich array of doctrinal and theological understandings. Listening to views that differ from our own is possible when we are in covenantal relationships that are intellectually honest where we strive together to seek common ground. The practice of Christian conferencing includes connecting and renewing, discerning and deciding. Annual conference sessions, as well as other places, can provide opportunities for the discourse, debate, and consideration of these doctrinal and theological ties that bind us.

The United Methodist concern for the education of all persons is faithfully manifested through the academic institutions that have been established for different purposes and constituencies. Seminaries in particular provide vital training and support for theological and doctrinal training and discussion that furthers our understanding of our faith. They prepare leaders who articulate our faith, who are able to invite and engage others in conversations of faith that enable and enrich Christian discipleship. The ability to do these tasks effectively requires that seminaries, as well as other institutions of learning, be in relationship and conversation with the whole church-true partners in a Wesleyan mission to the world.

*In order to encourage doctrinal and theological discourse, we recommend the following:*

- Engage local churches and faith communities

Local churches and faith communities are the primary places where most United Methodists have the opportunity to engage in biblical and theological discourse. Throughout our journey toward Christian perfection there is a vital need to learn about United Methodist theological foundations, to use faith language in discussions, and to develop biblical and theological foundations for personal and social ethics. These learning opportunities may include:



- Christian educational opportunities for all ages;
- partnerships with seminaries and institutions of higher education which offer on-campus and community-based classes and seminars;
- ecumenical dialogue groups; and
- Covenant study groups combining biblical and theological discourse with spiritual and moral accountability.

- **Refocus the annual charge conference**

The visioning and planning for mission and ministry for which the charge conference of a local church is responsible would be infused with doctrinal and theological conversation. Such conversation would strive to know God's call for the life and work of the congregation in its community and in the world. The charge conference would continue to have responsibility for examining and recommending candidates for the ordained ministry and lay speakers, approving the compensation for its pastor and others appointed by the bishop, and other matters pertaining to property and finances. It would, however, be refocused to give greater attention to doctrinal and theological conversation in the spirit of Christian conferencing.

- **Refocus the annual conference session**

The annual conference session will be a place where its members can engage in honest and faithful reflection on doctrinal and theological issues. The session should be designed collaboratively by the Annual Conference Covenant Council and the resident bishop and should provide opportunities for Christian formation, theological reflection, celebration of local mission and ministry, and the ordination, consecration, and commissioning of leaders. Legislative matters should be limited in amount and confined to a well-defined period during the annual conference. Christian conferencing should flourish at the annual conference session.

- **Practice Christian conferencing at the Global Conference**

Christian conferencing will be a vital component of the new Global Conference where United Methodists from around the world consider and celebrate our common doctrine and our mission and ministry. This gathering will be a place that fosters visioning, deliberating, celebrating, and lifting up the prophetic voice of the church.

In our tradition, the practice of Christian conferencing is an important part of the way disciples are formed in the image of Christ. It includes connecting, renewing, discerning, and deciding. It is an integral component of a transformed church.

- **Affirm bishops as leaders in Christian conferencing**

In a transformed church, Christian conferencing will have renewed importance, especially in the context of the Covenant Councils whose members are responsible for the ministry and mission of the church in that place. The bishops in a transformed church will model, and encourage others to practice, a covenantal style of leadership that involves openness and a willingness to listen to others and to God as we seek God's direction and purpose rather than our own. Their purposeful and sustained attention to this style of leadership is essential to establishing effective Covenant Councils, which are key to the transformation of the church. The bishops will also insure that a variety of intentional, nonlegislative settings are provided for the discourse, debate, and consideration of doctrinal and theological issues.

## CONCLUSION

The Connectional Process Team has studied the work of the General Council on Ministries Connectional Issues Study and the Global Nature of the Church Study of the Council of Bishops with great care. We have formed listening groups to try to hear as many voices of United Methodists in diverse locations and positions as was possible within time and budgetary constraints. We have also participated in other forums at the invitation of United Methodist constituencies as well as ecumenical partners, sharing with them the work of the CPT and listening to their response. As a result of our work during the first three years of this quadrennium, we believe that the call for transformation throughout The United Methodist Church is resounding and urgent. The consensus about the transformational directions that the CPT has discerned from its study, listening, debate, and prayer

centers on Jesus' great commission to his disciples to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28:19-20, NRSV). Our Wesleyan tradition helps us to understand that the Great Commission calls faithful disciples to witness to God's call to repentance and salvation in Jesus Christ and to carry out a ministry of service to a world in need of God's justice and redemption. We believe that The United Methodist Church will best respond to God's claim upon its life by refocusing the church on the spiritual formation of its members, the preparation and sending forth of spiritual and prophetic leaders, the commitment to live in covenant relationship with God and with each other, and the reclaiming of a connectional identity that builds disciples around the world who are able to witness and serve in the spirit of Jesus Christ.

The Connectional Process Team places these transformational directions and recommendations before the General Conference of The United Methodist Church in the covenantal spirit of open and vigorous analysis and deliberation. We ask that you prayerfully consider this report as a whole, for the transformational directions build upon one another. We believe that these directions can open us, The United Methodist Church, to greater awareness of and attentiveness to God's guidance.

We present this report with humility and an open understanding and hope that the report will stimulate thoughtful, prayerful, Spirit-filled consideration. We have been privileged to be a part of this important process, and we recognize that this report will not be what it needs to be without the many responses that we look forward to receiving from across the church.

As we consider these challenging but exciting changes for the church, let us remember: Our connection is based on trust

- trust that the risen Christ has transformed and is transforming the church and the world

--trust that the Holy Spirit is leading the transformational process

--trust that people and structures at all places in the church can be and should be vested with authority as well as responsibility

--trust that making disciples of Jesus Christ is done most effectively when decisions are made in the place where ministry is done.

Grace and peace be with all of you.

## Living into the Future

Upon adoption of the foregoing document, "Transformational Directions for The United Methodist Church for the Twenty-First Century," we recommend that a **Covenant Council** be created to lead in modeling Christian conferencing and covenant relationships, and to enable The United Methodist Church to act upon the transformational directions.

During the 2001-2004 quadrennium, the Covenant Council will replace the current General Council on Ministries and will help us move toward collaborative work among the Global and Central Conferences. It will model the new style of leadership of Covenant Councils, guiding The United Methodist Church in discerning God's vision for its ministry and mission by providing an holistic process that focuses the work of all the parts. This vision enables the council to clarify responsibilities, to call for accountability to the vision and mission goals, and to provide for focused, shared resourcing for ministry and mission in a changing, complex environment. The Covenant Council will call us to work together in a new way to make disciples of Jesus Christ. It will help us see the church as a whole, call us to respond to God's Spirit in shaping the ministries of the church, and lead us into deeper relationships as a Christ-centered community. Discerning God's vision for the church is a continuous process since our God is a living God.

The Covenant Council will be assigned the following tasks:

1. To lead The United Methodist Church in knowing God's will for its work, and living as biblical people in the Wesleyan tradition through a style of leadership where all members of the Covenant Council are equals around the table with voice and vote. The Covenant Council will strive to live and work together in a manner that is collegial, cooperative and inclusive, and that actively practices hospitality.
2. To guide The United Methodist Church in articulating a clear and compelling ministry vision through a holistic process that focuses the work of all the parts.

3. To prepare appropriate legislation to implement the Global Conference and Central Conferences as envisioned in the transformational directions. A preliminary draft of this legislation shall be shared with the Church by July 1, 2002. A final draft shall be presented to the 2004 General Conference.

4. To redesign and align the work of the general agencies and to provide implementing legislation to the 2004 General Conference.

- developing specific ways for agencies to integrate work in the areas described on pp. 12-13, including the number and size of agencies and the size and configuration of elected agency boards for the most effective use of combined resources;
- determining how the work of agencies will be assigned to the Global and Central Conference Covenant Councils after 2004;
- determining how agencies will provide resources for annual conferences and local churches;
- recommending to the 2004 General Conference the best way to staff the work beyond the annual conferences and determining where the responsibility for personnel should be vested; and
- developing ways of evaluating the results of the work that is financed.

5. The present membership of the General Council on Ministries shall complete its work by September 1, 2000. For purposes of transition, the GCOM Conciliar Forum will continue to function until July 1, 2001, in order to complete any necessary administrative, legal and personnel responsibilities in cooperation with the Covenant Council. Staff necessary to the transitional work of the Conciliar Forum will also continue until July 1, 2001. This necessary staff will be determined by the Council of Bishops, in consultation with the GCOM Conciliar Forum.

6. To assure and execute in transformational ways any further essential responsibilities *presently assigned to the GCOM as per the 1996 Book of Discipline of The UMC*, including:

- modeling, teaching, and practicing our identity as United Methodist Christians;
- clearly stating and communicating missional objectives and faith stories;

- engaging in leadership development and training and ensuring inclusiveness of participation.

The Covenant Council, in consultation with the GCOM Conciliar Forum, will determine the essential functions that must be continued beyond 2004 and those that should be discontinued, and will make the appropriate recommendations to the 2004 General Conference.

7. To propose to the 2004 General Conference the next steps for implementing the Covenant Councils throughout the connection and at all times to be guided by the transformational directions.

8. To relate to annual conferences and build mutual relationships with annual conference leadership.

9. The Council of Bishops will convene the Covenant Council as soon as possible but no later than December 1, 2000, and choose from among its retired membership a bishop to staff the Covenant Council through the 2004 General Conference.

10. The membership of the Covenant Council will include:

- one bishop from each jurisdiction and the secretary of the Council of Bishops and three bishops from the Central Conferences (one each from Europe, the Philippines, and Africa) elected by the Council of Bishops 9
- three representatives from each jurisdiction (15) (one clergy, two lay) recommended by the colleges of bishops and elected by the Council of Bishops, and one lay person from each central conference (7), recommended by the bishops of the central conferences and elected by the Council of Bishops 22
- the general secretary of each general agency 13
- one elected member from each general agency (lay if general secretary is clergy), elected by the general agency 13
- two representatives from the affiliated autonomous churches in Asia and two representatives from the affiliated autonomous churches in Latin America, designated by the appropriate fraternal organization in the region 4



- two representatives from the affiliated autonomous Methodist Church of Puerto Rico 2
- additional members for inclusiveness, diversity, and proportionality, with particular attention to including a variety of ethnic/racial persons and youth and young adults, elected by the Council of Bishops, not to exceed 15 15

TOTAL 78

It is recommended that the membership include 60% laity and 40% clergy.

11. The Covenant Council will be provided funding at the level of the funding allocated to the General Council on Ministries for the 1997-2000 quadrennium.

12. The Covenant Council will be accountable to the 2004 General Conference, and will report back on each of the tasks listed above. During the 2001-2004 quadrennium, the Covenant Council will make annual progress reports to the Council of Bishops and the annual conferences.

Signed: \_\_\_\_\_

Bishop Sharon A. Brown Christopher, Chairperson

## Appendix

### THE WORK OF THE CONNECTIONAL PROCESS TEAM

The 1996 General Conference of The United Methodist Church established the Connectional Process Team to "manage, guide and promote a transformational direction for The United Methodist Church to continue the work begun by the Connectional Issues Study of the General Council on Ministries and the Global Nature of the Church Study of the Council of Bishops."

The specific purposes of CPT outlined by the General Conference were to:

1. *Enable The United Methodist Church more faithfully to carry out its mission to make disciples of Jesus Christ.*

2. *Support local churches as the primary locus of mission and ministry within The United Methodist Church.*

3. *Review the summarized data collected by the General Council on Ministries Connectional Issues Study, the Council of Bishops Global Nature Study, and other pertinent studies and responses, to assess the missional and structural needs of The United Methodist Church, and to facilitate the ongoing process of renewal throughout the Church.*

4. *Consider recommendations received by the General Conference related to the General Council on Ministries Connectional Issues Study and the Council of Bishops Global Nature Study.*

5. *Arrange for communication and training in the interactive organizational process for implementation by local churches and annual conferences, using the resources of appropriate church agencies.*

6. *Establish methods to receive feedback from local churches, annual conferences, jurisdictional conferences, and central conferences that are using the interactive organizational process, and share with the Church those models being developed.*

7. *Establish methods for evaluation and refinement of the interactive organizational process.*

8. *Facilitate an interactive organizational process with the general agencies, boards and the Council of Bishops that will clarify the mission of the general church agencies in supporting and resourcing the Church. The second step in the discerning and interactive process will be to define and recommend the most faithful structure to enable the ministries of the local church, conferences and institutions of the Church.*

9. *Hold periodic hearings across the Church to continue discerning God's vision for the Church.*

10. *Develop basic organizational forms to enable the mission and ministry of The United Methodist Church.*

11. *Consider the advisability of regional and global conferences and propose and further elaborate upon their nature, work and composition.*

12. *Invite the affiliate and autonomous churches into dialogue regarding the Global Nature of the Church and the interactive organizational process, and en-*

*courage their ongoing feedback and participation in this process.*

*13. Report to The United Methodist Church no later than January 1999. Based on feedback and responses, make a final report and bring recommendations to the General Conference in the year 2000.*

In addition, the Connectional Process Team was asked to collaborate with the Council of Bishops, the General Council on Ministries, and the General Council on Finance and Administration as its work developed as well as engage in dialogue with other general agencies of the Church. The General Commission on

the Role and Status of Women and the General Commission on Religion and Race were asked by the 1996 General Conference to monitor the implementation of the CPT to ensure racial and ethnic participation and the participation of women. The GCOM provided staffing for the CPT and the GCFA provided the necessary funding for the CPT's work.

All United Methodists were asked to discern and articulate God's vision for ministry as guided by the Holy Spirit. The 1996 General Conference declared that "the vision for each part of the United Methodist Church should be consistent with God's vision for the whole United Methodist Church."

# Church and Society

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

## The General Board of Church and Society

*Mark 1:17—"And Jesus said to them, 'Follow me and I will make you fish for people.'" John 15:16-17—"I appointed you to go and bear fruit, fruit that will last. . . . I am giving you these commands so that you may love one another."*

"These old teachings from Jesus we have heard before, but we must listen again and again." So began General Secretary of the General Board of Church and Society, the Rev. Thom White Wolf Fassett, during his report to the Board at their fall 1998 meeting in Washington, D.C. "Our nation's current distractions and our church's struggle to focus on the love of our neighbor offer clear signs of our need to examine our faithfulness to God and our progress in achieving perfection."

The Rev. Fassett noted that for John Wesley, "loving God and neighbor" were the means of achieving perfection. "Loving God and neighbor," Fassett said, "is the clear expression of a quest for perfection."

"We rehearse these rich and poignant Christian/Methodist images because The United Methodist Church is losing its grip on our Christian/Wesleyan history. Where today do we hear bishops teaching Christian perfection to clergy who often express little patience for understanding the dynamics of personal and social holiness? Although they may not believe in certain principles espoused by The United Methodist Church, clergy are bound by their covenant to teach the values articulated by The General Conference. This is not happening, generally, across the church."

Fassett urged the Board—and the denomination—to continually hold up the "sacred responsibility" of social holiness in the context of Christian living. "All of us who claim this great Wesleyan heritage in the Christian faith must embrace the notions of holiness and perfection. How else will we understand

the ministry of Jesus Christ and the social teachings of our church?

"The spiritual teachings of our pastors, including bishops and superintendents, must emphasize the teachings of holiness. Otherwise, we will have no evangelical urgency to hear of God's love, of Jesus' death and resurrection, of the life-giving release of the Holy Spirit in our lives and no understanding of social holiness."

"We are all challenged by the great questions of our faith today. The General Board of Church and Society is the trustee of the Social Principles of The United Methodist Church. Our trusteeship is continually challenged by church and non-church people at once. Healthy honest criticism within the church is always needed. Sometimes, though, the line between legitimate and destructive criticism is not an easy one to draw. When one hears criticism that demonizes church officials, . . . sweeping denunciations spoken without qualification, when one observes a kind of mind set devoid of balance or respect, then one must observe that the situation is beyond any authentic sense of prophecy in the church. We know that all prophets are pains in the neck, but not all pains in the neck are prophets."

Fassett concluded his words to the Board that day with words that will continue to shape the Board's ministry for the next millennium: "May we joyously shroud ourselves in the mantle of justice, knowing the truth of Christ's love, while demonstrating the power of that love through personal and social holiness."

Doing the ministry of justice, showing Christ's love, and demonstrating the power of that love have again been the cornerstone of the work of the General Board of Church and Society for the 1997-2000 quadrennium.



The approximately 40 program and support staff members of the GBCS, working from the United Methodist Building on Capitol Hill in Washington, D.C., and the Church Center for the United Nations in New York City, continued this quadrennium to carry out the mandates of the Discipline and to advocate for the Church's stances on social issues as articulated in the Social Principles and the multiplicity of position statements published in the Book of Resolutions.

As it has each preceding quadrennium, the GBCS again projected plans and programs to educate, assist, and motivate United Methodists around the world to carry out justice ministries through their own local churches, through their districts and conference connections, through ecumenical channels, and through coalition efforts with other like-minded groups.

The GBCS staff continued to analyze and interpret the issues confronting people in this country and around the world. The GBCS Seminar Program, for example, saw its first international educational program with a trip to the Holy Land, teaching people not only the tourist and biblical information alone, but the ongoing social problems and tensions that permeate this ancient land as well.

Leading the work of the GBCS during the quadrennium were: Bishop Charles Wesley Jordan, Iowa Area, president; Kay Dillard, Northern Illinois Conference, vice president; Faustina H. Lucero, New Mexico Conference, secretary; Dale Weatherspoon, Baltimore-Washington Conference, treasurer. The Rev. Dr. Thom White Wolf Fassett has served as the GBCS General Secretary since June 1988.

### **The Intersection of Church and Society**

Throughout the quadrennium the GBCS has energetically carried out its mandate from The 1996 Book of Discipline. Paragraph 1004 says, "The prime responsibility of the board is to seek the implementation of the Social Principles and other policy statements of the General Conference on Christian social concerns. Furthermore, the board and its executives shall provide forthright witness and action on issues of human well-being, justice, peace, and the integrity of creation that call Christians to respond as forgiven people for whom Christ died. In particular, the board shall conduct a program of research, education, and action on the wide range of issues that confront the Church.

"The board . . . shall speak its convictions, interpretations, and concerns to the Church and to the world."

The GBCS took positions on, issued press statements about, encouraged action on behalf of the church and advocated for a number of critical issues, from AIDS to the farm crisis, human rights to racism; from nuclear test ban treaties to workers rights, health care to warfare.

### **Research, Education and Advocacy**

The ability of the GBCS and its staff to speak to the Church and the world is undergirded by its work on the issue development mandate to "conduct a program of research, education, and action on the wide range of issues that confront the Church" (para. 1004).

The GBCS and its staff continued during this quadrennium to perform their ministry within three ministry areas: 1) the Ministry of God's Creation, 2) the Ministry of God's Human Community, and 3) the Ministry of Resourcing Congregational Life. In addition, staff with offices in the Church Center for the United Nations carried on, in cooperation with the Women's Division of the General Board of Global Ministries, the United Methodist United Nations Ministry.

Board members, working in six areas, guided the work of the staff. Those six work areas are: Peace with Justice, Environmental Justice, Alcohol and Other Drugs, Human Welfare, Communications, and Resourcing Congregational Life.

In addition, board members worked in 11 administrative committees, caring for various aspects of the GBCS organizational life: Biblical and Theological Interpretation; Bylaws/Legislation; Committee to Eliminate Institutional Discrimination (CEID); Ethnic Local Church Funding; Evaluation and Review/Nominations; Executive; Finance; Personnel; Resourcing Congregational Life; Trustees; United Nations Ministry.

### **Ministry of God's Human Community Alcohol and Other Drugs**

The Drug and Alcohol Work Area carried out a program based on the mission statement, "Our faith heritage views each individual as a person of inherent worth, created to be in healthy relationships with self, others, and God. The misuse of drugs... is injurious to personal health, hinders interpersonal relationships, and tears at the fabric of community life. This physical and social problem is ultimately a spiritual challenge. (This) Work Area . . . assist(s) the Global Church in deepening its understanding of the issues; raising its voice of advocacy; and using its resources to bring healing to those afflicted."

By the end of the 1997-2000 quadrennium, this work area will have expended almost \$1 million (un-audited estimate) to fulfill its mission. This amount includes both World Service Funds from the Work Area budget, as well as from other work area budgets that deal with this issue. The Alcohol and Other Drugs Work Area staff assistance to The United Methodist Church includes:

**Substance abuse and children.** GBCS continues to address substance abuse issues as they relate to children. We have supported tobacco legislation to reduce youth smoking and worked with the Office of National Drug Control Policy (ONDCP) to include alcohol in their \$5 billion Youth Anti-Drug Media Campaign. Future activities include partnering with other United Methodist agencies and initiatives to help promote events like Kick Butts Day and other educational efforts. In April 1999, at a meeting of the Bishops Initiative on Children, tobacco issues were addressed by GBCS staff, and a letter writing campaign followed. Further, we are planning to bring to the October 2000 Board of Directors meeting a motion to explore a tobacco industry boycott.

**Alcohol on college campuses** was the topic of a resolution, rewritten with the help of other agencies and mission initiatives involved in the drug and alcohol effort, to make the language stronger.

**Root causes of violence and crime** are being addressed through work with other agencies/initiatives by looking at substance abuse issues within a restorative justice framework. This stems from the fact that a disproportionate number of ethnic minorities are locked up in prison with very little thought and action being given to solving the root causes of the problem. An interagency task force wrote a restorative justice resolution for General Conference which included language reflecting this perspective.

**Working with congregations** continues, through recruitment, education, advocacy, and witness. The GBCS continues to work with congregations to obtain support on various legislative, policy, and educational initiatives like a tobacco industry boycott, Kick Butts Day, tobacco and alcohol legislation, etc. **Substance Abuse Training Seminars (SATS)** continue to provide educational opportunities for congregations to learn more about substance abuse issues. As part of the National Plan on Hispanic Ministries Convocation in 1999, GBCS conducted a workshop on substance abuse issues.

## Human Welfare

The mission statement of the Human Welfare Work Area says, in part: "The Human Welfare Committee is dedicated to restoration of the human family to a relationship of wholeness. We are concerned with laws, attitudes, actions and artificial limits that deny persons access to opportunities for full, abundant lives, for physical, mental, emotional and spiritual health in daily living, and faithful care in dying. We especially identify responsibility for those who are most vulnerable and for those who rarely have a voice in the process of determining public policy. We affirm the civil and human rights of all people. While affirming our commitment to protect the victims of injustice, we recognize our commitment to seek restoration and wholeness for those who would victimize the family."

The Work Area focused its strategies on seven issue areas: 1) establishing and protecting the civil and human rights of all people; 2) protecting and enabling children and youth and their families; 3) promoting racial/ethnic justice; 4) promoting health and wholeness for all; 5) promoting justice for women; 6) striving for the elimination of violence; 7) upholding separation of church and state.

**Protecting Civil and Human Rights:** Staff worked on the ratification of all United Nations Conventions, including those on women, children and race; worked on legislation on criminal justice, juvenile justice, capital punishment, disabilities, affirmative action and religious freedom; continued ecumenical civil rights work through the National Interreligious Task Force on Criminal Justice, National Coalition to Abolish the Death Penalty, Leadership Conference on Civil Rights, National Coalition on Police Accountability and the Racial Justice Working Group of the National Council of Churches; worked to encourage participation in the Human Relations Day and Native American Awareness Sunday; developed tools and resources for local churches, districts and annual and central conferences to educate, motivate, organize and build networks for action; assisted in the celebration of the UN International Year of Older Persons throughout the Church; staffed GBCS Committee for the Elimination of Institutional Discrimination, providing resources on racial justice, justice for women and children, the Church and the ADA and Church compliance with Project Equality.

**Protecting and Enabling Children, Youth and Their Families:** Lead effort to involve all GBCS work areas and committees in reshaping our work in light of the Bishops' Initiative on Children and Poverty; advocated for strengthened US budgetary support of UNICEF and UNDP programs that aid children; sup-



ported legislation to protect universal public education, bilingual education, welfare reform, immigration, child abuse, child labor, child care, food stamps and nutrition, and health care; continued work on ratification of UN Convention on the Rights of the Child; promoted and strengthened the national UMC Child Advocacy Network (CAN) and encouraged the development of annual conference CANs; promoted observances of Children's Sabbath throughout the UMC; worked with Interagency Task Force on Children, Youth and Families coordinating work on children. Worked with the NCC Committee on Justice for Children in the development and distribution of resources for local churches. Promoted, helped organize, and contributed financially to the 1996 Stand for Children event in Washington, D.C., a national rally to lift the plea of our children. Promoted, contributed financially and helped organize the International Global March Against Child Labor. Together with the Child Labor Coalition, continued to support the International Labor Organization in the ratification of a convention to eliminate the worst forms of abusive child labor. And through support from the National Plan for Hispanic Ministries, we provided three workshops to Latinos on children and poverty issues.

**Promoting Racial/Ethnic Justice Throughout the World:** Continued GBCS work with The General Commission on Religion and Race to develop curriculum for the UMC; assisted local congregations, communities and annual conferences in organizing to address the rise of hate groups/crime through work with the Center for Democratic Renewal, Southern Poverty Law Center and the Anti-Defamation League's Hate Crimes Coalition; worked on racially-motivated hate crime, including black church burnings, with NCC, Sojourners, etc.; supported a permanent mandate for the Hate Crime Statistics Act; participated in the President's Dialogue on Race.

**Promoting Health and Wholeness for All:** Worked to strengthen support for and participation in United Nations health programs; worked on initiative for universal access to affordable health care, especially for children and youth as well as a Patient's Bill of Rights; monitored research on issues of medical and biological ethics, encouraging dialogue within the UMC and its seminaries; worked for legislative guidelines for funding of research in emerging ethically sensitive areas of study and experimentation; explored ways for the church and its ministries to assist individuals, doctors and families facing questions of quality-of-life and end-of-life, providing new resolutions on the issues; continued work with AIDS National Interfaith Network, resourcing the UMC for advocacy on HIV/AIDS and created re-

sources for observance of World AIDS Day; challenged the Church's understanding of mental illness, and provided networks for persons struggling with mental illness and their families, promoting the UMC Mental Illness Network and Network of Caring Communities; promoting observance of the Health Care Sabbath throughout the church.

**Strive for the Elimination of Violence:** Continued to support the work of the Special Program on Drugs and Drug Violence to eliminate gang violence and violence caused by substance abuse; continued to administer the Youth Offender Rehabilitation Projects in San Diego and Baltimore, supported with funds from the Human Relations Day Offering; worked legislatively against capital punishment and elimination of gun violence; worked for the passage of crime control legislation that was fair, just and eliminates social/racial inequality; continued ecumenical work with the National Coalition to End Gun Violence; worked to save Azi Kambule from death sentence; held the line on capital punishment in Washington, D.C.

**Promote Justice for Women:** Served as liaison to General Commission on the Status and Role of Women (COSROW); assisted in coordination of women's resolutions for General Conference; celebrated 25th Anniversary of Title IX; worked for legislative advocacy on pay equity, minimum wage, violence against women; U.N. funding for family planning, issues relating to population and development, ratification of U.N. Convention on the Elimination of All Forms of Discrimination Against Women; worked to monitor and support women's labor issues, including enforcement of EEOC guidelines; continued to monitor the U.S. debate on Social Security issues and advocated for not privatizing the system.

**Uphold Separation of Church and State:** Worked legislatively against school vouchers and against government sponsored school prayer; supported efforts and advocated to protect the separation of church and state and for religious freedom; continued interreligious commitment by working with the Baptist Joint Committee to protect and uphold separation of church and state and religious freedom. As members of the Coalition to Preserve Religious Liberty, we have worked with religious and civil rights organizations in support of the Religious Liberties Protection Act of 1999.

## Ministry of God's Creation

The Ministry of God's Creation of the General Board of Church and Society is responsible for managing the denominations Peace with Justice Special

Program, and for the rest of the Board's work on Peace with Justice issues including economic justice issues and the Immigration Project. The Ministry also coordinates the Board's work on environmental justice and genetic science issues.

### **Peace with Justice Work Area**

The Peace with Justice church-wide Special Sunday Offering increased every year this quadrennium. The 1998 total offering receipts were \$462,054, up 21%. These dollars provide much-needed funding to every annual conference for their peace and justice ministries. Additionally, in 1997 and 1998, the GBCS Peace with Justice program provided \$107,000 in 38 grants to local churches, districts, annual conferences and organizations doing ministry in their community to bring about God's shalom. (1999 and 2000 figures are not yet available at the time of this report.)

A yearly gathering of the annual conference Peace with Justice Coordinators has been held in Washington, D.C., where ideas were shared and issues discussed. This important time of networking has helped the Peace with Justice Offering increase. The work of seven Peace with Justice Educators in eight annual conferences has also given peace and justice ministries more visibility. Peace with Justice Educators are United Methodist missionaries on home assignment, placed in an annual conference for education on peace and justice issues through a three-way agreement between the General Boards of Church and Society, Global Ministries, and the annual conference.

The Peace with Justice Network now has more than 4,000 active members. These people receive a quarterly newsletter on a wide variety of peace and justice issues. Seventy-five Peace with Justice Covenant Congregations are also part of this network.

Legislatively, Peace with Justice program staff worked for the United States Senate ratification of the Chemical Weapons Convention. Staff also worked for the signature of the United States President on the Comprehensive Nuclear Test Ban Treaty. Work continues for U.S. Senate ratification of that instrument of international arms control.

Together with the National Council of Churches of Christ, the Latin American Working Group, and other religious and human rights groups, we have worked on legislation to end the United States blockade against Cuba. We supported and advocated for the release of the 11 Puerto Rican political prisoners. Together with the Puerto Rico Methodist Church we have supported Puerto Rico's right to liberty and

self-determination and to the withdrawal of the United States Navy out of Vieques, Puerto Rico.

Through support from the National Plan for Hispanic Ministries, the Peace with Justice Program provided two seminars for Latino youth on violence. Over 70 youth and their adult leaders participated in the two Washington, D.C. seminars. Experiences were shared, experts heard, and plans made for repeating the seminars in their home annual conferences and communities.

### **Immigration Project and Network**

The 1996 General Conference made several assignments to the General Board of Church and Society related to immigrants and refugees. The Board established the Immigration Project to accomplish this ministry. The General Council on Ministries provided World Service contingency money to fund the Immigration Project. Over the past two years this funding has allowed the hiring of consultants as well as accepting interns to work on the project.

The objectives of the Immigration Project are: to inform United Methodists and other people of faith about the United Methodist position in relation to immigrants, refugees and uprooted people; to monitor cases of human rights violations within the immigration process (such as asylum claims, detention, and deportation); to organize campaigns to counter and prevent racism, xenophobia and hostility toward the immigrant and uprooted person; to provide technical, educational, and financial assistance to annual conferences and local churches in advocating for fair and just immigration laws and practices; and to develop strategies to counter inhumane initiatives targeting refugees, immigrants and migrants.

These objectives have been accomplished through the monthly production of the Immigration Update, a newsletter that informs readers of pending legislation, how to respond to the legislation, news articles about human rights violations and examples of xenophobia, and how immigrants are being treated. An Action Alert Network has been established which provides a more timely method of informing the network about urgent concerns.

In May 1998 the Immigration Project held a workshop for people in mission to the Hispanic Community and trained them in how to be better prepared advocates with immigrants and refugees. The Project has worked extensively with Hispanic caucuses of the Church, and plans more extensive work in this area in the last 18 months of the quadrennium.



The Immigration Project provides ongoing support for annual conferences around the United States, and leads workshops on local and national immigration advocacy. We have also supported the General Board of Global Ministries Justice for Our Neighbors project which utilizes the resources found in local congregations to provide direct immigration services.

The Immigration Project produced a biblical/theological resource on immigration, which was subsequently published in six issues of *Christian Social Action* magazine.

### Economic Justice

A top priority for the Economic Justice work area is building and empowering urban and rural communities. Staff worked on U.S. federal budget priorities in order to maintain federal support for low-income communities. As part of the Holy Boldness initiative, the Hold Boldness Urban Policy Action Network was launched to mobilize United Methodists to respond to legislation and public policy concerns of cities. In response to the farm crisis, United Methodists were urged to work with family farm organizations to raise public support for legislation to bring relief to family farmers and for long-term solutions. Staff monitored the outcome of the lawsuit successfully filed by Black farmers against the United States Department of Agriculture.

The General Board of Church and Society continued to support grass-roots efforts to stop the spread of legalized gambling and played a key role in the passage of legislation that created a federal commission to study the impact of gambling on communities. GBCS sponsored the Native America Economic Development and Empowerment Task Force, who worked to gain United Methodist support of economic development in Indian country. "Dancing with a Brave Spirit: Telling the Truth about Native America" was produced for church-wide distribution. United Methodists were also urged to support campaign finance reform legislation.

The General Boards of Church and Society and Global Ministries sponsored the Concern for Workers Task Force. This task force was created by 1996 General Conference action. A successful conference, "The Global Consultation: The United Methodist Church and Working People: Joining the Struggle for Workplace Peace and Justice," was held in Atlanta in 1998, with more than 200 people in attendance from around the world. Labor Day Sunday materials and a Labor Rights Manual were produced for church-wide distribution. Staff continued to work to

improve the condition of farm workers. United Methodists were urged to end the spread of sweatshop labor and to support an increase in the minimum wage.

International economic justice issues received significant attention. The General Board of Church and Society was an early sponsor of the Jubilee 2000 Campaign, a world-wide effort for debt relief for the world's poorest countries. Working for major reforms of the World Bank and International Monetary fund, two important international financial institutions, was a priority. GBCS supported legislation on debt relief, foreign aid, and payment of United States arrears to the United Nations. Special attention was given to the problems facing Africa: development, debt, wars, and human rights. The Board has opposed the automatic extension of most favored nation status to China, insisting on a review of China's human rights record each year.

### Environmental Justice

During this quadrennium, the mission of the Environmental Justice Work Area was to call the Church to promote greater faithfulness to the biblical vision of wholeness and justice for all of God's creation, where our children, and our children's children, can fully live. These are the goals adopted to achieve our ministry: address consumption and economic/environmental issues; respond to communities facing environmental degradation, with special attention to problems of racism and poverty; work with annual and central conferences to carry out environmental justice ministries; follow-up on the Genetic Science Report; work on agricultural policies and rural communities in crisis; and ensure the protection of all of God's creation.

The Work Area promoted the Festival of God's Creation/Earth Day throughout the Church, and resourced local churches, districts, and annual conferences with materials to assist in education, worship, and advocacy. Materials were sent to all United Methodist local church pastors. We also created an Environmental Justice Network, which has over 1,400 members committed to the preservation of God's creation. The network is regularly given background materials, action alerts, and a newsletter. An e-mail network for quick response is in the works.

The Work Area also resourced and trained annual conference environmental justice leaders. In cooperation with the Eco-Justice Working Group of the National Council of Churches of Christ, we brought together annual conference environmental justice chairs at two training events. The first one, at Estes

Park, Colorado, in 1997, had 42 United Methodist Environmental Justice Chairs in attendance; in 1999, the Chicago event had 30.

#### **Advocacy efforts this quadrennium include:**

**Climate change**—The Board resourced the denomination and advocated to the United States Congress on our moral responsibility to respond to the climate change crisis. The Board is a key partner in the National Council of Churches' Climate Campaign and is supporting work in some 20 states on this issue.

**Endangered Species Act**—Letters, action alerts, and materials have been sent out to the United Methodist Environmental Justice network. Our efforts to defend the Endangered Species Act have been instrumental in defeating attacks to weaken protections to all God's creatures.

**Public lands and forests**—Major emphasis on coordinating advocacy meetings with Congressional leaders by members of the Environmental Justice Network. There have been over 60 visits by faith community representatives to Congress in support of forest health policies.

**Clean air**—Campaign to promote the strengthening of our clean air laws, particularly as they affect children, the elderly, and other vulnerable populations.

**Phase out of dioxin production**—The General Board has worked with Health Care Without Harm to promote the reduction of dioxin by hospitals.

**Right-to-Know**—Supported strengthening of Right-to-Know legislation, especially as it relates to children's environmental health and preventing chemical accidents.

**Children's environmental health**—In response to the Bishop's Initiative on Children and Poverty, the Board has promoted greater awareness of children's environmental health issues. In particular, the issues of pesticide exposure, dirty air and water, and exposure to plasticizers in toys and food wrappings, and dioxin.

**Regulatory reform**—Continued our efforts to prevent congressional legislation aimed at weakening public health and safety.

**Responding to communities**—We have worked to empower several communities impacted by environmental degradation. We have worked with and on behalf of the Gwich'in, the Dineh, the people of Sierra Blanca, Texas, the people of Ward Valley, Cali-

fornia, and the Penobscots in Maine, and monitored the situation of the Ogoni in Nigeria as we research the conditions of a possible boycott of Royal Dutch Shell.

**Trade**—Worked to ensure that trade legislation included provisions on environmental standards.

**Food**—Supported efforts to promote world food security with special attention to family farmers/small producers, the alleviation of hunger and poverty, and sustainable development.

#### **Genetic Science Task Force**

The General Board of Church and Society reconvened the Genetic Science Task Force to consider the implications of the cloning of Dolly, a sheep, by a Scottish laboratory. The task force has called for a ban on human and human embryo cloning. Staff has testified to the United States National Bioethics Advisory Commission, to the United States Congress, and initiated dialogues with the scientific associations and industry groups on cloning, the intentional introduction of changes into the human germline, and on stem cell research.

The staff and task force members have participated in a number of United Methodist and ecumenical meetings related to genetics. Despite this, the efforts of the task force have been stymied by the limited amount of staff time available for this work.

### **Communications**

The Communications Work Area at GBCS has as its goal to promote the understanding that justice ministries are an integral part of the gospel of Jesus Christ. The Communications unit continued this quadrennium to publish, publicize, promote, interpret, focus, and act on issues related to the overall ministry of GBCS. The unit's ministry is clustered in four action areas:

**Providing resources that inform, educate, and motivate United Methodists so that they become involved in Christian social action ministries.** Central to this effort is the magazine *Christian Social Action*. A readership survey was conducted in 1999 in an effort to focus the publication, and to reach out to a broader audience. Color was added to the cover of the magazine, and more photographs, graphics, and artwork have been added. The newsletter *Word from Washington* continues to be published as an eight-page insert in CSA. In addition, staff produced: a booklet series "Faithful Witness on Today's Issues," which highlights General Conference resolutions; the Social Principles, printed in English, Spanish and Korean; in con-



junction with the General Commission on Religion and Race, produced the Anti-Racism Study Guide series, designed for small group discussion; and various other educational issue-oriented materials.

**Creating a greater awareness and positive image of the General Board of Church and Society and seeking to increase usage of the GBCS resources.** Staff worked closely with staff of *Interpreter* magazine and United Methodist News Service to obtain articles and news coverage, developed interpretive materials about the GBCS, and carried on, in cooperation with other GBCS units, annual promotional efforts with annual conferences, districts, and local churches.

**Developing resources to assist United Methodists in identifying, evaluating, and taking action in response to values communicated by the media.** Staff wrote or coordinated articles on issues of media literacy for publication in *Interpreter*, *Christian Social Action*, and *Word from Washington*; worked with staff to submit a resolution to General Conference on the Internet; monitored media violence through information from newsletters and groups that monitor violence on television and film.

**Facilitating more effective two-way communication between GBCS and the person in the pew.** The GBCS web site ([www.umc-gbcs.org](http://www.umc-gbcs.org)) was developed and implemented this quadrennium, and by the end of 1999 was receiving over 50,000 hits per month, 25% of which were from outside the United States. Action alerts, press statements, whom to call, articles from CSA, and all sorts of information about the GBCS, issues, advocacy, and witness are available now at the click of a mouse. An e-mail list has been developed that enables constituents to receive action alerts and press statements in an instant, rather than through the mail. This e-mail list was started in 1999, with over 1,000 names, and we invite and encourage dialogue with our recipients. Also, *Christian Social Action* magazine has added color on the outside covers, which enhances our readability, and people are being actively encouraged to write letters to the editor or personal witness columns. Finally, the Directors of the Communications Work Area directed staff, in 1999, to begin ways to emphasize electronic publication and communication, making the web and e-mail lists the primary contact point between United Methodists and the GBCS.

## Ministry of Resourcing Congregational Life

Resourcing Congregational Life (RCL) is committed to the building of partnerships and teams with an-

nual conferences, local churches, and local communities to help establish and strengthen networks of advocacy related to all of the public policy issues assigned to the General Board of Church and Society by the General Conference. The creative tension that exists between the purposes and passions of the GBCS and various constituents (annual conference, local church, local communities) can be catalysts for assuring that both the national/global and the local church/local community perspectives are taken into consideration as common ground is developed around numerous issues.

RCL is committed to helping create ways of enhancing partnerships and a sense of community between the GBCS and United Methodists worldwide. For example, Children of Peace in Action (COPIA) was developed in the 1997-2000 quadrennium to organize children and youth to become social-justice advocates and to envision and implement programs and projects that are based upon models of nonviolence, peacemaking, conflict resolution, and social change. Another new program of the quadrennium is The United Methodist Institute (TUMI), which offers a range of activities, programmatic as well as educational, in the area of social justice. With locations both in the United States and internationally, TUMI honors social justice advocates with awards during community gatherings, as well as offering seminar/workshop opportunities.

An important aspect of RCL is working with ethnic United Methodists. The **Ethnic Local Church (ELC) Grants Program** funds projects at the local church/local community level. Applications by local churches for these grants increased by 40 percent during the quadrennium. A representative from RCL is an active participant in the national committee meeting of the **National Plan for Hispanic Ministries**. **Ethnic Caucuses** (African-American, Asian, Hispanic, Native American, Pacific Islander) and their work is incorporated into the educational and interpretive mission of RCL. Partnerships emerge and GBCS staff act as resources for supplementing and supporting programs, projects, and initiative of the caucuses.

The **ELC Summer Internship Program** was reborn during the summer of 1998. In partnership with the Interethnic Strategy Development Group (IESDG), 22 interns including one senior intern have been placed in congressional offices and community based social action agencies for eight weeks during the summer. Assignments are geared toward understanding social justice issues from a biblical/theological, as well as socioeconomic, political, and ideological frame of refer-

ence. These 22 young adults have represented each of the ethnic caucuses, with interns coming from Tongan, Samoan, Filipino, Laotian, Hispanic, Korean, African-American, and Native-American descent.

The ministry of RCL is developed along two main branches: Annual Conference Relations, and the United Methodist Seminars on National and International Affairs.

### **Annual Conference Relations**

Developing and maintaining linkages with annual conferences in order to strengthen their witness for social justice and action is a key component of Annual Conference Relations. In 1997, over 50 chairpersons and staff attended the first-ever gathering of Annual Conference Chairpersons of Church and Society. The same event was repeated in 1999, including representatives from annual conferences in Africa, Europe, and the Philippines. A strengthened network for church and society work is the result.

A data base of annual conference church and society leadership is maintained and regularly updated by the Annual Conference Relations Office, which enables information to flow easily between GBCS and conference boards.

GBCS resources and materials are provided by the Annual Conference Relations Office for display at each annual conference in The United Methodist Church.

Many groups visit the United Methodist Building in Washington, D.C. An interactive, participatory experience is employed by the Annual Conference Relations Office which introduces the Social Principles and the history of United Methodist involvement in social action. Additionally, board staff teach, preach, and lead workshops at the local church, district, and conference levels. For example five GBCS staffers participated in Youth '99 and led workshops on the Social Principles, violence, racism, and hate groups.

An annual "GBCS Legislative and Grassroots Priorities" document was created in 1998, circulated widely throughout the connection, to enable constituents to be more familiar with the current work of the GBCS. The document is also available at [www.ume-gbcs.org](http://www.ume-gbcs.org).

Liaisons between GBCS staff and annual conference personnel are managed through the Annual Conference Relations Office. Each GBCS staff person is assigned between one and five annual conferences, with duties ranging from maintaining regular telephone, fax, and e-mail contacts, to on-site visits. Ad-

ditionally, this office facilitates numerous requests from annual conferences, districts, and local churches for staff leadership at workshops, Schools of Christian Mission, Pastors Schools, United Methodist Women events, youth retreats, just to name a few.

Beginning in 2000, the Annual Conference Relations Office intends to provide the Church and Society workshop at the district training event with a suggested outline and focus for the training, in order to assist the workshop leaders in the preparation.

### **United Methodist Seminars on National and International Affairs**

United Methodist Seminars on National and International Affairs has educated several generations of leaders in The United Methodist Church. The 1997-2000 quadrennium has been no exception. The Seminar Program (as it is called) is an education ministry of the GBCS and is the only educational program of its kind in this or any denomination. The Seminar Program offers United Methodists in particular, and faith communities in general, opportunities to apply timely public policy concerns and theological convictions concerning social justice to the task of educational ministry in local churches, annual conferences, ecumenical communities, schools, and caucuses.

The Seminar Program understands that competent social justice education supports deeper personal and group insight, as well as renewed commitments to acts of mercy and acts of justice that incarnate the Gospel of Jesus Christ for the transformation of God's world. In methodology, the Seminar Program engages participants in critical reflection on their current experiences, and employs participatory learning and action planning in response to specific social justice concerns. The Seminar Program achieves this through a careful combination of biblical exegesis and ethical/theological critiques of social conditions; application of the Wesleyan/Methodist traditions to public policies; analysis of root causes of systemic inequity in God's world; personal and group process; simulation experiences; artistic expression; field visits and learning; and interactive conversations with recognized national and grassroots advocates in both church and society arenas.

One hundred thirty-eight Seminars and workshops were developed, designed and implemented during the 1997-2000 quadrennium. This represents workshops and seminars done for 64 annual conference groups, 6 district groups, 24 local churches, 15 ethnic caucuses, several national workshops and two international workshops, one held in the Holy Land



in 1999, the other in Norway (to study alcohol and substance abuse) in 1998.

**Seminaries and universities** also benefit from the Seminar Program. These workshops help to broaden students' knowledge and understanding of church and society concerning social-justice issues affecting the human community, so that persons of faith might act intentionally to heal, restore, and reconcile.

**The Special Program on Substance Abuse and Related Violence**, in cooperation with the Seminar Program, recruited, designed, and facilitated several substance abuse seminars during the quadrennium, for example, meeting with the South Carolina Conference Shalom Zone in 1998, and the California-Pacific Conference in 1997.

**The Seminar Program in Washington, D.C., works in cooperation with the United Methodist Seminars office in New York City**, and with colleagues at the GBCS, the General Board of Global Ministries, the General Board of Discipleship, and the General Board of Higher Education and Ministry. Together, they provide resources for congregations, educate individuals, and advance the causes of social justice advocacy for The United Methodist Church.

### United Nations Ministry

The United Nations Ministry of the General Board of Church and Society continued during the 1997-2000 quadrennium to be the Board's presence at the United Nations. It is at this quadrennium that the Board attained a *consultative status* with the UN Economic and Social Council (ECOSOC). This status provides our ministry with a more direct and responsible relation with the UN. Aside from maintaining our association with the UN Department of Public Information (DPI), our consultative status gives us the opportunity to name more people as representatives not only at the UN Headquarters in New York city, but in many other UN centers around the world. During the quadrennium, several GBCS board members and staff were involved in UN-related meetings and conferences in the United States and other parts of the world. The General Board of Global Ministries—our partner in this ministry—also has consultative status, and together with its Women's Division, we collaborated together on many programs and issues through the United Methodist Office for the United Nations.

The United Nations provided the Board and the general church a *locus for ministry* in international relations and a *context for education, advocacy and action* for human rights, peace, security, and international justice. The variety of responses that come from the

UN system, including governments, intergovernmental bodies, non-governmental organizations (NGOs), multilateral organizations, and civil society afford the Board and the general church a venue for broadening and enriching the church's understanding of God's world and responses to the world's urgent needs.

We were active in the UN system and the larger international community through direct participation in many UN meetings and conferences, as well as in our membership in many NGO-organized committees. Such participation widened the setting in which we were able to experience the Gospel of Jesus Christ—love, justice, peace, reconciliation—beyond the local and the general church. Board members and staff have attended the annual NGO-DPI conference sponsored by the United Nations Department of Public Information in New York city. We maintained memberships and leadership in several NGO communities, including those dealing with freedom of religion or belief, sustainable development, social development, and human rights. We joined by membership the Coalition for an International Criminal Court (ICC) and participated in the diplomatic conference that adopted the statute now called the Rome Statute for an ICC. We were active and pivotal in the work of the Faith-Based Caucus for an ICC that drafted a proposed preamble for the Rome statute. The issue of decolonization was high in the agenda of the UN ministry. In particular, the statuses of East Timor and Puerto Rico were raised at the UN. A colloquium on colonialism and mission that involves the experiences of the peoples of the Philippines, Guam, Hawai'i, American Samoa, Puerto Rico, and Cuba is planned for 2000.

The ministry at and with the UN is an ecumenical, interfaith, religious and spiritual ministry. Our UN ministry is intentionally a Christian ministry. It presupposes a presentation of sound Christian teachings and informed biblical, moral, and ethical understandings of the local and international economic, political and cultural milieus, even as we acknowledge that everything stands under the judgment of God. The ministry continued during the quadrennium its chaplaincy work at the Church Center for the United Nations. The chapel of the center has been a venue for hundreds of Christian and interfaith rites and events. With the departure, in August 1999, of the chaplain to retirement, this aspect of the ministry will be evaluated in light of ministry vision, mission, and goals. We continued in the last quadrennium the production and distribution of the UN Sunday packet, which included a church bulletin insert, information about that year's theme, as well as a liturgy of celebration of

the UN Sunday. We now mail the packet to about 44,000 United Methodist pastors, church and society people, and peace with justice coordinators across the world. The United States Committee for UNICEF has twice recognized the work on children from our Board and general church during the quadrennium, and has presented an award to the Council of Bishops.

At this quadrennium, Board members approved a vision and mission statement of our UN ministry. The vision and mission statement outlined a vision of God's preferred future and suggested a variety of mission areas and themes that now undergird the work of the entire Board at and on the UN and in international affairs. It offered the understanding that this preferred future in the affairs and relations of nations and peoples must be about: A vision of justice, kindness, and humility, and a mission of building empowered communities of shalom where a culture of a just peace can take root; a vision of empowerment and capacity-building of peoples, and a mission to reduce people's vulnerabilities and marginalization, and to enhance people's participation in shaping their own lives and communities so that they can

erect beloved communities; a vision of human dignity and human rights, and a mission to construct inclusive, integrative, and responsible communities that promote a culture of rights and ecological justice; a vision of food and freedom, jobs and justice, land and liberty, and a mission to eliminate hunger, eradicate poverty, and develop just, participatory and sustainable communities; and a vision of a just and durable peace, and a mission to resolve conflicts and end violence.

At the start of the quadrennium, three goals were identified by the Board's UN Administrative Committee. They were: peace and security, economic and social development, and human rights. Under peace and security were issues of peace (peacekeeping, peacemaking, peace-building), colonialism and decolonization, and peace processes and conflict resolution. Under economic and social development were issues of children, sustainable development, and women. Under human rights were issues of rights of children, indigenous peoples, and social, economic, and cultural rights. At the close of the quadrennium, much has been accomplished, but much more remains to be done.

# Concern for Workers Task Force

## Introduction

Greetings in the name of Jesus Christ from your sisters and brothers of the Concern for Workers Task Force, which was mandated by the 1996 General Conference to provide opportunities for our denomination, annual conferences, districts and local congregations to explore the history of our church and its relationship to workers in their struggles for workplace peace and justice.

The task force affirms efforts by persons and congregations who minister with workers as they strive for peace and justice in their workplace setting. Yet, the task force recognizes the growing divide within our denomination in relationship to working people.

We also recognize the large disparities among various individuals within our society in relation to their incomes, safety at work and job potential. Work is a gift of God, but when abused can also diminish self-worth.

## I. Summary of the 1996 Resolution

The 1996 General Conference approved a resolution that directed the General Board of Global Ministries and the General Board of Church and Society "to appoint a task force to coordinate the activities of the Emphasis of Concern." The task force was charged to do the following:

- Advocate for the economic, social, political and spiritual interests of working people, the unemployed and the underemployed within annual conferences, districts and local congregations.
- Be in special community with all who are affected during grievances, organizing efforts, contract negotiations, strikes, lockouts or plant closings.
- Participate in ecumenical, interfaith and other community-centered efforts to save working people, the unemployed and the underemployed.
- Help to find funds both within and without the church to undergird ministries of support and advocacy for unemployed and underemployed.
- As a denomination, with our annual conferences, districts, local congregations, boards, commissions, agencies, hospitals, nursing homes, seminaries and other higher education

institutions, we lift up the standards of being model employers.

## II. Organization and Development of the Task Force

The resolution called for task force representation from both clergy and laity. It called for members from the General Board of Global Ministries and the General Board of Church and Society (each appointing one-third of the task force). The other third of the task force was appointed by the appointed members to represent the church at large.

The task force was to have members who were informed about the issues and/or presently engaged in ministry to working people, the unemployed and the underemployed. It should be gender, race and class inclusive.

The Task Force was appointed in late 1996 and early 1997. Task Force members included the following members: Bishop Albert Mutti (Kansas Area), Chair; Katie Foster (Organizing Director, Service Employees International Union (Atlanta, GA), Vice-Chair; Jeanette Bartz (Newspaper Guild, Detroit, MI), Recorder; the Rev. Darren Cushman-Wood (Pastor, East 10th UMC), Chair, Networking Committee; Chuck Deppert (Former President, Indiana AFL-CIO), Chair, Global Consultation Committee; Bishop Jonathon Keaton (East Ohio Area), Chair, Fund Raising Committee; the Rev. Minerva Carcano (Mexican-American Studies, Perkins School of Theology); Scott Douglas (Director, Greater Birmingham Ministries); Alejandro Valera, Director, GBGM, Baguio City, Philippines); the Rev. Theodore Collier (Superintendent, Kansas City North District); Marilyn Outslay (Director, GBGM, Oregon); Young Shin (Asian Immigrant Women Advocates, Oakland, CA); the Rev. Pharis Harvey (International Labor Rights Fund, Washington, D.C.); and Nelson Carrasquillo (Farm Worker Organizer, C.A.T.A., New Jersey).

The Guiding Principles for the task force were developed at its initial meeting in February 1997. They are as follows:

- Work intentionally on race and gender.
- Be intentionally inclusive of labor (organized and unorganized), the unemployed and the underemployed, immigrants, farm-worker groups and community-based organizations.



- Encourage the integration of labor/workers rights in church material emphasizing spiritual disciplines.

The Task Force was funded by a grant received from the General Council on Ministries World Contingency Fund. These funds were to be used in the following manner: \$30,000-global consultation; \$30,000-consultant; \$10,000-resource production. Also, the meeting expenses were shared by the General Board of Church and Society and the General Board of Global Ministries. The task force met four times between February 1997 and February 1999 in Kansas City, Missouri; Atlanta and Baltimore.

The first meeting of the task force was held in Kansas City, Missouri, February 21- 22, 1997. The following were elected officers: Bishop Albert Mutti, Chair; Katie Foster, Vice-Chair; and Jeanette Bartz, Recorder. The task force decided to conduct its business in three committees: networking, global consultation and fund raising.

The Networking Committee, to be chaired by the Rev. Darren Cushman-Wood, would work on the following three goals:

- Develop a solidarity data base of names and addresses to be gathered before the Global Consultation.
- Prepare the following resource packets: (a) a pre-consultation packet that will include worship resources, successful models projects and suggested actions for annual conferences; and (b) a second packet that will include a summary of the Consultation, an expanded list of resources and a biblical reflection.
- Plan training events after the Consultation for seminaries, pastors and laity.

The Global Consultation Committee tentatively scheduled the Consultation for November 13-15, 1998. The sites proposed were Detroit, San Francisco, Indianapolis, Kansas City and Atlanta. They suggested the theme to be the following: "The United Methodist Church and Working People: Joining in the Struggle For Workplace Peace and Justice."

The Finance Committee approved a funding proposal for \$70,000 to be requested from General Council on Ministries. The committee also agreed to explore Labor Day Sunday with a church-wide statement as a way to raise money. The task force also discussed the possibility of reaching out to youth and Pan-Methodist involvement.

The second meeting of the task force was held February 5-7, 1998, in Kansas City, Missouri. The Rev.

Stephen Copley was introduced as the consultant for the task force. He suggested that a connection-wide survey be conducted. The survey requested names of individuals from annual conferences, districts or local congregations who were interested in the following models of religion-worker justice collaboration: The Church and Organized Labor; Farm Workers Ministry and Organizations; Immigrant Workers Ministry and Organizations; Unemployed/Underemployed/Part-Time Workers; Alternatives to Welfare Reform; Living Wage/Minimum Wage; and Plant Closing/Downsizing. It also requested ways that annual conferences, districts and local churches could develop their ministries to working people.

It was reported that the database had over 200 names. The networking packet was completed with the following items included: worship resources, annual conference action suggestions, a flier on the Global Consultation, a list of organization and resources, General Conference resolutions and articles on labor issues.

It was agreed that the Global Consultation would be held in Atlanta, from November 13 to 15, 1998. The Task Force then set about setting the agenda for the consultation, including workshops and models for ministry to be presented. It was also agreed to honor Jesse DeWitt (retired UMC bishop and current president of the National Interfaith Committee for Worker Justice) and the Rev. Joseph Lowry (UMC minister and past president of the Southern Christian Leadership Conference).

The third meeting of the task force took place on November 12, 1998, in Atlanta, prior to the Global Consultation. The task force completed the final details for the consultation. It also decided to send the post-consultation packet to the participants and the names of the database. It was also agreed that the Rev. Stephen Copley should write the report to General Conference.

The fourth meeting of the task force took place February 18-20, 1999, in Baltimore. At the meeting, the task force had the opportunity to evaluate the Global Consultation. It also planned for a Labor Day message and litany, as well as approving the final report and resolutions to be introduced at the 2000 General Conference.

### III. Accomplishments of the Task Force

The following areas are presented to the General Conference as areas that the task force feels made significant contributions and accomplishments to the



life of The United Methodist Church and to the life of working people.

#### A. Global Consultation

The Global Consultation was held November 13-15, 1998, in Atlanta. The Global Consultation had six objectives that it hoped to accomplish:

- To explore the history of The United Methodist Church (especially, its biblical and Wesleyan foundations) in its relationships to working people in their struggle for workplace peace and justice.
- To hear the stories, hopes and concerns of working people, the unemployed and the underemployed who worship in our local congregations and live in our communities.
- To dialogue with representatives of organized labor, unemployed/underemployed, farm worker and immigrant groups about policies and strategies to guide The United Methodist Church response to their needs and concerns.
- To strengthen The United Methodist Church and related ecumenical/interreligious efforts to address the concerns of workers by providing models of church and labor collaboration, networking and mutual support.
- To consider and encourage ways to connect local with global worker concerns that are required by the increasingly global economy.
- To motivate participants to return home committed to implement their learnings through programs of dialogues and collaborative action at local, district and conference levels.

Although the Workers Task Force did not hold any formal public hearings during the course of its work, it had the opportunity during the Global Consultation to hear voices from the United States and from around the world. There were nearly 200 participants from 37 states and 5 different countries.

The worship at the consultation was designed to draw the participants together to celebrate the love and justice of Jesus Christ. It was designed by Marcia McFee. The opening worship set forth the statement of purpose of the consultation and encouraged the participants to listen to the voices of the workers, the unemployed, the children who labor in substandard conditions, those who are on welfare and those who are discriminated against for whatever reason. The closing worship service was a covenant service where participants renewed their covenant with Jesus Christ

and covenanted to take action on behalf of workers in their home areas.

There were thirteen workshops presented, covering varied topics, ranging from Working with Organized Labor; Supporting Farm Workers' Struggles; Working with the Unemployed/Underemployed; Plant Closings; Workers in United Methodist Institutions; Living Wage; and Faith in the Workplace. These were led by people such as Bishop Jesse DeWitt, Kim Bobo (Director, National Interfaith Committee for Worker Justice), Tyrone Freeman (SEIU Local 1985), Nelson Carrasquillo (Farm Worker Support Committee, C.A.T.A.) and John Dodds (Philadelphia Unemployment Project).

The speakers at the consultation represented a broad spectrum of backgrounds. The AFL-CIO Executive Vice-President Linda Chavez-Thompson urged working together with other faith groups and labor organizations to build a society that values workers. She said, "Someone has to make this a land of justice. Although the United States economy is supposed to be booming, the real earnings of workers are down 12 percent since 1979."

Atlanta's Labor Council president, Stewart Acuff, challenged the participants to stand alongside workers in the manner that Jesus Christ did. He also said that the church lived in a crucial time in order to achieve this ministry, as we see the "haves" continuing to have more and the "have-nots" having less.

The Rev. Darren Cushman-Wood of Indianapolis led the consultation Bible study on Saturday morning. He said the ability to work is part of being made in the image of a Creator God. He further stated that "capitalism, as it is currently structured, is sinful. Profit before people is at the heart of the system. It subordinates human compassion. Because I am a child of God, I should be treated with respect."

There was an international panel, which was highlighted, for example, by the Rev. Gary Mason, from Northern Ireland. He told the group that in certain communities of Northern Ireland, the 80 percent unemployment rate plays a major part in the trouble between Protestants and Catholics. In families where three or more generations have been without employment, some join the paramilitary forces, just as some urban United States children join gangs in their search for identity.

The Rev. Daniel Mulunda, from the North Katanga Conference in the Congo, said, "This is genuine: if every parent can feed their child. To struggle for workers is really to struggle against 'principalities

and powers." He said, in Africa, the struggle for workers is the ministry of the church and is inseparable from the struggle for the family.

As part of the consultation, the participants agreed to form a covenant about actions they would take upon arriving home. Below is a selection of covenant responses:

- ...work on the Living Wage campaign in my city, building the relationship between Labor and the Faith community.
- ...work harder and to be in community with farm workers in California; to give more time to their struggle, working for change.
- ...work for labor unity in the Philippines and connect with labor around the world;
- ...to lobby for the establishment of a labor desk in our Central Conference and my Annual Conference.
- ...beginning working in my city with hotel employees who want to organize; and I will pray and fast for God to give me opportunities to do this.
- ...contact Interfaith Committee on Workers Justice about organizing efforts in religious institutions and find ways to support these efforts.
- ...study and refer more to John Wesley and UMC Social Principles in making presentations about farm worker ministry.
- ...paste Social Creed into hymnals; write series for UPDATE; report to MC&S, arrange/invite presenter.
- ...join a union and look at how, individually and within work, I can be more pro-active in dealing with workers' issues.
- ...help plan and implement a clergy/labor/business conference in my local labor council jurisdiction.
- ...create a network of pastors/lay people to be advocates for the poor, for living wages and for children's welfare.

During the consultation, there was a six-member listening team. They were asked to spend time throughout the consultation listening to the discussions and the presentations. They were asked to respond to the following questions in light of the conversations that they heard:

- "Here are the themes in this Global Consultation that most encouraged me."
- "Here are the follow-up actions I most hope for."

At the close of the Consultation, the participants were asked what issues were of the greatest interest and concern to them. The following issues were identified:

- Living Wage Campaigns
- International Debt Forgiveness
- Advocacy for the Right to Organize Among Employees of United Methodist-Related Institutions
- Support for Labor Unions and Community Based Organizing
- Farm Workers and Immigrant Struggles

One of the highlights of the Consultation was the banquet held on Saturday night. At the banquet, Bishop Jesse DeWitt and the Rev. Joseph Lowry were honored for their years of work on behalf of working people. Also, Jerry Meszaros was recognized and credited as the one who had the idea of forming the Concern for Workers Task Force.

#### B. Development Of Resources

The Task Force has created resources for the church to use in its life and mission. In the pre-consultation packet, there were ideas for Annual Conferences to promote workers' rights; selected biblical passages on Justice for Workers; an order of worship for Workers' Memorial Day; an article on building religion-labor partnerships; and, addresses of further organizations and resources related to worker justice.

Also, the September 1998 edition of *Christian Social Action* was devoted to working people. The Task Force developed an organizers' manual to assist local activists in their ministry to working people.

#### C. Labor Day Message

Each Labor Day, the task force issues a Labor Day Message with an accompanying litany to be used in local churches.

#### D. Development of the Concern for Workers Network

The task force has created a network within The United Methodist Church of those who are concerned about justice for working people. The objectives of the network are as follows:

- Help United Methodists connect with local struggles for workers rights.

- Provide information about national and international campaigns and legislation that are supported by the General Board of Church and Society and the General Board of Global Ministries.
- Promote the observance of Labor Sunday.
- Share information about other organizations devoted to the promotion of workers rights.
- Receive information from the members of the network and share this information with other members.

#### E. General Conference Resolutions

The task force developed six resolutions and petitions for the 2000 General Conference related to worker justice.

### IV. Recommendations

A. We recommend that General Conference adopt these following resolutions/petitions to the Book of Discipline and to the Book of Resolutions.

- "Health and Safety in Work Place and Community"
- "Rights of Workers"
- "Economic Justice for a New Millennium"
- "Rights of Farm Workers in the United States"
- Amendment to Paragraph 715 of the Book of Discipline.

#### B. Recommendation for the Continuation of the Workers Task Force

Whereas, scripture and Wesleyan tradition call us to do justice and demonstrate mercy for workers as an expression of our witness for Jesus Christ;

Whereas, transitions in the global economy and local communities have created systems and practices of unfairness and persecution of workers;

Whereas, The United Methodist Church continues to need guidance and support in developing ministries of justice for workers;

Be it resolved, that the 2000 General Conference authorize the continuation of the Concern for Workers Task Force for the next four years. The General Conference shall direct the General Board of Global Ministries and the General Board of Church and Society to appoint a task force composed of clergy and laity. All appointees will be persons who are informed about the issues and/or presently engaged in minis-

try to working people, the unemployed and the underemployed.

The task force will be gender, race and class inclusive.

Be it further resolved that the task force shall fulfill the following goals:

A. Educate the church about the integration of justice for workers with the Christian faith by:

1. Providing resources and opportunities for United Methodists who are employers and directors of church-related institutions to become aware of workers' concerns and to integrate our social teachings on workers rights into their vocations. The task force may organize a forum for United Methodist employers and directors for this purpose.

2. Providing resources and opportunities for United Methodists who are leaders of labor unions and workers rights organizations to integrate our social teachings on workers rights into their vocations. The task force may, for example, organize a forum for such persons.

3. Providing resources and training for United Methodist clergy and seminarians to engage in ministry to and advocacy with workers who are engaged in labor struggles.

4. Providing congregations and lay members with resources and opportunities to develop their awareness of workers concerns and our social teachings.

B. Continue to empower the church to advocate for workers rights in local and international struggles by:

1. Guiding the development of The United Methodist Concern for Workers Network through the General Boards of Church and Society and Global Ministries. The purpose of the Network will be:

a. to help United Methodists connect with local struggles for workplace peace and justice

b. to provide information about national and international campaigns and legislation that are endorsed by the General Boards of Church and Society and Global Ministries

c. to promote the observance of Labor Sunday.

d. to receive and share information from members of the network.



2. Exploring collaborations with labor unions, Pan-Methodist denominations, ecumenical organizations and other workers' rights organizations.

3. Assisting the General Boards in the implementation of General Conference resolutions related to the rights of workers.

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## Proposed Amendments to the *Book of Discipline*

### ¶64.

Petition Number: 30025-CS-64-C; Annual Conference, Detroit.

**Support higher quality of life  
for all of God's creation**

Amend 64C:

All creation is the Lord's and we are responsible for the ways in which we use and abuse it. Water, air, soil, minerals, energy resources, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. God has granted us stewardship for creation. We should meet these stewardship duties through acts of loving care and respect. Economic, political, social, and technological developments have increased our human numbers, lengthened and enriched our lives. However, these developments have led to regional defoliation, dramatic extinction of species, misuse and over-consumption of natural and nonrenewable resources, massive human suffering, and overpopulation. Furthermore, destabilization of the global climate is a probable consequence. Continued emphasis on traditional economic, political, social, and technological development for humans, at the expense of the rest of creation, jeopardizes the natural heritage God has granted to all generations. Therefore, we repent of our devastation of the physical human and non-human world. Further, we recognize the responsibility of the church and its members to place a high priority on changes in economic, political, social and technological lifestyle to support a more ecologically equitable and sustainable world leading to a higher and a better quality of life for all of God's creation.

### ¶206.

Petition Number: 30026-CS-206.3-D; Annual Conference, Detroit.

**Adding the word "assignment" for pastors and  
other staff to cooperative parishes**

Amend 206.3:

Cooperative parish ministries may be expressed in forms such as the following:

(a) Larger parish— . . . and served by a staff appointed or assigned to the parish and involving a director.

(b) Multiple charge parish—. . . The ~~ordained ministers~~ pastors are appointed or assigned to the charges and also to the parish, and a director or coordinator is appointed or assigned by the bishop.

(c) Blended ministry parish— . . . guided by a covenant and served by a staff and a director appointed or assigned to the parish.

(d) Group ministry—a loosely organized group of two or more pastoral charges in which ~~ordained ministers~~ the pastors are appointed or assigned to charges. The ~~ordained ministers~~ pastors and/or lay council, representing all churches, may designate a coordinator. . . .

(h) Probe staff—composed of ~~ordained ministers~~ the pastors and other staff assigned to a geographic region to explore possibilities for cooperation and developing strategy for improved ministries to persons.

### ¶628.

Petition Number: 31225-CS-628-D; GCOM.

**AC shall have bd of church & society or other  
structure to provide for these functions**

Amend 628.1:

The annual conference shall organize a board of church and society or an ~~equivalent structure~~ other structure that shall provide for to provide for the functions of this ministry and maintain the connectional relationship . . .

**¶628.**

Petition Number: 30210-CS-628.2-D; Cynthia L. Havlik, The Woodlands UMC, The Woodlands, TX.

**Clarify inclusive membership guidelines for  
Conference Board of Church and Society**

Delete last sentence of 628.2 and add the following:

~~Guidelines for inclusiveness in the membership shall be followed. (607.5):~~ In the nomination and election of the membership on this board, the number of laity represented shall equal three-fourths of the board membership, divided equally between laywomen and laymen. Special attention shall be given to the inclusion of clergywomen, youth, young adults, older adults, persons from churches with small memberships, people with disabilities, and racial and ethnic persons, in keeping with the policies for general Church agencies. The remaining membership shall

consist equally of clergy and assigned annual conference members specified above.

**¶628.**

Petition Number: 30502-CS-628.2-D\$; Gen'l Board of Church and Society.

**Conference board of church and society shall have  
a peace with justice coordinator**

Amend 628.2:

... who shall serve with limits set by ¶¶607.6 and 710.5. The conference board of church and society or equivalent structure shall also name a conference Peace with Justice Coordinator who will be responsible for administering the conference Peace with Justice Special Sunday Offering receipts and for coordinating peace and justice ministries. Guidelines for inclusiveness . . .



## Proposed Resolutions

Petition Number: 30033-CS-NonDis-R; Annual Conference, Detroit.

### Boycott Detroit News, Detroit Free Press and USA Today

#### Boycott of USA TODAY

Be it resolved that the General Conference of the United Methodist Church reaffirm its witness for justice in the workplace by continuing to refrain from buying the *Detroit News* and *Detroit Free Press* until a just settlement of the newspaper dispute is achieved through collective bargaining. And further, by instituting an economic boycott against USA TODAY, the flagship publication of Gannett Co., Inc., to protest the lack of progress in settling the dispute and to press for early resolution.

This action is proposed in compliance with "Guidelines for Instituting an Economic Boycott" as prescribed in the 1996 *Book of Resolutions*, pages 458-462.

#### RATIONALE

From its earliest history, The United Methodist Church has supported and engaged in activities that promote just working conditions. John Wesley's street ministry responded to the poor treatment of coal miners. He helped create laws against abusive child labor and the inhumane treatment of prisoner workers. Our Social Principles affirm the dignity of the worker and explicitly reject the permanent replacement of a worker who engages in a legal strike (73b). Federal law also prohibits the replacement of workers in an unfair labor practice strike.

**Biblical and theological statement:** The creation story of Genesis 1 asserts that human beings are made in God's image. Since in the Ancient Near East it had always been the king who represented the image of God, Israel's assertion was a radical statement of common human dignity, worth, and equality. That same Genesis account, by identifying God's labor and rest in creation, honors all human labor and establishes the justice and spiritual integrity of human rest.

In Exodus, when the brick makers of Egypt cry out to God, Moses is sent with authority to negotiate on their behalf with Pharaoh. With God's power, Mo-

ses then leads the most definitive and exemplary walkout to freedom in history.

When the prophets took measure of the nation's health, they always looked to the least-the widows and orphans and sojourners in the land, but also (as the law spells out—Lev. 19:13; Deut. 24:15) to the fate of workers. King Josiah was challenged by Jeremiah: "Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbors serve him for nothing, and does not give them their wages" (22:13). And the book of James echoes that same spirit: "Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts." (5:4)

#### The Issue

On July 13, 1995, twenty-five hundred employees-members of six unions of the *Detroit News*, the *Detroit Free Press*, and Detroit newspapers-engaged in a strike over an accumulated list of 12 unfair labor practices which the unions had charged against the newspapers. Three weeks later, workers were threatened with permanent replacement and subsequently were replaced.

The Gannett corporation has controlling interest in Detroit newspapers, an agency created to manage the Joint Operating Agreement between the *Detroit News* and *Detroit Free Press*, and has failed to effect a negotiated settlement with its striking/locked-out, employees over four long years. The newspapers have twice been found guilty of unfair labor practices. Twice they were ordered to bargain the contracts and return locked-out workers to their jobs; they have not complied. There is little evidence that serious attempts are being made by the newspapers to resolve outstanding issues. The papers have published incomplete and distorted information regarding the dispute. An economic boycott against USA TODAY will bring the strength and power of our body of faith to the effort for resolution. It will demonstrate that people of faith take seriously their commitment to just treatment of employees and in their basic right to collective bargaining.

This dispute has created untold suffering for the workers involved. Because of the lack of reliable information, the dispute with the *Detroit News* and De-

*etroit Free Press* has caused devastating hardship for the greater community once served by these two newspapers. The *News* and *Free Press* have continued to publish, but hundreds of thousands of readers have canceled subscriptions; and many community, political and religious leaders have acted out their call for justice by publicly refusing to buy or read the papers. Many progressive leaders refuse to be interviewed or to write opinion articles until a just settlement is reached. Such circumstance creates a serious lack of balanced and accurate news for all of the state.

In the four years since the strike began, numerous attempts have been made by union leaders and striking/locked-out workers to reopen negotiations. And from the beginning, community, political and religious leaders have tried to help resolve the conflict and bring about a resolution. Offers to assist in mediating have been made by several religious leaders and public officials.

Religious Leaders for Justice at the Detroit newspapers (more than 850 religious leaders from the greater Detroit metropolitan area) joined other groups such as the Interfaith Committee for Worker Justice and Readers United in working toward a resolution. Twenty-six municipal bodies were represented at the May, 1998 Summit Meeting and also joined in the attempt. The National Labor Relations Board (NLRB), federal mediators, federal courts who have twice found the newspapers guilty of nine unfair labor practices, the UAW, and the International AFL-CIO, have all made efforts to resolve this divisive dispute.

Consider these events among many:

\* October 1995 -The unions proposed a 30-day period of intensive bargaining. At the end of 30 days, all unresolved issues would be submitted to a community panel to be chosen jointly by the unions and the company-for binding arbitration. Detroit Newspapers rejected this offer.

\* December 1995-U.S. Senator Carl Levin (Michigan), Cardinal Adam Maida of the Detroit Archdiocese and Detroit Mayor Dennis Archer met with newspaper officials and offered to help arbitrate the dispute. The unions accepted the offer, but the company rejected it. United Methodist Bishop Donald A. Ott of the Detroit Conference and Episcopal Bishop Stewart Wood of the Michigan Diocese also offered to mediate and were rejected.

\* January 1996-Many denominations and faiths have definitive statements about the just treatment of

workers. Early in 1996, more than 850 religious leaders from the greater Detroit metropolitan area (Religious Leaders for Justice at the Detroit Newspapers) presented an appeal asking the newspapers to negotiate contracts and settle the strike. They vowed not to buy the *Detroit News* and *Detroit Free Press* until the dispute was resolved, saying, "We consider the permanent replacement of striking workers by the owners of both the *News* and *Free Press* to be morally objectionable and a breach of the ethical teachings of our faith traditions," and that, "... workers have a moral right to form unions for the purpose of collective bargaining to achieve justice in the workplace. The permanent replacement of strikers negates that basic right." Hundreds of thousands of readers have joined this refusal to buy the papers.

\* March-May 1996-Community and religious leaders, among them seven United Methodist pastors, undertook weekly symbolic and direct actions at the newspaper headquarters. These non-violent actions, organized by the independent community group, Readers United, resulted in nearly 300 arrests. United Methodist pastor Rev. Bill Wylie-Kellermann led weekly non-violence training of participants and peacekeepers.

\* May 1996-Representatives of Readers United met separately with the Metro Council of Newspaper Unions and with Detroit Newspapers executives Frank Vega and Heath Meriwether to discuss both non-violence and the urgency of a settlement. They also offered community mediation to resolve the struggle. The newspapers refused this offer.

\* August 1996-Detroit Mayor Dennis Archer met with both sides and offered to give good-paying jobs to all the replacement workers so union members could reclaim their rightful places. The newspapers rejected the offer.

\* Spring of 1996, 1997 and 1998-Delegations of religious, political, community and union members attended each annual meeting of the Gannett and Knight-Ridder corporations, appealing for a good faith effort to settle the labor dispute. The meetings took place in Arlington, VA, Miami, FL, Philadelphia, PA, and San Jose, CA. The CEOs and Directors of Gannett and Knight-Ridder rejected requests for private meetings from community leaders, U.S. Congressman John Conyers, Detroit City Council Chair Maryanne Mahaffey, and Reverend Edwin Rowe, pastor of Detroit Central UMC.

\* February 1997-The unions ended their strike with an unconditional offer to return to work. De-



etroit newspapers accepted the offer, but refused to reinstate the workers. Employees were placed on a hiring list to be recalled as positions opened up. Over the course of two years, less than 700 union members have been called back, leaving more than 1,000 workers locked-out. The company has eliminated entire job categories, locking out dozens of employees with more than 30 years service. They have reduced wages by 50% for some positions, turned full-time jobs into part-time work and made massive changes in the terms of employment without regard for employee representation. Following these unilateral actions, the NLRB instituted new charges of unfair labor practices against the newspapers.

\* June 1997-After a yearlong trial, an administrative law judge found the Detroit newspapers guilty of 10 of 12 unfair labor practices. The judge ordered the company to take back all the locked-out workers immediately, releasing replacement workers if necessary. He also said the company must provide workers with back pay dating back to the day the return to work offer was made.

Among the company's unfair labor practices were: provoking and prolonging the strike, forcing an illegal merit pay system on the Newspaper Guild, refusal to provide the unions with information essential to the collective bargaining process, the illegal destruction of materials ripped down from union bulletin boards, the unlawful use of permanent replacement workers in an unfair labor practice strike.

The day after the judge's decision, 100,000 people marched through downtown Detroit as part of Action Motown, a mobilization called to support locked-out workers and urge the company to negotiate contracts.

\* Winter 1998 -The National Labor Relations Board charged the newspapers with illegally firing 125 union members for exercising their civil and constitutional rights to strike and picket. Lawyers estimate that with company appeals, many of these cases may take up to five years to resolve.

\* March-April 1998-Religious and community leaders made presentations to more than two dozen city councils in and around Detroit. The municipalities issued resolutions agreeing to attend a community summit meeting to explore ways to urge the ending the labor dispute.

\* May 1998-More than 300 people, including city council members and mayors from 26 cities in the

Detroit area, participated in a Summit Meeting held at Sacred Heart Seminary in Detroit. Episcopal Bishop Stewart Wood of the Michigan Diocese presided over the meeting. Panelists Rabbi Robert Syme, United Methodist pastor Rev. Bill Wylie-Kellermann, Baptist Ministers Conference president Rev. J. J. Perry, Newspaper Guild President Lou Mleczo, former *Free Press* columnist Susan Watson, Roman Catholic Bishop Thomas Gumbleton and United Methodist Bishop Donald Ott, asked the participants how the labor dispute was affecting their communities. Many cited the absence of basic information so necessary in the democratic process. Hundreds of thousands of people refuse to buy or read the papers because they believe employees were treated unfairly. Public officials and progressive voices of the area refuse to be interviewed by the newspapers while the lockout continues. Such absences create unbalanced and incomplete news. Others cited the bad feelings and divisiveness created by the community's perception of being overcome by a media giant who operates from hundreds of miles away and appears to care little about Detroit's problems. Detroit newspaper officials were invited to participate in the summit but declined to send a representative. They agreed, however, to receive information gathered at the meeting.

\* July 1998-A delegation led by United Methodist Bishop Jesse DeWitt representing elected officials, Religious Leaders for Justice, and the Interfaith Committee for Worker Justice met with union leadership and Detroit newspaper management separately to report the conclusions of the Summit. Both the newspapers and the unions agreed to begin bargaining in good faith.

\* August 1998-After more than three years of the strike/lockout, negotiations resumed under the supervision of the Federal Mediation Service.

\* September 1998-After a year of deliberation, the National Labor Relations Board upheld the administrative law judge's decision that the company is guilty of provoking and prolonging the strike through nine unfair labor practices. The NLRB, comprised of both Republicans and Democrats, reached a unanimous decision. Once again, the company was ordered to take back all workers who were illegally replaced. The company still refused to abide by the order, instead asking the NLRB to reconsider its unanimous decision.

\* February 1999-Sporadic negotiations continue, while both sides wait for the NLRB to announce its decision on the motion to reconsider its ruling.



During all this time of community distress, endless appeals and economic hardship for striking/locked-out workers, hundreds of prayer vigils, marches, rallies, picket lines and demonstrations have taken place in support of a just settlement and protesting the permanent replacement of workers. All these efforts have failed to resolve this dispute.

Much has been made of the violence of the strike, yet observers are surprised at how restrained frustrated workers have been. Security guards, admittedly trained to instigate violence and then photograph reaction to it, have injured many workers who were legally picketing. No incidence of injury against replacement workers or managers has been documented.

### Decision-Making

The act of instituting an economic boycott is a sobering one and is approached with all seriousness. We have thoughtfully considered the implications of a boycott in light of the disciplinary requirements in the *Book of Resolutions*. We believe an economic boycott of *USA TODAY*, the flagship publication of the Gannett corporation, is necessary to: achieve a just resolution before the suffering of the workers and the community becomes more acute; and, before the process of collective bargaining is further eroded. A fair resolution to this dispute will also have profound effects on newspaper employees in other cities who struggle for fair treatment and just wages.

### Monitoring

Upon approval by the Detroit Annual Conference, information regarding this issue will be dispersed through established agencies. The Gannett Company will be informed of the boycott and its intended purpose. A monitoring team with broad representation of clergy, lay, political and business members will be established to keep our constituencies informed. The annual conference, districts and pastors will be informed of the circumstances and reasons for the action.

### Suspension/Termination Procedure

The boycott will be terminated as soon as bargained contracts with the six unions are achieved.

Petition Number: 30070-CS-NonDis-O; Edward F. Conway.

### City dwellers deserve equity and spiritual care

Whereas, I am a person born and raised in the city; and

Whereas, I learned from the various cultures to which I was exposed to most of my life; and

Whereas, I find that we devalue people in the city; and

Whereas, we point fingers at them based upon their culture and their way of living which is contrary to who they really are; and

Whereas, it is offensive to turn on the television or go to the movies and constantly see the stereotypes mentioned below; and

Whereas, these are all beautiful, creative people of God and have great gifts to share with each other; and

Whereas, I find it offensive and my only recourse is to turn the television off,

Therefore, be it resolved, that the United Methodist Church affirm the following statements based on the worth of people of diverse cultures, and races, mainly people living in urban (city) areas; and

a. like other persons living in the city, they are persons of sacred worth to whom god's grace is available and operative and should be looked upon without disdain; and

b. God is present in all places, whether there be few or many persons who live together in harmony; and

c. each city church, regardless of size or location, is valuable to the UMC as a connection church; and

d. city residents deserve the option of living and prospering in communities where they are respected regardless of their culture, their race or their policies; and

e. city people deserve equity and continuing spiritual care and opportunities to learn from each other, to be nurtured, to have protection for their children, to not be stereotyped as we have seen in movies and on television; and

f. as stewards of creation, all people have a right to determine how they may live in harmony with one another, and to have available to them resources for education, for recreation, and which should not be based on their race, creed or their culture; and

g. to ask the Arts, particularly the television and motion picture industry to cease stereotyping people along racial lines, particularly those residing in cities. As our Black population is always portrayed as the drug-users and gangsters, while the Asians are portrayed as mercenary business people and the Spanish-speaking being portrayed as lazy. All of these stereotypes are hurtful and harmful. The city is a microcosm of the world and consists of people of all culture who can learn to live and love each other; and

h. We ask the General Conference to make these concerns known to the people within the areas of television, the motion picture industry and theaters in general and to ask that they portray people as they really are, a people of God.

Petition Number: 30106-CS-NonDis-O; GCCUIC.

#### Ecumenical dialogues on native spirituality

Whereas, in Methodism there has been a strong attraction toward native cultures, yet, at the same time, there has been an inherent desire to change, control, or destroy the traditional lifeways. As Christianity enters the third millennium since the birth of Jesus Christ, the church continues to be torn by the double legacy of both attraction and repulsion which was modeled by John Wesley over two-and-a-half centuries ago.

Whereas, historically, the churches have not known or understood the native people within and outside the church. However, native people had a sacred relationship with The Creator thousands of generations before the colonial imposition of Christianity. The church has had a long pattern of following the prevailing attitudes of U.S.A. society, rather than promoting attitudes of proper respect and support. This has resulted in a lack of understanding, harmony, balance, and healing among native communities.

Whereas, ecumenical dialogues bringing together native Christians including members of the

native American Church, Traditional Practitioners and other spiritual and ceremonial leaders have been conducted by the General Commission on Christian Unity and Interreligious Concerns in order to build bridges of understanding, respect, and healing of native communities; and

Whereas, in accordance with Scripture and a desire to bring Methodism into the modern day life of native people, and to forge a means of protecting what remains of traditional lifeways, the General Commission on Christian Unity and Interreligious Concerns has initiated a dialogue process; and

Whereas, in order to ensure a path toward the unity of generations, the General Commission on Christian Unity and Interreligious Concerns has worked with other ecumenical entities and communities to address the issues of power, prestige and privilege in relation to Native American communities and Native American leadership,

Therefore, be it resolved that the 2000 General Conference:

1. Urge local congregations of the United Methodist Church to engage in dialogue with a native community to begin a journey of understanding the native perspective of unresolved issues of identity, community, hostility, and empowerment. This dialogue will assist the church in its own understanding of responsibility to empower native families and communities by affirming native culture and tradition; and

2. Call upon these partnerships to incorporate in these discussions the misappropriation and selling of native heritage and cultural ways. The consequences of these actions can be detrimental and lead to unacceptable practices within and outside the native community.

Petition Number: 30124-CS-NonDis-O; Annual Conference, New England.

#### Oppose privatization of Social Security

Whereas, the Social Security system is currently solvent; and

Whereas, current administrative costs are less than 1 percent of benefits while such costs under a privatized system would be substantially higher; and

Whereas, the Social Security system, from its inception, has been an inclusive participant-funded, entitlement program, a form of social insurance available to all; and

Whereas, direct dependence upon the market could compromise the government's ability to take moral action in such matters as environmental protection and international peacekeeping and mercy missions, for fear of repercussions on Wall Street; and

Whereas, the fact that personal income over \$68,400 is not taxed under the system not only limits the fund's resources, but results in a much heavier burden on the poor and a large segment of the middle class than on those with higher incomes,

Therefore, be it resolved that the New England Annual Conference:

1. go on record as opposing privatization of Social Security in any form as a mechanism for addressing potential short-falls in the system.

2. that adjustments to funding be made now to increase the investment base and to protect and guarantee a dependable rate of growth to offset projected demands.

3. the conference secretary communicate this action to the members of Congress of all our constituent states with names and addresses supplied by this committee.

4. that each member of annual conference express their concerns directly to their own representatives and senators.

5. that this resolution be forwarded to the General Conference of 2000.

Petition Number: 30132-CS-NonDis-O; Annual Conference, California Nevada.

#### **Support African-American farmers' access to USDA programs**

#### **Support for African-American Farmers**

The California-Nevada Annual Conference petitions the General Conference that The United Methodist Church:

1. Strongly support the crucial need for the church, the government and the private sector to provide financial, technical and management assistance to help stop the decline of African-American owned farmland in the United States.

2. Call on the U.S. Congress to fully fund the Minority Farm Outreach and Technical Assistance Program.

3. Call on the USDA to put in place stringent regulations to guard against discrimination; to fully implement, without delay, the recommendations of the 1997 USDA Civil Rights Report and the National Commission on Small Farms Report; and to include African-American and other minority farmers on county committees that oversee USDA loan and other programs.

4. Call on the President of the United States and the US Secretary of Agriculture to press for a just and enlightened public farm policy that will preserve the diverse ownership of land as well as the continuation of African-American family-operated farms.

5. Call on the General Board of Church and Society and the General Board of Global Ministries to work with the Federation of Southern Cooperatives/Land Assistance Fund and other community-based organizations to address the needs of African-American farmers and to improve access to USDA programs.

Petition Number: 30156-CS-NonDis-O; Annual Conference, Baltimore-Washington.

#### **Support voting rights for the people of Washington D.C.**

Whereas, the District of Columbia was established on the first Monday in December, 1800, by an Act of Congress as a seat for the national government under authority granted to the Congress by Article 1, Section 8, of the U.S. Constitution, under which the Congress has the power to "exercise exclusive legislation in all cases whatsoever, over such District. . .";



Whereas, no provision for voting representation in the Federal Legislature for the residents of this Federal District was made in the Constitution or has been made at any time since;

Whereas, throughout our nation's history, citizens of the District of Columbia have given their undivided allegiance to the United States: fighting and dying in wars, paying their full measure of taxes, and providing labor and resources to the federal government; and

Whereas, we recognize that governments derive their "just Powers from the Consent of the Governed" in order to secure the people's rights "endowed by their Creator"; and

Whereas, the Social Principles contained in the United Methodist Book of Discipline state that the "form and the leaders of all governments should be determined by exercise of the right to vote guaranteed to all adult citizens," and further, that "the strength of a political system depends on the full and willing participation of its citizens"; and

Whereas, it has been the enduring tradition and history of the United Methodist Church, from the time of Wesley to the present day, to support the rights of the individual, to provide relief to the disenfranchised, and to champion the equality of all persons before God and before the law; and

Whereas, we are agreed that the continuing disenfranchisement of the citizens of the District of Columbia is an egregious moral wrong which must be rectified, it is hereby

Resolved, that the Baltimore-Washington Conference of the United Methodist Church declares its full support, on moral grounds, for the provision of full democratic rights to the people of the District of Columbia. We affirm that District citizens are entitled to political rights equal to those of other Americans, including voting representation in both Houses of Congress. We call on the President and the Congress of the United States of America to take action to provide congressional representation to the citizens of Washington, D.C., by whatever means they should find suitable and appropriate, and

Be it further resolved that we call on all United Methodist congregations in the Baltimore-Washington Annual Conference and throughout the United States, to support the people of the District of Columbia in this cause. We call on the General Conference of the United Methodist Church

to adopt resolutions supporting voting representation for the citizens of Washington, D.C., and to encourage its members to call upon their elected representatives in Congress to demand democratic rights for the District of Columbia, and

Be it further resolved, that we call on other communities of faith, locally and throughout the nation, to join with us in advocating for the provision of these rights to Washington, D.C., so that at last the citizens of the District of Columbia are provided with the same democratic rights available to all other Americans.

Petition Number: 30173-CS-NonDis-O; Thomas Lee Boles, Grace UMC, Alamogordo, New Mexico.

### **Oppose abuse of animals & support laws & practices that teach awareness of all God's creation**

Whereas, we find that nonhuman creatures are God's children, whom God has placed in our care and we are answerable for our discharge of that responsibility; and

Whereas, the traditional interpretation of Genesis as giving humans "dominion" is a mistranslation; the original Hebrew word signifies responsibility and stewardship; and

Whereas, the Bible also speaks of a time when we and all creatures will live at peace with each other, notably in Isaiah's famous "peaceable kingdom" passage (chapter 11, verses 6 through 9); and

Whereas, we find it especially appropriate to begin our journey toward this goal at the beginning of a new millennium; and

Whereas, we recognize that some conflicts between humans and animals are still beyond our power to resolve, but the use of violence for amusement is not such a case; and

Whereas, violence against animals often leads to violence against humans; and

Whereas, we recognize that hunting is a rich, powerful industry with great influence in a corrupt society; economic arguments will be advanced against this position but our reply is Proverbs 16:8,

better a little with justice than great revenue without right; and

Whereas, tradition and cultural relativity will also be advanced as arguments against this position; but humanity's institutions must give way to the will of God; and

Whereas, this nation fought its bloodiest and bitterest war to be rid of slavery and there are still cultures which practice cannibalism and slavery — but we do not support such practices,

Therefore, be it resolved that we pledge ourselves to oppose such sporting practices in all forms including, but not necessarily limited to, staged fights and "sport" hunting.

Be it further resolved that we support the enactment of laws against these practices and strict enforcement of existing laws. We oppose programs such as "hunter education" and "youth hunts" which draw newcomers, especially children, into such practices. We support programs which teach and encourage people to meet animals in God's peace, according to God's will.

Petition Number: 30215-CS-NonDis-O; Annual Conference, Oregon-Idaho.

#### **Eliminate violent coin-operated video game machines**

We petition the General Conference, asking that

1) the United Methodist Church advocate at state and federal levels for the elimination of violent content coin-operated video games from businesses that are frequented by children and families, specifically those games that show killing, especially with mounted guns, blood splattering, and bodies or body parts exploding.

2) the General Conference of 2000 request the General Board of Church and Society, the General Board of Global Ministries, and the General Board of Discipleship to develop resources, curriculum, and advocacy strategies that will seek to provide creative avenues to address conflict and violence in our society.

3) the United Methodist Church advocate for legislative and nonlegislative means at federal and state levels to reduce violence in our society, especially among the young, and to teach our young people conflict resolution strategies as an alternative to violence.

Petition Number: 30216-CS-NonDis-O; Annual Conference, Oregon-Idaho.

#### **Oppose economic sanctions against Iraq**

We petition the 2000 General Conference to oppose the continuance of United Nations economic sanctions against the nation of Iraq, the continuance of which is actively supported by the United States. Sanctions deprive the people of Iraq of adequate food, clothing, shelter, education and health care.

Children under five make up a substantial percentage of the daily deaths attributable to sanctions. The current U.S. policy with regard to Iraq is contrary to paragraph 69C of the Book of Discipline.

Petition Number: 30218-CS-NonDis-O; Annual Conference, Oregon-Idaho.

#### **Hold jurisdictional consultations to rehumanize and relocalize our food systems**

We propose that the General Conference mandate a consultation to be held in each jurisdiction this quadrennium that would bring urban, suburban, and rural people and networks together to discuss these issues and strategize how congregations might be involved in community coalition-building to rehumanize and relocalize our food system.

This action should be carried out by the General Board of Global Ministries in cooperation with the General Board of Church and Society, the Town and Country networks and Rural Life Centers, any food network working on food matters from any angle and those involved in community food-systems and community food-security coalitions across the country.

Petition Number: 30219-CS-NonDis-O; Annual Conference, Oregon-Idaho.

**Establish a national Truth Commission to examine U.S. support of human rights abuses worldwide**

**Establish A Truth Commission**

**We petition General Conference to**

1) request the General Board of Church and Society to advocate for the establishment of a Truth Commission on the national level, to investigate and report on the role of the United States in condoning and supporting human rights abuses in Latin America and elsewhere during the post-World War II period.

2) authorize the General Board of Church and Society to contact annual conferences and local churches, asking that local church social concern groups and concerned individuals study this request and convey their concerns to their congressional delegations.

Petition Number: 30230-CS-NonDis-O; Church & Community Ministry Committee, West Virginia.

**GBGM keep deploying Church & Comm. workers**

Whereas, current social and economic needs across the USA call upon the Church for attention and action in accordance with Christ's teachings; and

Whereas, financial undergirding of human service programs by the public sector on all levels has failed to meet the needs of people; and

Whereas, developing contacts and linkages between local church/cooperative ministries and community groups is key to the understanding of and response to human hurt and need, and is a primary strength of the Church and Community Ministry program; and

Whereas, for many decades Church and Community Workers have worked effectively in mission outreach with The United Methodist Church in town and rural, urban, and specialized settings; and

Whereas, Church and Community Workers are the only cadre of missionaries serving within the

bounds of the USA who are employed and assigned by the General Board of Global Ministries;

Therefore, be it resolved, that the General Board of Global Ministries continue to recruit, enlist, train, adequately fund, and deploy Church and Community Workers, and

Be it further resolved, that the funding partnership continue between the local area, annual conference, and the General Board of Global Ministries in order to place Church and Community Workers in economically depressed areas where they are desperately needed.

Petition Number: 30259-CS-NonDis-O; Annual Conference, Alabama-WFlorida.

**Re-evaluate UMC support of COCU**

Whereas, the Alabama-West Florida Annual Conference has expressed grave reservations in joining COCU by voting against such action at the 1998 Annual Conference,

Therefore, be it resolved that the Alabama-West Florida Annual Conference affirms and maintains its earlier position not to be a part of COCU and also to petition the General Conference in 2000 to re-evaluate the United Methodist Church's general support of COCU, mainly due to a lack of communication with the United Methodist membership.

Petition Number: 30262-CS-NonDis-O; Judith A. Coleman, Central PA.

**Ask US government to impose four year moratorium on death penalty**

Whereas, United Methodists value the sanctity of human life, and desire that no human being be executed by capital punishment; and

Whereas, 75 innocent persons have been released from death row due to wrongful conviction and imprisonment since 1976, according to the National Conference on Wrongful Convictions and The



Death Penalty at Northwestern University Law School; and

Whereas, the American Bar Association has called for a moratorium on the death penalty until flaws in the criminal justice system related to capital cases are corrected, so that innocent people are not put to death; and

Whereas, thorough investigations and competent experienced capital case lawyers are often not appointed to defend poor defendants in capital cases; and

Whereas highly publicized capital cases seem often to be decided in an emotionally charged atmosphere; and

Whereas, DNA evidence was not available when most current death row prisoners were convicted; and

Whereas, by October 1, 1998, the work of privately paid lawyers (by those who could afford them), DNA evidence, and legal corrections had exonerated 75 of the over 3,500 people currently on death row in the United States,

Therefore, I petition the 2000 General Conference of the United Methodist Church to call upon the government to enact a four (4) year moratorium on carrying out of the death penalty sentence until flaws in the system can be worked out and DNA and other evidence can be completely exhausted with current death row inmates to ensure that no innocent person is executed.

Be it further resolved, that I also petition the Secretary of the General Conference, the College of Bishops and the General Secretary of the Board of Church and Society to invite the Governors and Senators from the 50 U.S.A. states and the president, vice president, and major candidates for president of the U.S.A. to take a strong stand for this moratorium.

Be it further resolved, that I petition that such a request or invitation to government officials should be made within 40 days of the end of the 2000 General Conference and should be publicized in the major newspapers around the world.

Petition Number: 30528-CS-NonDis-O; Gen'l Board of Church & Society.

### Close the US Army School of the Americas

The United Methodist Church calls upon the US President and the US Congress to close the US Army School of the Americas (SOA) at Ft. Benning, Georgia.

#### History

The SOA was established by the US in 1946 in Panama to promote stability and combat communism in the region. It moved to Ft. Benning, Georgia in 1984 under terms of the Panama Canal Treaty. Panama's President Jorge Illueca called it the "biggest base for destabilization in Latin America," and a major Panamanian newspaper called it "The School of the Assassins." The School trains 900-2,000 soldiers a year from Latin America and the Caribbean. In its 50-year history, the SOA has trained more than 60,000 military personnel.

Controversy about the School continued with the release in March 1993, of the United Nations Truth Commission Report on El Salvador. This report indicated that 48 military officers cited for human rights violations were trained at the SOA. Other findings in the report about SOA graduates:

- 19 of the 26 officers involved in the 1989 murders of Jesuit priests and the subsequent cover-up;
- 2 of the three soldiers involved in the 1980 murder of Archbishop Oscar Romero;
- 3 of the five soldiers involved in the 1980 murder of US church women;
- all three soldiers cited for the 1981 murder of union leaders;
- 2 of 3 cited for the 1981 El Junquillo massacre;
- 10 of 12 cited for the 1981 El Mozote massacre;
- 3 of 6 cited for the 1983 Las Hojas massacre; and- 6 of 7 cited for the 1988 San Sebastian massacre.

In September 1996, the Department of Defense (DoD) released copies and translations of seven Spanish-language training manuals taken out of circulation in 1991 when the DoD discovered material and passages condoning murder, torture, kidnapping and extortion. According to the DoD, the manuals

had been used from 1982 to 1991 by instructors at the SOA and by mobile training teams of the US Southern Command. The material in these manuals violated US law. The DoD ordered the manuals and their source material destroyed.

### US Foreign Policy Context

According to Jeffrey Davidow, Assistant Secretary of State for Inter-American Affairs, US foreign policy objectives for Latin America and the Caribbean are: to promote free trade and economic integration in order to enhance economic development and assist American business; to strengthen democracy and the rule of law to ensure that the values and principles that have guided the US thrive throughout the hemisphere; to combat drug trafficking, migrant smuggling and environmental degradation to minimize the impact of these transnational problems; and to encourage sustainable development and poverty alleviation programs to improve living standards for all citizens of the region (testimony by Jeffrey Davidow before the House International Relations Committee, Subcommittee on Western Hemisphere, 3/19/97).

Davidow also stated that, "Disparities in income, inadequate health and education, fragile democracies and the narcotics trade create conditions of tremendous cost and risk to US national interests." The two Summits of the Americas (Miami, 1994 and Santiago, 1998) put forward the vision of a hemisphere of free trade, strong democratic institutions, and fewer problems with drugs, environmental degradation and poverty. But the reality is that US assistance to the region is at an all-time low.

The SOA is not the kind of assistance Latin America needs. The School's original goal of fighting communism in the region is not valid. The real security "threat" to the US from Latin America is the poverty that exists there, forcing people to migrate to already overcrowded cities, or further north. Faced with starvation, some Latin American people have become involved in the drug trade.

U.S. foreign policy objectives do not take into consideration the needs of the people of Latin America. Where they appear to do so, these objectives in practice contradict each other. Through our continued military training in Latin America, we have maintained a relationship of control and obligation to the power elite. We have traded our focus on fighting communism to free trade and economic expansion. Access to resources has been restricted to the few business, government and military elite. This re-

ality has kept most of the Latin American population in poverty. Most of the people do not see the benefits of free trade and economic development. Military rulers and rulers supported by the military have prevailed at the expense of human rights and freedoms.

Expanding the principles which have guided the US may not be greeted warmly by the people of Latin America. Continuing to favor military institutions over democratic movements is not the route to sustainable communities in Latin America. The principles which result in our policy have led to the oppression and suffering of many people in Latin America. If given a choice, many citizens in Latin America would probably opt for the prevalence of their own rich culture, allowed to flourish unimpeded by selfish, outside interests, and not for an imported version of what the US has decided is best for them. As Christians, we cannot support such condescension. The United Methodist Bishops have stated, "It is not the function of Christian witness to 'westernize,' 'easternize,' 'Americanize,' or in other ways acculturate human attitudes and responses. It is the function of the Christian to bring the full dimensions of a gospel of love and justice to bear upon the human situation." An enemy of peace, as outlined by the Bishops, is economic exploitation. "With networks of economic and military interests intruding into almost every land, [the "superpowers"] frustrate authentic self-determination, manipulate power relationships, and disturb the essential ingredients of international community." (Both quoted statements are from the "Bishops' Call for Peace and Self-Development of Peoples.")

The government's most recent justification for the SOA is to train soldiers to combat narco-terrorism in Latin America. This allows the SOA to accuse its opponents of being "soft" on fighting the international drug trade. This sudden shift in public relations strategy has occurred at a time when some Latin American military officers training at the School have been accused of laundering drug money and participating in the drug trade.

Closing the SOA may seem like a small step in the overall US foreign policy scheme, but it is an important symbol of US policy toward Latin America. Closing the School would send a message to the people of Latin America and encourage the emergence of policies that create real security in the region. At a time when we are looking for real assistance for Latin America, the SOA should not be seen as a substitute for that.



The SOA claims that the percentage of its students who have been implicated in atrocities is small. The question must not be what number or percentage of SOA trained soldiers have been involved in atrocities, but how people have been victimized by SOA trained soldiers. The question must be how to best use limited natural, economic and human resources to create real security in the hemisphere. US foreign policy must be guided by an ethic that is based on long-range objectives and real security. Advancing policies that continue to impoverish most Latin American citizens, or even maintaining the status quo is unacceptable to us as Christians. From a security and foreign policy standpoint they don't make sense either. Establishing acceptable living conditions for all the people of the Americas should be our goal. The SOA is not a means to that end. As the United Methodist Bishops stated in the 1992 Episcopal Address:

"Peacemakers of the world must insist that the arms trade and all military assistance programs for poor nations must cease . . . The common enemy of humanity is militarism . . . We will have no peace on or with the earth until the people of the earth live together in the harmony of a just social order."

Action:

Based on our historical advocacy for human rights and against the militarization of societies, The United Methodist Church urges the US President and the Congress to act immediately to close the US Army School of the Americas at Ft. Benning, Georgia. The \$20 million in funding provided to the School annually should be used to support sustainable living and conflict resolution in Latin America, not to further militarize societies.

We urge all United Methodists in the United States to work actively to close the School of the Americas and to educate and inform others about closing the School. United Methodists are encouraged to contact the President, their Senators and Representatives to support legislation to close the School.

Petition Number: 30529-CS-NonDis-O; Gen'l Board of Church & Society.

### Ending Puerto Rico's colonial status

The Christian tradition has stood clearly against colonialism, believing instead in God's promise of

human liberation, found again and again in the Bible. God breaks the bars of the yoke of oppression and feeds the people with justice (Ezekiel 34:27-30). Moses led the Hebrew people out of Egypt to the promised land, and the Hebrew prophets call us to a world in which all people are secure in their own land and on their own mountains (Ezekiel 36:8-15; Amos 9:14-15). In the synagogue, our Savior proclaimed the acceptable year of the Lord (Luke 4:16-19). Jesus calls us to be peacemakers, and to seek justice and peace with one each other (Matthew 5:1-12).

We, in The United Methodist Church, need to be part of the struggle against colonialism, dependence, and discrimination. For more than one hundred years, Puerto Ricans have resisted assimilation into the "American melting pot" because they are proud of their culture, their language, and their heritage. They are proud of their national identity. We are called upon to acknowledge the colonial status of Puerto Rico and to advocate strongly for a decolonization and self determination process following international law and U.N. guidelines.

### Puerto Rico's Colonial Experience

Since 1898, when it gained control of Puerto Rico from Spain through the Treaty of Paris, the US has taken systematic steps to gain control over the island, seeking the ideological, economic, social, and cultural assimilation of Puerto Rico. US claims on Puerto Rico have centered on its strategic geo-political location, controlling and using thousands of acres of Puerto Rican land for military bases. The US Congress has imposed US citizenship on Puerto Ricans to make them eligible for the draft so they could serve in US wars. However, Puerto Rican citizens have been denied voting representation in the US Congress.

Recent court decisions have upheld US claims on Puerto Rico as a territory, granting the US Congress the power to unilaterally revoke or derogate the Constitution of Puerto Rico and the statutes that regulate the relationship between the U.S. and its territory.

All of the Island's political parties, in recent years, have expressed their dissatisfaction with Puerto Rico's political status. Puerto Rico is dependent on the US economy, but has a much higher unemployment rate than the US. Because of its territory status, Puerto Rico does not have the right to trade with other nations without the consent of the US, unlike other nations around the world. Furthermore, Puerto Ricans who have struggled for the independ-



ence of Puerto Rico have been victims of discrimination, persecution, and The U.N. has clearly established that colonialism is a crime, and recognizes a colonized people's right to end colonialism. The United Nations' Decolonization Committee has approved resolutions recognizing the inalienable right of the people of Puerto Rico to independence and self-determination.

Dr. Thom White Wolf Fassett, General Secretary At their 1998 meeting this committee adopted a resolution requesting that steps be taken by the U.S. in order to solve the case of Puerto Rico in accordance with the General Assembly Resolution 1514 (XV). This resolution requires that for self-determination to take place, colonial rule has to cease and political and economic powers be returned to the country under colonial domination.

The United Methodist Church has long stood for an end to colonialism and for the self-determination of all peoples. "We affirm the right and duty of people of all nations to determine their destiny" (Social Principles ¶ 69.B). We have categorically opposed interventions by more powerful nations against weaker ones. Such actions violate our Social Principles and are contrary to the United Nations Charter and international laws and treaties. As a result of these historical positions, the Church asks that:

1) A School of Christian Mission study theme on Puerto Rico be established in the 2001-2004 quadrennium providing study materials for United Methodists;

2) United Methodists advocate with the US President and Congress for Puerto Rican self determination in accordance with the General Assembly Resolution 1514 (XV), and in accordance with the United Nations Charter, and international laws and treaties.

*See Social Principles, ¶68.A; ¶69.B, C, D.; "Free the Puerto Rican Political Prisoners"; "Equal Justice, Human Rights"; "Repression and the Right to Privacy"; "In Support of Self-Determination and Non-Intervention"; "The United Methodist Church and Peace"; "In Opposition to Building a Radar in the Lajas Valey and the Town of Vieques, Puerto Rico."*

Petition Number: 30530-CS-NonDis-O; Gen'l Board of Church & Society.

### On human cloning

Cloning has sparked enormous and sustained concern in the general public, including the Church. For the purposes of this document, human cloning means the intentional production of genetically identical or essentially identical human beings and human embryo. Cloning touches on many crucial questions about human nature, raises hopes and expectations, and brings to the fore uncertainties and fears. While we do not see obvious benefits of human cloning and while we recognize potential dangers of cloning, we also acknowledge the excitement that this new research generates for advances in medicine, agriculture, and other scientific endeavors.

As United Methodists, our reflections on these issues emerge from our faith. We remember that creation has its origin, value and destiny in God, that human beings are stewards of creation, that technology has brought forth both great benefit and great harm to creation. As people of faith, we believe that our identity as human beings is more than our genetic inheritance, our social environment, or the sum of the two. We are created by God and have been redeemed by Jesus Christ. We recognize that our present human knowledge on this issue is incomplete and finite. We do not know all of the consequences of cloning (psychological, social, or genetic). It is important that the limits of human knowledge be considered as policy is made.

Therefore, we submit the following policy positions:

1. We call for a ban on all human cloning, including the cloning of human embryos. This would include all projects, privately or governmentally-funded, that are intended to advance human cloning. Transcending our concerns with embryo wastage are a number of other unresolved and barely explored concerns with substantial social and theological ramifications: use or abuse of people, exploitation of women, tearing of the fabric of the family, the compromising of human distinctiveness, the lessening of genetic diversity, the direction of research and development being controlled by corporate profit and/or personal gain, and the invasion of privacy. These unresolved concerns generate significant distrust and fear in the general public.

2. We call for a ban on therapeutic, medical, research and commercial procedures which generate

waste embryos. The methods of concurrent research protocols in cloning necessitate the production of excess or "waste embryos", which are ultimately destroyed.

3. We commit to the widespread discussion of issues related to cloning in public forums, including United Methodist schools, seminaries, hospitals, and churches. Given the profound theological and moral implications, the imperfection of human knowledge, and the tremendous risks and social benefits, we urge that their be a moratorium on cloning-related research until these issues can be discussed fully by both the general public including significant participation from communities of faith, as well as by experts in agricultural and biological science, public policy, ethics, theology, law, and medicine, including genetics and genetic counseling. The psychological and social effects of cloning on individuals, families, parental relationships, and the larger society should be fully discussed. Those presently affected by *in vitro* fertilization, surrogacy, artificial insemination, and other reproduction technologies should be consulted to provide insight into some related psychological and social issues.

4. We call on all nations to ban human cloning and to identify appropriate government agencies to enforce the ban. Appropriate social and governmental bodies must monitor and guide research and developments in the field. Concern for profit and commercial advantage should be balanced by consideration for individual rights, the interest of wide constituencies, and the common good of future generations.

Petition Number: 30531-CS-NonDis-O; Gen'l Board of Church & Society.

### Globalization and its impact on human dignity & human rights

"What are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God (or divine beings, or angels), and crowned them with glory and honor." (Psalm 8:4-5 NRSV)

"Human rights are what make us human. They are the principles by which we create the sacred

home for human dignity. Human rights are what reason requires and conscience commands."

(Kofi Annan, United Nations Secretary General)

### Our Globalized World

In an age of globalization, the struggle for human rights has become more complex and challenging. While protections for human rights are increasingly passed by governments and international bodies like the United Nations, grave threats to and gross violations of human rights are also on the rise. The world's financial capital is ever more integrated, and wealth is ever more centralized in the hands of financial elites and institutions. Realizing social and economic rights, especially eradicating hunger and unemployment, is becoming increasingly difficult.

Bringing conflicts to a just and durable resolution is more daunting with the increased capacity of individuals, governments and their military forces, and other groups, including paramilitary, to organize and unleash violence. These groups have access to more sophisticated communications technology and more deadly instruments of war than ever before.

Ending violence and wars, and checking impunity and disregard for international human rights and humanitarian laws, will require more than political will and moral courage. Concrete programs and mechanisms are needed to realize the totality of human rights — civil, political, social, economic, and cultural...

Our Christian tradition shows us an alternative to globalization. It is a "counter-globalization" that empowers God's people to "do justice, and to love kindness, and to walk humbly" (Micah 6:8b) with God. What must be globalized is a culture of peace that institutes peace with justice in ways that are visible and tangible in the lives of peoples and communities. We are challenged to globalize an ethos that respects and protects human life with human rights so that all "may have life, and have it abundantly" (John 10:10b) as God intends.

### Biblical and Theological Grounding

The Psalmist exclaims: "What are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God" (or divine beings, or angels), and crowned them with glory and honor." (Psalm 8:4-5). Every



human being bears the likeness of our just, gracious, and loving God: "God created human beings, in the image of God they were created; male and female were created." (Genesis 1:27, adapted)

Human dignity is the foundation of all human rights. It is inherent and inborn. Human dignity is the image of God in each human being. Human dignity is the sum total of all human rights. We protect human dignity with human rights.

Human rights are the building blocks of human dignity. They are indivisible and interdependent. It is God's gift of love for everyone. Human rights, being the expression of the wholeness and fullness of human dignity, are indivisible and interdependent.

Human rights – expressed in affirmations and declarations, treaties and conventions, laws and statutes – are products of struggles to affirm and fulfill the wholeness and fullness of life. As peoples and governments increase the catalogue of rights that are recognized and protected, protections not only increase, but so do our approximation of and striving for human dignity. To be engaged in the human rights struggle is to accept God's gift of love in Jesus Christ who has come to affirm all God's people as they are – as individuals and people in community together.

But human rights do not affect humanity alone. The integrity of God's creation is possible only with the affirmation of both the dignity of all persons and the integrity of the whole ecological order. Human rights cannot be enjoyed in an environment of pillage and decay.

Human dignity is the common bond that affirms the individuality of each human being while celebrating the plurality and variety of communities to which each belongs, including the diverse economic, political, religious, ideological, racial, class, gender and ethnic identities each represents.

The United Methodist Church and Human Rights

The United Methodist Church's *Social Principles* provide foundational understanding of rights and freedoms. These principles affirm both the sovereignty of God over all of creation and the duties and responsibilities of each person for the natural and nurturing world, and the social, economic, political, and world communities.

At their Spring 1998 meeting, and on the occasion of the 50<sup>th</sup> anniversary of the *Universal Declaration of Human Rights*, the Council of Bishops called on "United Methodists across the connection worldwide [to] join in . . . safeguarding the worth and dignity of peoples and the integrity and sacredness of all of God's creation."

"As Christians," the bishops said, "loving our God and loving our neighbor together advance the imperatives of human rights. Human rights enable us to express in concrete ways our love for one another by assuring that each person's value is recognized, maintained, and strengthened."

Human rights are safeguards of peoples and communities against violations of their rights and infringements on their freedoms. To this end, the General Conference called on "all governments to accept their obligation to uphold human rights by refraining from repression, torture, and violence against any person" and "to ratify and implement international conventions, covenants, and protocols addressing human rights in the context of justice and peace" (§166, Social Principles).

#### Arenas for Human Rights Work

An emerging feature of the new global context is the rise and increasing participation of peoples and citizens' organizations in leading the establishment of just, participatory and sustainable communities. This new context must be celebrated; it is one venue of counter-globalization. The so-called "civil society," especially through non-governmental organizations, is increasingly present in forums where grassroots advocacy and global governance are at stake. Through the presence of non-governmental organizations in all levels of governance – local, national, regional, global – globalization is challenged in multiple ways, from the local and the global. Human rights monitors, themselves a threatened group of defenders, have increased in the ranks of civil society.

As a new millennium is ushered in, we lift the following arenas for human rights work to all United Methodists worldwide, and to the attention of all general agencies, particularly the General Board of Church and Society and the General Board of Global Ministries of The United Methodist Church.

A. Children's Rights and Well-being: Receiving the Reign of God as a Little Child



"Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." (Matthew 19:14)

The *Social Principles* strongly supports children and children's rights. It says: "Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations. All children have the right to quality education. . . . Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults, and these rights we affirm as theirs regardless of actions or inaction of their parents or guardians. In particular, children must be protected from economic, physical, and sexual exploitation and abuse." (§166)

The *United Nations Convention on the Rights of the Child* expresses this same concern for the child. The convention extends the basic concept of protection to the level of human rights. The Convention affirms that the rights described in the *Universal Declaration of Human Rights* are rights that belong also to children.

Children's rights are human rights. United Methodists worldwide must continue to urge their governments to implement the Convention, and for the United States to ratify it.

The proliferation of and easy access to small arms have a devastating effect on our children. Children must never have access to or opportunity to use guns. Both the children killed and those wounded by small arms are victims of a culture of violence which denies human rights, snuffs out precious human life and debases human dignity.

The United Methodist Church is called to join the international campaign to prevent the proliferation and unlawful use of small arms. The campaign raises our awareness to the need for emergency measures to save the lives of children, in our schools, in inner cities, and in many parts of the world, particularly those countries and communities that are highly militarized and governed by national security laws.

Children in situations of conflict and war test our commitment to the future. There is something wrong in our sense of the moral when children are put in harm's way. No boy or girl must be sent to the front lines of war, battles and conflict. The field of play must not be replaced with the field of combat. War games are not child games. Playgrounds are for children; battlegrounds are not.

The United Methodist Church must oppose the recruitment and use of child soldiers. We must support the call of the United Nations Commission on Human Rights (Resolution 1999/80) to raise the current minimum age limit set by Article 38 of the *Convention on the Rights of the Child* on the recruitment into the armed forces or participation of any person in armed conflicts from 15 to 18. The General Conference of the International Labor Organization (ILO), through Convention 182 (1999), prohibits forced or compulsory recruitment of children under the age of 18 for use in armed conflict. ILO also recommends (Recommendation 190) that governments prohibit the use, procuring or offering of a child for activities which involve the unlawful carrying or use of firearms or other weapons.

B. Migrant Workers: Entertaining Angels Unaware

"Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it" (*Hebrews 13:1-2*).

Among a complex of factors: civil conflicts, human rights abuse, extreme poverty, and misguided development schemes have produced in many countries around the world an unprecedented number of migrant workers, people looking for jobs beyond their national borders.

While globalization heralded the swift movement of capital across national borders, the movement of laborers seeking work in richer countries of the world has been slow and increasingly restricted. Transnational corporations have moved to poor countries where labor is much cheaper and workers' organizing is either weak, suppressed or altogether banned.

The underlying causes of migration are twofold. First, economic competition which forces industrial economies to hire cheap labor in order to remain competitive in the global market. Second, to resolve structural imbalances in the local labor force on the part of the labor-sending countries.

Migrant workers continue to be discriminated against and abused, especially those who are undocumented in their host countries. Women migrants are particularly vulnerable to exploitation especially when they work in gender-specific jobs that consign them to various forms of sexual, domestic and menial work. Studies show that the majority of migrants are uprooted because of the lack of jobs at home, or

because jobs pay extremely low wages. While globalization has spawned more capital and spurred greater production, worker's wages have been kept low and below livable wage even in those countries whose governments have a prescribed minimum wage.

Migrants rights are human rights. It is tragic when migrants, whose rights have already been violated in their home countries, find their human rights also violated in their foreign host countries. Invoking host country laws rarely works in their favor.

United Methodists should urge their governments to ratify and implement the *United Nations International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families*. This Convention will be an instrument to protect, secure, and ensure the human rights of migrant workers and their families.

#### C. Indigenous Peoples: Toward Self-Determination

"But they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken." (Micah 4:4)

Globalization threatens the human rights of indigenous peoples, including their aspirations for self-determination. Exploration and colonization have led to rapid appropriation of indigenous peoples' lands and natural resources, and the destruction of their sciences, ideas, arts and cultures.

Indigenous peoples struggle against the industries encroaching on their sacred lands. They are fighting for sovereignty over their ancestral lands in the face of systematic campaigns of extermination. They face population transfers, forced relocation, and assimilation, often because of the aggressive development interests of big business.

Indigenous peoples demand respect of their right to their culture, spirituality, language, tradition, forms of organization, ways of knowing and doing, and their intellectual properties. Indeed, it will be hard for indigenous peoples all over the world to exercise their fundamental human rights as distinct nations, societies and peoples without the ability to control the knowledge they have inherited from their ancestors.

The 1992 General Conference urged The United Methodist Church to "place itself at the vanguard of

the efforts to undo and correct the injustices and the misunderstandings of the last 500 years" of colonialism. It raised the church's awareness of "the shameful stealing of the Native's land and other goods and the cruel destruction of their culture, arts, religion, the environment, and other living things on which their lives depended."

Religious intolerance is one form of human rights violation perpetrated on indigenous peoples around the world. The experience of forced relocation by the Dineh (Navajo) of Black Mesa in Arizona is an example of religious intolerance. The Dineh consider their ancestral lands as sacred. For them, to be uprooted is to be exterminated as a people. Big mining companies have been responsible in the destruction of livelihood, sacred sites and ancestral homelands of indigenous peoples.

Indigenous peoples rights are human rights. United Methodists are urged to support the ongoing drafting and the eventual adoption of the *United Nations Declaration on the Rights of Indigenous Peoples*. United Methodists must also support the establishment of a *Permanent Forum of Indigenous Peoples* and the appointment of a *Special Rapporteur on Indigenous Populations*, both within the aegis of the United Nations. We must also continue support for the work and the mandate of the United Nations Special Rapporteur on Religious Intolerance.

#### D. Impunity: The Case for an International Criminal Court

"You shall not render an unjust judgement; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor." (Leviticus 19:15)

A culture of peace must be globalized today. The prevailing culture of repression, oppression and exploitation has no place in this culture of peace. Only the pursuit of a just peace, which includes the search for truth and justice for victims, will bring about forgiveness, reconciliation and healing in many rural villages, towns, cities, nations and regions of the world that are scarred by conflict and war.

The establishment of an *International Criminal Court* (ICC), as provided for in a treaty adopted in Rome in June 1998 by the United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court, provides an important step in ending impunity. This court will hear



cases against war crimes, genocide, crimes against humanity and crimes of aggression.

Faith-based and religious groups, working together with the Coalition for an International Criminal Court (CICC), identified several moral and ethical imperatives and included these in a draft preamble they offered the Rome Conference to consider. The draft stated:

"Desirous that the quest for justice includes retributive justice whose purpose is the prosecution and punishment of offenders while insuring the rights of the accused to fair trials, restorative justice whose purpose is that of reparation, restitution and rehabilitation for the victims, and redemptive justice which must be seen as the enablement of communities to deal with the truths of the past in ways which will allow and enable social reconstruction and reconciliation, and the ending of cycles of violence;

"Recognizing that adjudication of crimes of international concerns that have transcended national boundaries are often beyond the scope of national criminal justice systems, and that crimes whose immediate victims have occurred within national contexts are often beyond the competence or ability of national judicial systems;

*Noting the basic principles of justice for victims of crime and the abuse of power approved by the United Nations General Assembly; therefore, establish the International Criminal Court . . . "*

As Pope John Paul II stated, "A positive sign of the growing will of the States to acknowledge their responsibility in the protection of the victims of [crimes against humanity], and their commitment to prevent them, is the recent initiative of the diplomatic Conference of the United Nations that distinctly adopted the Statute for an International Criminal Court that will assess the guilt and punish those responsible of genocide, crimes against humanity and war crimes."

United Methodists all over the world must urge all governments, especially the United States of America, to sign and ratify the treaty to establish the Court. The work of the CICC and the Washington Working Group on the International Criminal Court (which focuses on getting the US to ratify the treaty) must be supported. In their support, United Methodists must preserve and strengthen the unprecedented provisions of the Rome Statute calling for an end to impunity for crimes committed against women and children. Also, the ancestral and sacred sites of indig-

enous peoples must be included in the Court's definition of protected sites.

E. Religious Liberty: The Case Against Intolerance

"Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand." (Romans 14:4).

Religious liberty forms part of the pantheon of human rights. The *Universal Declaration of Human Rights* provides that "Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance" (Art. 18).

Religious liberty, according to The United Methodist Church, includes the belief that "it is the right of a person to be allowed to follow the call of conscience when it becomes impossible to live by both the dictates of the State and the decisions of faith." (*Religious Liberty*, 1996 Book of Resolutions, p. 571)

Religious liberty continues to be denied and violated in many parts of the world. Concerns about religious persecution have been raised by almost every religious group especially in places where one particular religion or belief is in a minority position. Religious intolerance, of both the established as well as "non-traditional" religions, is growing both in new and established democracies. The rise in religious extremism, of all sorts, and from all of the established and non-traditional religions, have been convenient pretexts for the curtailment of the exercise of religious liberty by many governments around the world.

The United Methodist Church must continue to foster further cooperation among spiritual, religious and ecumenical bodies for the protection of religious freedom and belief. It must enter into healthy dialogues with peoples of differing faiths and ideologies, including Native and indigenous peoples, in the search for shared spiritual, social and ethical principles that engender peace and justice.

The United Methodist Church is already committed to uphold the minimum standards of the right of belief that are contained in the provisions of the *United Nations Declaration on the Elimination of All*



*Forms of Intolerance and of Discrimination Based on Religion or Belief* adopted by the United Nations General Assembly on November 25, 1981. This declaration enunciates that "freedom of religion and belief should also contribute to the attainment of the goals of world peace, social justice and friendship between peoples and to the elimination of ideologies or practices of colonialism and racial discrimination."

United Methodists must urge their governments and encourage civil society to enter into dialogues about racism and discrimination and resolve to address especially those concerns that have religious bases. The United Methodist Church must also support and participate in the *World Conference on Racism and Discrimination* in 2001 organized by the United Nations.

#### F. Peace and Peace-building: The Case for a Culture of Peace

"[God] shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Micah 4:3)

In this era of globalization, the icons of war are more prominent and the arsenal of killing machines are more lethal than ever before. Our images of peace and the implements that make for a just peace most often are stymied by these icons and arsenals.

The resolution of conflicts and the establishment of a just and durable peace proceed from a just and liberating practice of governance on all levels of life—local and global. Just governance thrives not on wars and rumors of wars, but in the advancement of a world order that protects human rights, develops sustainable communities, cultivates a culture of peace, empowers people and their associations, and promotes a just and participatory democracy. It is imperative for human rights to be the foundational principle for a just and durable peace.

The United Methodist Church must participate in building communities that prioritizes the eradication of poverty and the elimination of hunger; the ending of wars and the resolution of conflicts; and the overcoming of ignorance, curing of diseases and healing of enmities. The United Nations remains to be the single most important international institution to achieve these ends. The United Methodist Church must continue to support the United Nations. Our participation in its many activities allow us to partici-

pate in making it a responsible and effective global force in peacemaking and human rights.

The United Methodist Church must also support *The Hague Agenda for Peace and Justice for the 21<sup>st</sup> Century*. This agenda, produced by a historic conference in The Hague in May of 1999, and encompassing fifty areas of concern dealing with: 1) root causes of war and the culture of peace; 2) international humanitarian and human rights law and institutions; 3) the prevention, resolution and transformation of violent conflict; and 4) disarmament and human security.

The United Methodist Church must also support the *Pillars of Peace for the 21<sup>st</sup> Century*, written as a policy statement in support of the United Nations for the National Council of the Churches of Christ in the USA. The seven pillars state that peace rooted in justice requires:

- 1) increased political collaboration and accountability among governments within the United Nations system, among regional bodies, governments, local authorities, people's organizations, and global economic structures to seek the common good and equality for all, to seek the common good, with equality for all;

- 2) increased moral, ethical and legal accountability at all levels from governments, financial institutions, multilateral organizations, transnational corporations and all other economic actors to seek a just, participatory and sustainable economic order for the welfare and well-being of all people and all creation;

- 3) a comprehensive international legal system, capable of change as conditions require, in order to prevent and resolve conflicts, to protect rights, to hold accountable those who disturb peace and violate international law, and to provide fair and effective review and enforcement mechanisms;

- 4) the participation of vulnerable and marginalized groups, seeking to promote justice and peace, in those mechanisms capable of redressing the causes and consequences of injustice and oppression;

- 5) the nurturing of a culture of peace in homes, communities, religious institutions and nations across the world; the use of nonviolent means of resolving conflict; appropriate systems of common security; and the end of the unrestrained production, sale, and use of weapons worldwide;

6) respect for the inherent dignity of all persons and the recognition, protection and implementation of the principles of the *International Bill of Human Rights* so that communities and individuals may claim and enjoy their universal, indivisible and inalienable rights; and

7) a commitment to the long-term sustainability of the means of life, and profound reorientation of economic systems and individual lifestyles to support ecological justice for human communities in harmony with the whole of creation.

The United Methodist Church must also continue its support for the campaign to ban land mines by urging all governments to ratify and implement the *landmine ban treaty* which prohibits the use, production, stockpiling and transfer of antipersonnel land mines. This treaty also calls on States parties to increase mine clearance and victim assistance efforts around the world.

United Methodists must also urge their governments to ratify the *Comprehensive Nuclear Test Ban Treaty*. Counter-globalization happens when we ban land mines, abolish nuclear weapons, and prevent wars from happening.

G. Social, Economic and Cultural Rights: That the Hungry May be Filled

"When you give a banquet, invite the poor, the crippled, the lame and the blind" (Luke 14:13).

The Lord our God commanded us "to do justice, and to love kindness, and to walk humbly." Justice, kindness and humility underscore society's obligations to its people. But even with the indivisibility of civil, political, economic, social and cultural rights, global hunger and poverty challenge our priorities. It is a challenge that confronts and addresses our concern for lifting the poor and marginalized among us.

In this era of globalization, poverty is defined as the inability of a human being to take advantage of global and market opportunities that are supposed to be booming and soaring. This globalization process deifies the market even as it commodifies the earth and its resources, if not even people themselves who become pawns to economic production. One's worth and dignity in this globalization process is measured by one's ability to contribute to the gains of the market.

But gain or loss, in this era of globalization, it is the poor, the marginalized and the vulnerable who suffer from price increases, reductions in government support for needed social and environmental programs, business disruptions, higher unemployment levels, and increased human rights violations.

The sudden devaluation and large outflow of capital from countries such as recent ones in Mexico, Thailand, Indonesia, and South Korea resulted in severe economic downturns, political instability, widespread social turmoil, job loss and human suffering. The proposal by Prof. James Tobin, Nobel laureate in economics, to levy cross-border speculative financial and currency exchange transactions deserves our support. The so-called "Tobin Tax" aims to: 1) shrink the volume of the currency market; 2) help to restore national control of currency; and 3) generate sizable revenue that would provide resources urgently needed to wipe out extreme poverty.

The indivisibility of human rights underscores the understanding that freedom is hollow without food, that justice without jobs is like a clanging cymbal, and that liberty is a sham when people do not have land to inhabit and farm.

The right to food and the right to employment are fundamental economic human rights. Societies become peaceful when the demands of justice are met. Justice becomes not only a dream but a reality when implements of war give way to implements of peace. Food and jobs, also, are implements of peace. Would that indeed, at the end of the day, no child, no woman, and no one, goes to bed with an empty stomach.

United Methodists must continue to urge their governments to ratify the *International Convention on Social, Economic, and Cultural Rights* and for these governments to make these rights a reality.

In this era of globalization—where profit and profit-making at the expense of the needs and welfare of the poor and the vulnerable, and where unbridled pursuit of wealth and power have trampled upon and denied human rights of peoples—peace rooted in God's justice brings about the true globalization that will heal the wounds and scars of wars and conflict. Peoples and nations have engaged each other. Peace rooted in God's justice will help bring about forgiveness and wholeness for all God's people and the whole of creation. God's reign on earth, as it is in heaven, is, in the end, the true globalization we must long and work for.



Petition Number: 30532-CS-NonDis-O; Gen'l Board of Church & Society.

### Justice denied in Vieques, Puerto Rico

The United Methodist Church is appalled by the U.S. Navy's human rights violations against the people of Vieques, Puerto Rico. Since 1941, the U.S. Navy has used Vieques as a training ground. Their continuous bombardment of the island has led to frequent "accidents" involving civilians, including children. In addition, the health of the residents has deteriorated as a result of maneuvers involving depleted uranium shells, a proven carcinogen. The incidence of cancer in Vieques has increased since the Navy's presence and is substantially higher than in Puerto Rico overall. This is a clear violation of federal laws and agreements reached with the government of Puerto Rico.

In control of over 75% of this tiny island, the U.S. Navy occupies the best cattle land, the best farming land, the best fishing areas, and the best beaches, offering little hope for economic development for the island. With unemployment at 50%, seventy-two percent of the population in Vieques live below the poverty level, with inadequate access to medical care. Those who can, leave the island.

What is happening in Vieques is a violation of the beliefs of The United Methodist Church. The Social Principles states, "[H]uman values must outweigh military claims as governments determine their priorities;... the militarization of society must be challenged and stopped." (Para. 69.C) Because U.S. military interests have taken priority over the welfare of the people of Vieques, The United Methodist Church has expressed its support for the people since 1980. Most recently, the Council of Bishops passed a resolution in May 1999 calling the Navy to "cease its military activities, repair whatever damages it has caused and transfer all the land that is currently occupied to the Puerto Rico government." However, the practice bombs continue to drop.

The United Methodist Church, in solidarity with the people of Vieques and the central government of the Commonwealth of Puerto Rico, pledges to:

1. Express its strong support for the cessation of all military activities and support for the return of the land expropriated from the people of Vieques by the U.S. Navy.

2. Urge the U.S. Navy to clean up the contamination that they have caused and address the people's related health concerns.

3. Establish measures to promote the reconstruction and economic development of Vieques.

4. Develop educational resources, through the General Board of Church and Society, the Board of Global Ministries and the Board of Discipleship, to help United Methodists and others understand the abuses and violations suffered by the people of Vieques, Puerto Rico.

5. Send a copy of this resolution to the President of the United States, the Chairs of the House and Senate Armed Services Committees, the Governor of Puerto Rico and the United Nations Secretary General.

6. Send a copy of this resolution to the Bishop of the Puerto Rico Methodist Autonomous Affiliated Church.

Petition Number: 30541-CS-NonDis-O; GCCUIC.

### Acts of repentance for racism

*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus. (Galatians 3:28)*

Whereas, the Constitution of The United Methodist Church in Article IV mandates racial inclusiveness; and

Whereas, The United Methodist Church and its predecessor organizations in years past have participated, as institutions, in acts which have perpetuated the sin of racism, which continues to be a barrier to Christian unity; and

Whereas, at this time, The United Methodist Church is involved in conversations of the Commission on Pan-Methodist Cooperation and the Commission on Union, which has helped bring to the forefront of consciousness the particular acts of racism which led to the formation of the African Methodist Episcopal, African Methodist Episcopal Zion, and the Christian Methodist Episcopal denominations, and also the formation of the Central Jurisdiction within the United Methodist Church; and



Whereas, there is a need among United Methodists for education concerning the church's past history, especially in the areas of African-American race relations; and

Whereas, the Commission on Union and the Commission on Pan-Methodist Cooperation affirm United Methodist efforts toward repentance for past and present sins of racism; and

Whereas, the Council of Bishops has joined the General Commission on Christian Unity and Interreligious Concerns in preparation for a liturgical act of repentance for racism; and

Whereas, confession and repentance for racism is but a first step toward the changing of hearts leading to healing and wholeness;

Therefore, be it resolved that the General Commission on Christian Unity and Interreligious Concerns recommends to the 2000 General Conference the following actions in addressing racism:

1. That the General Conference adopt "Steps Toward Wholeness: Learning and Repentance," a study guide which addresses the church's role in racism, concluding with a call for repentance; and

2. That the General Conference request all local congregations in the United States to engage in study sessions using "Steps toward Wholeness," and

3. That all United States annual conferences, in 2001, be led to engage in a liturgical act of repentance.

Petition Number: 30579-CS-NonDis-O; Gen'l Board of Church & Society.

### Victims of crime

In answering the question "Who is my neighbor?" by telling the parable of the Good Samaritan (Luke 10:25-37 NRSV), Jesus formulated a new question, to whom are we a neighbor? In this parable the neighbor was the victim of crime.

Many people become victims of crime. Victims and their families suffer shock and a sense of helplessness. In addition to financial loss, there is a spiritual and emotional trauma and often a lack of support and direction. Many victims feel frustrated

because there often seems to be no provision for them to be heard. Their injuries are not redressed, and they are not always notified of the court procedures. This is an area where the church has an opportunity to be a neighbor and to minister with the victims.

We often assume victims and offenders are two separate groups of people. It has been noted that offenders are often victims as well. A focus on prevention will break this cycle.

Therefore, we call upon the members of The United Methodist Church to minister with to the victims and to be advocates for them. We also call upon the General Conference:

1. To direct the General Board of Church and Society to work for the recognition of the needs and rights of victims and survivors of crime.

2. To support laws at both the federal and state levels whereby offenders make restitution to their crime victims, to work for restorative justice and for the adoption of laws where there are no such provisions.

3. To recognize that the constitutional rights of the victim must be provided. Victims of crime or their lawful representatives, including the next of kin of homicide victims, are entitled to be kept informed during criminal proceedings, to be present at the trial, and to be heard at the sentencing hearing as well as to be given an opportunity to make an impact statement at the time of the parole consideration.

4. To encourage seminaries to develop continuing education programs on this subject.

5. To direct the General Board of Discipleship to develop guidelines, programs, and study materials for pastors and others in providing spiritual support and understanding for victims and families.

6. To urge all members of The United Methodist Church to initiate prayers, presence, and support for victims and survivors as well as strategies to bring about necessary changes in the criminal justice system.

See Social Principles ¶ 68V.F "Criminal and Restorative Justice."

Petition Number: 30580-CS-NonDis-O; Gen'l Board of Church & Society.

### Faithful care for the dying

Delete current title and text and replace with the following new title and text, p 139, *Book of Resolutions*:

#### Faithful Care for The Dying

##### Theological Context

The most profound and basic affirmation Christians make about human beings is that we are creatures of God. We are not the authors of our own existence, but receive our lives as gifts from God, who has made us as embodied spirits, capable of transcendence but also vulnerable to illness, accident and death. God has endowed human beings with capacities for freedom, knowledge and love, so that we might freely enter into the communion with God and each other for which we were made. The Creator's gift of liberty has been abused and distorted by sin, turned into an enemy from whose power we are unable to free ourselves. In Jesus Christ and the Holy Spirit we meet God as Savior, Redeemer and present Advocate, who has acted in love to free us and all creation from captivity to sin and death. To know God in these ways enables us to receive God's sovereignty over life and death not just as a limit or a neutral fact. It is a source of comfort and peace, as we wait for the final victory over death which is the hallmark of the finished work of redemption. Therefore, Christians gather as forgiven sinners, redeemed by Christ and empowered by the Holy Spirit to discern and to choose the path of faithfulness to God and one another, as a community seeking to know and to do the truth. It is within the framework of these affirmations, and within the context of these relationships, that we grapple with the questions of faithful care for the sick and the dying.

Through the examples and command of Jesus Christ, the church receives the task of ministering to the sick, relieving what suffering can be relieved and undertaking to share and to lighten that which cannot be eliminated. This mandate calls upon us to address all the needs of the sick. These needs include relief from pain and other distressing symptoms of severe illness, but they also embrace more than physical care. We also recognize needs for comfort and encouragement and companionship as the very ill and the dying confront fear and grief and loneliness, and the critical need for emotional and spiritual care and support. The duty to care for the sick also calls upon us to work to reform the structures and institu-

tions by which health care is delivered when they fail to provide the comprehensive physical, social, emotional and spiritual care needed by those facing grave illness and death.

Care for the dying is an aspect of our stewardship of the divine gift of life. As human interventions, medical technologies are only justified by the help that they can give. Their use requires responsible judgement about when life-sustaining treatments truly support the goals of life, and when they have reached their limits. There is no moral or religious obligation to use them when the burdens they impose outweigh the benefits they offer, or when the use of medical technology only extends the process of dying. Therefore, families should have the liberty to discontinue treatments when they cease to be of benefit to the dying person. However, the withholding or withdrawing of life sustaining interventions should not be confused with abandoning the dying, or ceasing to provide care. Even when we give up staving off death as futile or unreasonably burdensome, we must continue to offer comfort care, including effective pain relief, companionship and support for the patient in the hard work of preparing for death.

Historically, the Christian tradition has drawn a distinction between the cessation of treatment and the use of active measures by the patient or care-giver which aim to bring about death. Even when the desire is to relieve suffering, where death itself is used as the means to that end, it must be understood as direct and intentional taking of life, whether in the form of suicide or homicide. This tradition has resisted the taking of life as an offense against God's sole dominion over life, and an abandonment of hope and humility before God. Moreover, both individual decisions about the seeking of death and public policy debates about the legalization of euthanasia or physician-assisted suicide must bear in mind the context in which these issues are addressed.

In the United States today, many millions of people have either no health insurance or grossly inadequate coverage which gives them no reliable access to medical treatment. Even for those who do have basic access, good quality comfort care, — including effective pain relief, social and emotional support and spiritual counsel — is often not available from a medical system geared toward cure and rehabilitation rather than care for the dying. Under such circumstances, to respond to the suffering of the terminally ill or the dying simply by legalizing suicide leaves people with a distorted choice between endur-



ing unrelieved suffering and isolation, and choosing death. This choice does not enhance, but undermines our humanity. Our rapidly evolving system of health care financing and administration may distort and corrupt the practice of medicine when cost control measures and for-profit health care institutions bring economic pressures directly to bear on treatment decisions. We as a society must not place patients in a situation where their desire not to be a financial burden leads them to choose death rather than receiving the care and support that could enable them to live out their remaining time in comfort and peace.

The church's unique role for persons facing suffering and death is to be about the business of advocating for and providing care in all of its dimensions to the very sick in the form of pastoral care. This kind of pastoral care is the calling not only of pastors and chaplains but of the whole community of faith.

### Pastoral Care

Christian faith is relevant to every aspect of life. No one can cope successfully with life's pain and suffering and ultimate death without the help of God through other people. Pastoral care provides the avenue wherein this help and signs of God's presence are revealed. Persons offering and receiving pastoral care include the patient, the community of faith, family, friends, neighbors, other patients, and health-care teams.

Those offering pastoral care empathize with suffering patients and share in the wounds of their lives. They listen as patients express their feelings of guilt, fear, doubt, loneliness, hurt, and anger. They can provide resources for reconciliation and wholeness and assist persons in reactivating broken or idle relationships with God and with others. They can provide comfort by pointing to sources of strength, hope, and wholeness, especially reading Scriptures and prayer.

This same pastoral care must be provided to the family and friends of those who are suffering and dying. They too, must have an opportunity to share their feelings of guilt, hurt, anger, fear, and grief. Grieving persons need to be reminded that their feelings are normal human responses that need not cause embarrassment or guilt. Families have long-established patterns of relationships and attention to the entire family unit must be incorporated into pastoral care. Religious, cultural, and personal differences among family and friends must be considered with special sensitivity.

Health-care workers also need pastoral care. Doctors and, especially, support staff have intimate contact with dying persons in ways experienced by few others. They live in the tension of giving compassionate care to patients while maintaining professional detachment. Pastoral care for health-care workers means helping them take loving care of themselves as well as their patients.

Pastors and chaplains are called especially to sustain the spiritual growth of patients, families, and health-care personnel. They particularly bear witness to God's grace with words of comfort and salvation. In our United Methodist tradition, spiritual growth is nurtured by persons who read the Scriptures with patients and loved ones; by Holy Communion; by the laying on of hands; and by prayers of repentance, reconciliation, and intercession. A ritual of prayer or anointing with oil after miscarriage, or after a death in a hospital, nursing home, or hospice, are examples of means to bring comfort and grace to the participants. Rituals developed in connection with a diagnosis of terminal illness, of welcome to a hospice or nursing home, or of return to a local congregation by persons who have been absent for treatment or who have been in the care of a loved one may also enhance spiritual growth. Preparation of these rituals with and by the persons involved is strongly encouraged.

Pastoral-care givers and the community of faith are called to be open to God's presence in the midst of pain and suffering, to engender hope, and to enable the people of God to live and die in faith and in holiness. They can assist persons in coming to peace with themselves and others as they accept the realization that death is not always an enemy. They can affirm that there is only one possible ending to the Christian story. Regardless of the tragedies and triumphs, the youthfulness or the age, the valleys of doubt and despair, the suffering and loss, the soaring as things turn out all right - we come to the only one certain end: "I am the resurrection and the life those. Those who believe in me, though they die, will live, and ever one who lives and believes in me shall never die." (John 11:25-26) (NRSV). We are all born into a limited earthly family so we can be taken up for adoption into a new family and a new day of birth.

In addition to offering comfort and hope, pastoral-care givers are trained to help patients understand their illness. While they usually do not communicate medical information to patients, they can assist families in understanding and coming to grips with information provided by medical personnel. Pastoral-care givers are especially needed when



illness is terminal and neither patients nor family members are able to discuss this reality freely.

The complexity of treatment options and requests by physicians for patient and family involvement in life-prolonging decisions require good communication. Pastoral-care givers can bring insights rooted in Christian convictions and Christian hope into the decision-making process. If advance directives for treatment, often called "living wills," or "durable powers of attorney" are contemplated or are being interpreted, the pastoral-care givers can offer support and guidance to those involved in decision-making. They can facilitate discussion of treatment options, including home and hospice care.

Decisions concerning faithful care for the suffering and the dying are always made in a social context that includes laws, policies, and practices of legislative bodies, public agencies and institutions, and the social consensus that supports them. The social context of dying affects individual decisions concerning treatment and care and even the acceptance of death. Therefore, pastoral-care givers must be attentive to the social situations and policies that affect the care of the suffering and dying and must interpret these to patients and family members in the context of Christian affirmations of faithful care.

### United Methodist Response

To insure faithful care for the suffering and dying it is recommended that United Methodists:

1. Acknowledge dying as part of human existence, without romanticizing it. In dying, as in living, mercy and justice must shape our corporate response to human need and vulnerability.

2. Accept relief of suffering as a goal for care of dying persons rather than focusing primarily on prolonging life. Pain control and comfort-giving measures are essentials in our care of those who are suffering.

3. Educate and equip Christians to consider treatments for the suffering and the dying in the context of Christian affirmations of God's providence and hope. This should be done especially through preaching and adult Christian education programs addressing these issues.

4. Train pastors and pastoral care-givers in the issues of bio-ethics as well as in the techniques of

compassionate companionship with those who are suffering and dying.

Petition Number: 30581-CS-NonDis-O; Gen'l Board of Church & Society.

### Women and Social Security in the US

The Old and New Testaments share prophetic-messianic traditions in which God stands with the oppressed against a dehumanizing and destructive social order. The emphasis on the protection of those in deepest need was a theme of the events of Exodus. And Jesus, drawing on intimate knowledge of the Hebrew Scriptures, inaugurated his ministry with a quotation from Isaiah:

"The spirit of the Lord...has anointed me to preach good news to the poor...to set at liberty those who are oppressed." (Luke 4:18-19, RSV; cf. Isaiah 61:1-2.)

The early Christian church in Jerusalem, following this tradition, established a community in which all things were held in common. Special attention was given to those who were the neediest - widows, the elderly, the disabled. Israel and the early church exemplified the role of the community of faith as they addressed concern for the welfare of the poor and establishment of a just social order.

The Social Security system in the United States, with its disability, survivors and retirement benefits, has historically functioned as a basic insurance program to provide income and medical expenses for those persons who are retired or disabled or are the survivors of deceased workers. It has helped to hold families together by maintaining income in times of personal hardship and has relieved younger persons of the necessity of total care for ageing parents. Social Security also allow older persons, most of whom are women, the independence and dignity of their own income by providing basic benefits. The Social Security Act's enactment in 1935, has been a cornerstone of the social policy of the United States and remains the most successful anti-poverty program in U.S. history.

Because of the important role of social security, people of faith have a special interest in ensuring that it is operated fairly and securely. Its benefits must continue to be designed to overcome disadvantages

of age, race, gender, sexual orientation or disability and regularly reviewed to ensure that it is flexible enough to adjust to the changing needs of society.

In the United States, Social Security is a woman's issue. Since its inception, Social Security has often been the only income source keeping women from living in poverty. Today, while women's lives have changed, women are still over-represented in the lowest wage jobs and earn only 74% of what men earn. Women leave the labor force for an average of 15% of their working careers, primarily to fulfil responsibilities as caregivers to their children, spouses or elderly family members. In addition, women live an average of seven years longer than their male counterparts.

Current proposals begun by the fractious report of the Advisory Council on Social Security have caused turmoil in the debate over the future of Social Security in the United States. Especially pernicious were the proposals to divert workers' current payments from the Social Security system into individually-held private accounts, which would significantly damage women's retirement income. The returns on individual accounts would be dependent on the risks of volatile investment markets and would not be guaranteed to keep pace with inflation nor provide spousal benefits, widow's benefits or benefits for divorced spouses - all of which are special features of the current Social Security system. Since Social Security provides the core of women's retirement income, without the guarantees of a shared insurance pool, cost-of-living increases, and spousal and lifetime benefits, many women could easily outlive their assets.

The United Methodist Church has always affirmed that Social Security's central role in family income protection must not be compromised. We believe that all proposals to address the future solvency of the Social Security Trust Fund must be viewed through the eyes of women who are the majority of

Social Security recipients. Remaining inadequacies for women in the current system also must be addressed. If we strengthen the Social Security system so that it works well for women, we will have a system that works well for all persons in the United States.

Therefore, we affirm that the following Principles on Social Security in the United States must guide our work on this critical issue:

**Continue to Help Those With Lower Life-Time Earnings, Who Are Disproportionately Women**

Social Security's benefit formula is structured so that the lowest paid workers receive benefits that replace a higher proportion of their pre-retirement earnings than higher-wage workers. Many of the lowest paid workers also have no pensions from their jobs. Any reform must retain this feature benefiting lower-paid workers.

**Maintain Full Cost of Living Adjustments**

Social Security's annual cost-of-living adjustment (COLA), which is indexed to inflation, is a crucial protection against the erosion of benefits. Because women, on average, live longer than men and rely more on Social Security, and also often lack other sources of retirement income, this provision is particularly important to women. Even when employment-based pension income is available, it is rarely inflation-protected.

**Protect and Strengthen Benefits for Wives, Widows, and Divorced Women**

Social Security's family protection provisions help women the most. Social Security provides guaranteed, inflation-protected, life-time benefits for the wives of retired workers, widows, and divorced women, many of whom did not work enough at high enough wages to earn adequate benefits on their own accounts.

**Preserve Disability and Survivor Benefits**

Social Security provides benefits to 3 million children (Social Security Administration, 1998) and the remaining care-taking parent in the event of the premature death or disability of either working parent. Spouses of disabled workers and the widows (or widowers) of workers who died prematurely also receive guaranteed life-time retirement benefits. Two out of five of today's 20 year olds will face premature death or disability before reaching retirement age.

**Protect The Most Disadvantaged Workers From "Across-the-Board" Benefits Cuts**

Some proposed "across-the-board" benefit cuts such as raising the retirement age or the numbers of years of work history used in calculating benefits would disproportionately hurt those with the most physically demanding or stressful jobs who cannot work more years, as well as those who have low



life-time earnings, including many women, minorities, temporary, seasonal and part-time workers, agricultural workers, and the chronically under and unemployed. These workers are also unlikely to have other employer-provided retirement benefits.

**Ensure That Women's Guaranteed Benefits Are Not Reduced By Individual Account Plans That Are Subject to the Uncertainties Of The Stock Market**

Proposals to divert worker's current payments from the Social Security system into individually-held, private accounts, whose returns would be dependent on volatile investment markets and would not be guaranteed to keep pace with inflation nor provide spousal benefits, would reduce the retirement income of many women. Without the guarantees of a shared insurance pool, cost-of-living increases, and spousal and lifetime benefits, many women could easily outlive their assets.

**Address The Care-Giving and Labor Force Experiences Of Women**

The Social Security system is based on marriage and work patterns that have changed. Currently, the benefit formula, which generally helps those with low life-time earning, also favors those with 35 years of labor force participation, years which many women lack because of family care-giving. Moreover, the effects of sex-based wage discrimination during their working years are not fully offset by the more generous treatment low earners receive. Such issues as divorce, taking time out of the workforce for care-giving, the differences in current benefits between one and two-earner couples, and the inadequacies in benefits for surviving spouses must be considered at the same time that solutions to strengthening the financial soundness of the system are being sought.

**Further Reduce The Number of Elderly Women Living In Poverty**

Social Security has helped reduce poverty rates for the elderly, from 35 percent in 1959 to less than 11 percent in 1996. In 1995, the poverty rate for all women over the age of 65 was 13.6 percent while the poverty rate among women age 65 or older who lived alone was 23.6 percent. Without Social Security, the poverty rate for women over 65 would have been an astonishing 52.9 percent. Nevertheless, unmarried women still suffer disproportionately; single, divorced, and widowed women age 65 or older have a poverty rate of 22 percent, compared with 15 percent

for unmarried men and 5 percent for women and men in married couples.

The United Methodist Church, in its Social Principles, urges social policies and programs that ensure to the ageing the respect and dignity that is their right as senior members of society; affirms the need to support those in distress; and calls for the equal treatment of men and women in every aspect of their common life.

Therefore, be it resolved:

1. That the 2000 General Conference support the above Principles recognising Social Security's central role in family income protection and in the special needs of women;

2. That the Secretary of the General Conference shall communicate this support to the appropriate officials in the executive and legislative branches of the U.S. government;

3. That the General Boards of Church and Society and Global Ministries shall continue to research and document Social Security issues, advocating on behalf of these principles;

4. That The United Methodist Church shall continue to educate its constituents so that churches and individual United Methodists can encourage their legislators to support a strong Social Security system in the U.S. throughout the 21st Century.

Petition Number: 30582-CS-NonDis-O; Gen'l Board of Church & Society.

## **Aging in the US: the Church's response**

### **I. The Situation**

Older adult membership in The United Methodist Church is growing rapidly. In the past, the role of older people in congregations was limited, either by choice or circumstance. Congregations often viewed older adults as a liability rather than emphasizing the potential for a renewed or visionary ministry. Many of the myths and stereotypes of aging and older persons are changing.

During the past 100 years, life expectancy in the United States has increased by almost 28 years. The



number of persons 65 years of age and older has grown from 3.1 million in 1900 (4.1 percent of the total population) to 33.5 million in 1995 (12.8 percent of the total population). This number is expected to increase from 34.7 million in the year 2000 (13.0 percent) to 70 million in the year 2030 (20.0 percent). In 1995, persons reaching age 65 had an average life expectancy of an additional 17.4 years (18.9 years for females and 15.6 years for males). By 2030, minority populations will represent 25% of the elderly population, up from 13% in 1990. The older population includes a disproportionate number of women (145 women to 100 men) and persons with a wide range of capacities, from active, healthy and employed to fragile, frail, and chronically disabled.

As a result of better health care, nutrition, and job safety, many more Americans are living into older adulthood. By the year 2030, there will be proportionately more older adults than young people in the population. Every day in the United States 5,600 people celebrate their sixty-fifth birthday, and 4,550 persons, 65 years or older, die. The result is an increase of 1,050 older adults per day.

Most older persons have at least one chronic condition and many have more. Hospital expenses accounted for the largest share of health expenditures for older persons. Benefits from government programs, including Medicare, Medicaid, and others, covered about two-thirds of the health expenditures for older persons.

Lack of adequate health insurance is the most pressing health issue faced by older adults today. Private health insurance is so expensive that it is unaffordable or impossible to buy because of the exclusions for "existing conditions." This problem is made worse because persons that were not employed outside the home often have no claim on employer-based group policies in which the employed spouse participated if divorce or death occurs, and they have fewer job options with good insurance plans if they choose to work outside the home.

Medicare is a health insurance program primarily for persons over the age of 65. Medicaid provides a supplement to Medicare primarily for low income persons. Medicare only covers about 40 percent of most older adults' individual medical expenses. Older adults who have need for specialized residences, or their families, often have no choice but to opt for a nursing home that is covered by Medicaid. This is more costly and usually not the choice of the parties involved.

Although most older persons live in urban places, they also comprise a large proportion of rural populations where facilities and resources for them are extremely limited. Health care availability, transportation, and job opportunities are often lacking in rural areas. This condition is complicated further by a disproportionately low allocation of federal funds to meet the needs of the rural elderly.

Race and ethnicity are important determinants of the residential patterns of elderly people. While about one third of all older persons live in central cities, one half of all African Americans and Hispanics over 65 is heavily concentrated in urban areas. The popular shifts in housing patterns brought about by urban renewal and gentrification (higher-income persons buying property in formerly poor neighborhoods) and the resultant increase in homeowner taxes have a major impact on the elderly, especially minorities. Houses that have been paid for are lost because of the tax increases, or low rents rise astronomically.

We need to dispel the common misunderstanding that aging is synonymous with senility and dementia, and that older persons are unable or unmotivated to learn, grow, and achieve. Opportunities for continuing education and growth have long been unmet by a system geared to the needs of the young. Hearing and vision loss and other physical or biological changes may impede or change the way an older adult learns; however, old age can be a time of continual learning.

Like society, faith communities are "graying," but at an even faster rate. It isn't unusual to find many local churches having an older adult membership that represents over 60% of their total membership, with some even higher! This is due in part to younger and middle-aged adults choosing not to participate in congregations.

Some problems that beset older persons are the result of the social and physical process of aging. These include changes in work, family, and community roles; the reduction of energy; and the increase in chronic illness and impairments. These conditions can lead to increased dependence on others for life's necessities. Other problems faced by the elderly are the result of subtle and overt discrimination by social and political institutions. Being old today is not easy, in either the church or society. If the situation of older persons is to be improved, the Church must act.

## II. A Theological Response

Aging is a process involving the whole life span from birth to death. The response of the Church begins with a theological understanding of aging concerned with the whole life process rather than with only its final stages. The meaning of life, rather than death, is the central point from which to theologize about aging. In The United Methodist Church, there are many legitimate theological understandings of the meaning of life in its progression from birth to death. The position presented here is one attempt to express this meaning.

A. All of creation is God's work (Genesis 1). Human beings are only a small part of the totality of life forms. The aging process is universal in all life forms. Birth, aging, and death are all part of divine providence and are to be regarded and taught as positive values. This does not in any way mean that such things as birth defects, disease, or deaths at an early stage in life are the will of God.

B. As Christians, the mystery of God's involvement in the person of Jesus Christ provides us with a unique source of divine help (grace) in our passage through life's successive stages. This is especially significant in the later stages, when spiritual maturation and well-being can be experienced even in times of physical decline. The power of the cross is a special revelation of how suffering can be reconciling and redemptive. Faith in the Resurrection provides us with an assurance of the abiding presence of the Risen Lord (Matthew 28:20) and the Holy Spirit (John 14:16-19; 2 Corinthians 3:17-18; Romans 8:9-11), and the permanence of our relationship with God beyond the mystery of death. In this spiritual presence we also find the source of the potential of all persons for self-transcendence. God's act in Christ was for life abundant (John 10:10) in all stages of life. Christ also gives us our traditional Wesleyan vision of the goal of ultimate perfection (Matthew 5:48). The grace of God in Christ is therefore important throughout life, including its last stages.

C. In response to this saving grace, we believe in the inevitable need to walk in the ways of obedience that God has enabled (Ephesians 2:8-10). These ways are defined by love for God and neighbor (Mark 12:28-31; Romans 13:8-9). It is therefore the privilege of Christians to serve all persons in love, including older persons with their special needs. Furthermore, since God's grace is not conditioned by any human standards of worthiness or usefulness (2 Corinthians 5:19), all persons are valuable to God (Matthew 6:25-30). In the larger pattern of human needs and rights, those of elderly persons must be consciously and intentionally included.

D. Older persons are not simply to be served but are also to serve; they are of special importance in the total mission of the church. Since the Christian vocation has no retirement age, the special contributions of elderly persons need conscious recognition and employment. The experience of all older persons, and the wisdom of many, are special resources for the whole church.

E. The church as the body of Christ in the world today (1 Corinthians 12:27) is God's method for realizing the reconciliation accomplished by Christ (Colossians 1:16-20). As such, it intentionally sponsors institutional forms that help reconcile persons of all ages to one another and to God. This especially includes those institutions designed to meet the needs of elderly persons and to keep them fully incorporated into the body of Christ. The church also is charged with an abiding concern for justice for all. It should work tirelessly for the freedom of all persons to meet their own fullest potential and to liberate those who are captive to discrimination, neglect, exploitation, abuse, or poverty.

### III. Calls To Action

#### A. By society at all levels

United Methodists are called to advocate for the elimination of age discrimination in personal attitudes and institutional structures. We should pursue this advocacy vigorously and in cooperation with appropriate private and public groups, including all levels of government. Our efforts should be based on the following:

1. Religious institutions make a unique and significant contribution to human life. Living involves ethical issues and value decisions. Therefore, a religious presence is important to the quality of total community life.

2. Governments should play a critical role in ensuring that all benefits are available to all elderly persons to improve their quality of life. Christians should support governmental policies that promote sharing with those who are less fortunate. This does not absolve either the institutional church or individual Christians from responsibility for persons in need.

3. A standard of basic survival support systems should be accepted and established in our society and made available to all persons. These systems should include: health care, transportation, housing, and income maintenance at a minimum. Christians



need to identify and promote those facilities and services that ensure opportunities for prolonged well-being. These services need to be provided within the financial means of the elderly, with appropriate public subsidy when necessary. They include the following:

(A) universal comprehensive health insurance program;

(B) health-resources systems special to the needs of the elderly that are comprehensive, accessible, and feasible within available resources (these include long-term care, hospice care, home health care, and health maintenance organizations);

(C) health-education systems that emphasize proper nutrition, proper drug use, preventive health care, and immunization as well as information about the availability of health resources within the community;

(D) training for medical and social service personnel concerning the special cultural, physical, psycho social, and spiritual aspects and needs of the elderly;

(E) adequate housing that is both affordable and secure, with protections that massive tax and rental increases will not create displacement, and transportation systems that meet the special needs of the elderly;

(F) national legislation correcting the disparity in Medicare's failure to cover either assisted living residences or dementia-specific housing, or home nursing care.

(G) a basic governmental income-maintenance system adequate to sustain an adequate standard of living affording personal dignity;

(H) basic pension systems benefit levels adequate to meet economic needs at least equal to the defined poverty level, supplementation by benefits from public funds;

(I) continuing educational and counseling opportunities for the elderly in pre-retirement planning, in work-related training, in interpersonal retirement relationships, and in personal enrichment;

(J) formal and informal community associations such as public and private centers that foster social, recreational, artistic, intellectual, and spiritual activi-

ties to help persons overcome loneliness and social isolation;

(K) continuing employment opportunities for those who desire them in flexible, appropriate work settings related to varying lifestyles; and

(L) opportunities for volunteer work and paid employment that best utilize the skills and experiences of the elderly.

4. Finally, our society is called upon to respond to a basic human right of the elderly: the right to faithful care in dying and to have personal wishes respected concerning the number and type of life-sustaining measures that should be used to prolong life. Living wills, requests that no heroic measures be used, and other such efforts to die with faithful care should be supported.

#### B. By the Church at all levels

##### 1. All levels of the Church are called to:

(A) "Practice non-discrimination in the church on the basis of age in hiring, deployment, and promotion of older workers, including the appointment of clergy."

(B) Include ministries by, with and for older adults as an essential and intentional component of the Church and its mission;

(C) Promote flexible retirement and eliminate mandatory retirement based solely on age;

(D) Develop theological statements on death and dying that recognize the basic human right to faithful care of the dying;

(E) Address the questions raised by the declining quality of life raised; stimulate research to connect the improvement of the quality of life with longevity of life, raised by increased longevity;

(F) Develop ethical guidelines for dealing with difficult medical decisions that involve the use of limited resources for health and life insurance;

(G) Authorize appropriate research, including a demographic study of members of The United Methodist Church, to provide greatly needed information on the psycho-social and spiritual aspects of aging; and



(H) Establish a properly funded pension system with an adequate minimum standard for all clergy and church-employed lay persons and their spouses, including the divorced spouse.

2. Each local church is called to:

(A) Become aware of the needs and interests of older people in the congregation and in the community including the places in which they reside, and to express Christian love through person-to-person understanding and caring;

(B) Intentionally sponsor ministries in institutions designed to meet the needs of older adults, such as nursing homes, assisted living residences, and dementia-specific housing as well as the homes of older adults living alone, as we keep these older persons fully incorporated in the body of Christ;

(C) Affirm the cultural and historical contributions and gifts of ethnic minority elderly persons;

(D) Acknowledge that ministry by, with, and for older adults is needed in congregations of all sizes;

(E) Support, equip, and train lay volunteers with a dedication for this important ministry;

(F) Ensure a barrier-free environment in which the elderly can function in spite of impairments;

(G) Develop an intentional ministry with older adults that:

i. ensures life maintenance for each person related to adequate food, health service, mobility, personal security, income and other personal services;

ii. offers opportunities for life enrichment including intellectual stimulation, social involvement, spiritual cultivation, and artistic pursuits;

iii. encourages life reconstruction when necessary, including motivation and guidance in making new friends, serving new roles in the community, that helps people cope with loss, and, providing support systems for older adults experiencing losses; and

iv. affirms life transcendence, including celebration of the meaning and purpose of life through worship, Bible study, personal reflection, and small-group life;

(H) Recognizes that older persons represent a creative resource bank available to the church and to involve them in service to the community as persons of insight and wisdom (this could include not only ministry to one another, but also to the larger mission of the Church for redemption of the world, including reaching the unchurched);

(I) Relates to secular retirement communities within its boundaries;

(K) Fosters intergenerational experiences in the congregation and community including educating all age groups about how to grow old with dignity and satisfaction;

(L) Ensures that the frail are not separated from the life of the congregation but retain access to the sacraments and are given assistance as needed by the caring community;

(M) Provides support and information for adults caring for aging parents;

(N) Cooperates with other churches and community agencies for more comprehensive and effective ministries with older persons;

(O) Accepts responsibility for an advocacy role in behalf of the elderly; and

(P) Develops older-adult ministries responsible to the church council. A staff position or older adult council may be needed to facilitate this ministry with older adults.

3. Each annual conference is called to:

(A) Provide leadership and support through its council on ministries or alternative structure for an intentional ministry to older persons in its local churches, with special attention to the needs of women and minorities;

(B) Develop a program of job counseling and retirement planning for clergy and lay employees;

(C) Share creative models of ministry and a data bank of resources with the local churches and other agencies;

(D) Define the relationship between the annual conference and United Methodist-related residential and non-residential facilities for the elderly, so that the relationships can be clearly understood and mutually supportive;

(E) Recruit persons for professional leadership in working with the elderly;

(F) Serve as both a partner and critic to local church and public programs with the elderly, promoting ecumenical linkages where possible;

(G) Support financially, if needed, retired clergy and lay church workers and their spouses who reside in United Methodist long-term care settings;

(H) Promote Golden Cross Sunday and other special offerings for ministries by, for, and with the elderly; and

(I) Recognize that older persons within the conference, both lay and clergy, represent a significant and experienced resource that should be utilized in both the organization and mission of the conference.

#### 4. General boards and agencies are called to:

(a) Examine the pension policies of the general Church and their impact related to the needs of those who are single (retired, divorced, or surviving dependents of pensioners);

(b) Create specific guidance materials for ministry by, for, and with the elderly;

(c) Prepare intergenerational and age-specific materials for church school and for other special studies in the local church;

(d) Promote advocacy in behalf of all the elderly, but especially those who do not have access to needed services because of isolation, low income, or disability (this might include advocacy for health care, income maintenance, and other social legislation);

(e) Assist institutions for the elderly to maintain quality care and to develop resource centers for ministry with and by the elderly;

(f) Create a variety of nonresidential ministries for the elderly;

(g) Coordinate general Church training in ministry with the elderly;

(h) Provide for formal coordination on aging issues;

(i) Advocate the special concerns and needs of older women and minorities; and

(j) Utilize older persons as a creative resource bank in the design and implementation of these objectives.

5. Retirement and long-term care facilities related to the Church are called to:

(A) Develop a covenant relationship with the Church to reinforce a sense of joint mission in services with the elderly;

(B) Encourage the provision of charitable support and provide a channel for the assistance of the whole Church; and

(C) Encourage both residential and nonresidential institutional settings that emphasize the spiritual, personal, physical, and social needs of the elderly.

#### 6. Finally, Seminaries and colleges are called to:

(A) Provide seminarians with instruction on aging and experiences with older persons in the curriculum;

(B) Prepare persons for careers in the field of aging;

(C) Develop special professorships to teach gerontology, and to provide continuing education for those who work with the elderly;

(D) Engage in basic and applied research related to aging, and communicate the findings;

(E) Develop a system for sharing research results with the church; and

(F) Enable the elderly to enroll in courses and degree programs and to participate generally in the life of educational institutions.

#### IV Summary

Concern for older persons in the church is theologically grounded in the doctrine of Creation, in the meaning of God's work in Christ, in the response to grace that leads us into service, in the continuing value of older persons in the larger mission, and in the nature of the church as an agent of redemption and defender of justice for all.

Older adults deserve respect, dignity, and equal opportunity. The United Methodist Church is called to be an advocate for the elderly, for their sense of personal identity and dignity, for utilization of expe-

rience, wisdom, and skills, for health maintenance, adequate income, educational opportunities, and vocational and avocational experiences in cooperation with the public and private sectors of society.

The aging process is part of God's plan for life, with the good news of Christ's redemption giving hope and purpose. United Methodists are called to live this message through words and deeds in the Church and in society. See Social Principles, ¶ 66E.

Petition Number: 30583-CS-NonDis-O; Gen'l Board of Church & Society.

## Restorative justice

### I. Biblical Theological Grounding

The words of Micah ring out clearly, setting the tone for justice ministries in the Church: "He has told you, o Mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8 NRSV)

Justice is the basic principle upon which God's creation has been established. It is an integral and uncompromising part in God's redemptive process, which assures wholeness. Compassion is characterized by sensitivity to God's justice and therefore sensitivity to God's people.

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. Through love, caring, and forgiveness, Jesus Christ is able to transform lives and restore dignity and purpose in those who were willing to abide by his principles.

Jesus was concerned about victims of crime. In the story of the Good Samaritan, Jesus explored the responsibility we have for those who have been victimized. "Which of these three, do you think, was neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise." (Luke 10:36-37 NRSV)

Jesus was concerned about offenders, those who victimize others. He rejected vengeance and retribu-

tion as the model of justice to be used for relating to offenders. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;... (Matthew 5:38ff NRSV) Jesus also indicated the responsibility Christians have for offenders. "I was sick and you took care of me, I was in prison and you visited me... Truly I tell you, just as you did it to one of the least of these... you did it to me." (Matthew 25:36, 40 NRSV)

The Apostle Paul believed that this biblical concept of justice which was reflected in the life of Christ was a primary mold of Christian community and responsibility. "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." (II Corinthians 5:18-19 NRSV)

While acknowledging that the biblical concept of justice focuses on the victim, the offender, and the community in the hope of restoring all to a sense of God's wholeness, it is also important to understand that our Methodist heritage is rich with examples of ministries carried out in jails and prisons. John Wesley (and others in his inner circle including a brother, Charles) had a passion for those in prison. As early as 1778, the Methodist Conference adopted action making it the duty of every Methodist preacher to minister to those who were incarcerated. United Methodists have reaffirmed and expanded the mandate for prison ministry and reform in many different chapters of our denominational history. This is a part of our identity and call.

Criminal Justice in our world rarely focuses on the biblical initiatives of restoration, mercy, wholeness, and shalom. Out of a desire to punish rather than restore, governments around the world have made retribution the heart of their criminal justice systems, believing that this will deter crime and violence. The statistics indicate the colossal failure of retributive justice. Therefore, we call on the Church to embrace the biblical concept of Restorative Justice as a hopeful alternative to our present criminal justice codes. Restorative Justice focuses on the victim, the offender, and the community in the desire to bring healing and wholeness to all.

### II. Our Current Criminal Justice System: A Retributive Justice System

#### A. Victims



When crime is defined as the breaking of a law, the state (rather than the victim) is posited as the primary victim. Criminal justice, as we know it, focuses little or no attention on the needs of the victim. Legal proceedings inadvertently cause crime victims, including loved ones, to experience shock and a sense of helplessness which is further exacerbated by financial loss, spiritual and emotional trauma, and often a lack of support and direction. Many victims feel frustrated because in most cases there seems to be little or no provision for them to be heard or to be notified of court proceedings. Victims, moreover, are seldom given the opportunity to meet their offenders, face to face, in order to personally resolve their conflicts and to move toward healing, authentic reconciliation, and closure.

### B. Offenders

Our criminal justice system has become increasingly based on retribution. Although it is often cloaked or justified in a language of accountability, the increased focus on punishment has resulted in an astronomical increase of the numbers in prison. The prison population has doubled over the last decade, even as the crime rate has decreased in recent years. Because prisons are often places where dehumanizing conditions reinforce negative behavior, our present criminal justice system actually perpetuates a cycle of violence, crime, and incarceration, especially among those whose race, appearance, lifestyle, economic conditions, or beliefs differ from those in authority.

To incarcerate someone for a year costs roughly fifteen to thirty thousand dollars. Citizens are therefore paying billions of dollars for the support of a system that consistently engenders a grossly dehumanizing experience characterized by the loss of freedom, the loss of contact with family and friends, the loss of self-determination, the loss of education, the loss of adequate medical care, and the loss of religious freedom and opportunities for spiritual growth.

### C. Community

Criminal justice, as we know it, is retributive justice. It is consumed with blame and pain. It is a system of retribution that pays little or no consideration to the root causes of criminal behavior. It does not aim at solutions that will benefit the whole community by helping the community to repair the breach and often fails to come to terms with the social conditions that breed crime. Retributive justice permanently stigmatizes the offender for past actions,

thereby creating such a sense of alienation from the community that social reintegration is virtually impossible. An offender who is held in exile away from the community cannot be held accountable to the community for his or her wrongdoing. An ex-offender who is ostracized and kept in exile after paying his or her debt to society is further violated. He or she is stripped of the opportunity to fully understand the consequences of the crime committed, to make restitution to the victim, to be reconciled with the community, or to heal and become a viable member of the community.

### III. Our Vision Of Restorative Justice

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. The concept of restorative justice shows us specific ways how to transform lives and effect healing.

Restorative justice asks: Who has been hurt? What are their needs? Whose obligations are they?

We label the person who has been hurt "the victim." But the victim is essentially a survivor who need not remain a victim for his or her entire life. The victim needs healing and emotional support. Victims (survivors) want people to recognize the trauma they have endured and how this trauma has affected their lives and the lives of their loved ones. Often survivors/victims need counseling, assistance, compensation, information, and services. Victims/survivors need to participate in their own healing. They may need reparations from the offender, or the victim may want to meet the offender and have input during the trial, sentencing and rehabilitation process.

During the healing process, the victim often asks: Why me? What kind of person could do such a thing? Therefore, they may want to meet their offender to receive answers to such questions. Victims deserve to have these questions answered and to hear that the offender is truly sorry.

Victims suffer real pain; however, encouraging vengeance does not heal pain. The community needs to aid in the recovery of the victim. The community can help the victim by not ostracizing them, by learning how to accept him or her as a person and not just a victim.

Offenders are harmed as well. An offender is harmed by being labeled for life as an offender. One or more bad decisions or actions sometimes measure

the whole of an offender's life. Offenders are further harmed when they are denied the opportunity to make amends, to have respectful interaction with others, and to develop healthy social skills before, during or after incarceration. Often young offenders do not have constructive guidance or a good role model in the community. Sometimes they need treatment for a disorder, life skills development or mentoring with clear and achievable expectations, of heightened self-awareness and accountability.

The victim and the community need to identify ways the offender can remedy hurt and harm caused. The offender needs to understand how his or her behavior affected others, and acknowledge that the behavior was indeed harmful. The offender needs to be transformed into a contributing citizen of the community with a system of limits and support.

Crime hurts the community. When crime occurs the neighborhood is disrupted; people become more isolated, fearful, distrusting, and uninterested in the community. Restorative justice helps to release the community members from their fear of crime; it empowers them with the knowledge that circumstances are not out of their control. The community needs to express pain and anger to the one or ones who caused the harm. However, we need to take one step further by helping in the healing process. We need to understand and address the causes of crime to prevent future occurrences. The victim, community, and offender (when possible) need to help others who face similar struggles. Restorative justice opens the opportunities for personal and community transformation. This transformation cannot be mapped, planned or put into a program or structure. Nevertheless, it can be encouraged and nurtured.

United Methodists have the will, the vision, the opportunity and the responsibility to be advocates for systemic change. We are called to minister with all parties affected by crime: the victim, the offender and the community.

Expectations are high for the faith community to lead the way in practicing restorative justice. We need to own and advocate a vision of restorative justice. We need to be supportive to members of the congregation who are victims, offenders, and their families, and especially to those who work toward restoration in the criminal justice system.

The Church must initiate models of restorative justice with service providers, policy makers and law enforcement. We need to work in partnership with

the criminal justice system to make it more open, accessible, humane, effective, rehabilitative, and less costly. We need to see our own complicity in community breakdowns, and in the racism and classism present in the enactment and enforcement of criminal law. We must also advocate for social and economic justice to see the restoration and strengthening of our communities.

#### IV. A Call To Action

As United Methodists we are called:

to repent of the sin we have committed that has fostered retributive justice;

to speak prophetically and consistently against dehumanization in the criminal justice system;

to establish Restorative Justice as the theological ground for ministries in The United Methodist Church;

to build bridges of collaboration and cooperation to advance the practice of Restorative Justice,

with Boards and Agencies within the United Methodist Church,

with United Methodists and other Methodist communions around the globe,

with other faith communities in the United States and worldwide,

with non-profit organizations, and/or governmental organizations.

To intensify our redemptive ministries with:

those who work in criminal justice, victims of crime, and their families, and those who are incarcerated in jails and prisons, and their families communities traumatized by crime.

At the General Church Level

Restorative Justice Ministries Inter-Agency Task Force:

Continue and expand the work of the United Methodist Church's Restorative Justice Ministries through the Inter-Agency Task Force which serves as the global coordinating committee for criminal justice and mercy ministries mandated by the 1996 General Conference of the United Methodist Church.



A. Maintain and broaden the involvement of general agencies in this Task Force including: the General Board of Global Ministries (as "lead" or "administrative agency"), the General Board of Discipleship, the General Board of Higher Education and Ministry, the General Board of Church and Society, the General Council on Ministries, the Council of Bishops, and other relevant agencies and initiatives.

**B. Fulfill these specific functions:**

Provide a Biblical-theological basis for a restorative justice approach to criminal justice.

Be a center for resourcing, teaching, learning, and networking;

Work collegially with other groups and organizations whether they are inside or outside the denomination, religious or secular, by finding common ground to bring about systemic change in the spirit of mediation (even when there is disagreement about theological rationale);

Coordinate the training, networking, and advocacy for Restorative Justice Ministries of The United Methodist Church by working with jurisdictions, central conferences, annual conferences, districts, local United Methodist Churches and their communities.

Serve as the primary advocate and interpreter of Restorative Justice Ministries.

Identify and expand critical models, and facilitate the development of Restorative Justice Ministries, on a global basis, at all levels of The United Methodist Church.

Manage the Restorative Justice Ministries budget and assist in procuring additional funding for these ministries in strategic locations across the Church.

**Specific General Church Agencies:**

A. Identify and implement functions specified in the Book of Discipline that can strengthen The United Methodist Church's effectiveness in the area of restorative justice.

B. Continue to implement and expand the special mandates from the 1996 General Conference:

that United Methodist Women consider the integration of restorative justice ministries within the Schools of Christian Mission as they develop study curricula;

that the General Board of Global Ministries consider naming missionaries in the fields of prison ministry and victims' advocacy ministry;

that central conferences and annual conferences in the U.S. be linked through electronic mail, when available, so that frequent communication can enhance the planning process for this new initiative;

that the General Board of Discipleship be responsible for training of local churches and annual conference leaders to utilize study processes such as Disciple Bible Study and/or Covenant Discipleship, and to provide mentoring;

that United Methodist Men and United Methodist Women give consideration to starting units within jails and prisons and create study guides and tools to promote Christian disciple-making;

that existing programs and resources be evaluated to assess their applicability and effectiveness in ministries with victims, families, and those incarcerated;

that the General Board of Higher Education and Ministry and the General Board of Discipleship consider the development of a certification process for those providing ministries with prisoners, crime victims, and their families.

that the General Board of Church and Society and the General Board of Global Ministries intensify their advocacy for social and economic justice in order to restore and strengthen communities

that the General Board of Church and Society and the General Board of Global Ministries continue to advocate for a criminal justice system that is not racist, less costly, and more humane, effective, rehabilitative, and accessible to family members of victims and offenders.

**At Jurisdictional/Central Conference and Annual Conference Level:**

A. Support jurisdictional/central conference and annual conference networking as modeled by the Southeastern Jurisdictional Criminal Justice and Mercy Ministries Network, or bring together clusters



of contiguous conferences to expedite processes of training and resource sharing.

B. Encourage conferences to establish inter-agency restorative justice task forces to coordinate restorative justice ministries within their bounds, with special emphasis on partnership with the Restorative Justice Ministries Inter-Agency Task Force and the facilitation and resourcing of local church ministries.

#### At the Local Level

A. Encourage local congregations to provide adult and youth education programs on restorative justice: theory, practice, issues, models, resources (utilizing curriculum resources, printed and audio-visual, provided through the above mentioned connectional sources).

B. Encourage congregations to provide safe space to enable people to share real experiences of victimization, incarceration or other direct encounters with the criminal justice system and/or restorative justice processes.

C. Encourage congregations to schedule a "Restorative Justice Ministries Sunday" to generate deeper awareness by the entire congregation regarding the contrasting paradigms of retributive justice and restorative justice - and their different outcomes.

D. Encourage congregations to organize or form direct service and/or advocacy efforts to support the work of restorative justice.

E. Work with local ecumenical and/or inter-faith agencies and other community agencies to:

Encourage/resource congregations to work on restorative justice—working through regional judicatories and media.

Encourage/resource congregations to work on restorative justice—working through regional judicatories and media.

Encourage/initiate dialogue with correctional/criminal justice system officials.

Identify and nurture criminal justice system leaders (e.g., judges, attorneys, wardens, police, etc.) regarding restorative justice.

Involve local congregations in ministries with juvenile detention centers and domestic violence centers.

Build covenant discipleship groups at the local level for restorative justice advocates as well as for other persons involved in the criminal justice system.

Promote victim-offender mediation and other restorative justice processes.

Identify and develop coalitional partnerships with victims assistance groups, advocacy groups, jail and prison ministry groups, ex-offender assistance groups, etc.

Convene consultations of representatives of the restorative justice community to define policy/legislative needs and strategies.

Plan and implement strategies for advocacy that encourage legislative support for restorative justice programs.

Petition Number: 30584-CS-NonDis-O; Gen'l Board of Church & Society.

#### Juvenile delinquency and prevention

"Let the little children come to me and not stop them, for it is to such as these that the kingdom of God belongs." (Mark 10:14 NRSV). Our Lord particularly identified with children and illustrated the loving care which they need to grow and mature.

The Social Principles of The United Methodist Church calls for special attention to the rights of children and youth. From these perspectives we are concerned that in many states, children are arrested and incarcerated for truancy, incorrigibility, stubborn altercations with parents, and other conduct which would not be criminal if performed by an adult. Such status offenses should not be considered as grounds for involving a juvenile in processes of criminal or delinquency procedures. Rather, a child in trouble should be helped by caring communities, such as churches, mentoring programs, and boys/girls clubs.

There is considerable evidence that the methods of dealing with children play a major part in developing criminal tendencies. Most adults who repeat vio-

lent crimes began their conflict with law and order as children ten to fourteen years old. If treatment by the state or local agencies leads the child to think of him or herself as a tough young criminal, he or she is likely to act out that role.

The United Methodist Church urges that all status offenses be eliminated from the juvenile codes and from the processes for determining juvenile delinquency. We urge further that all offenses by children and youth be handled with extreme reluctance to incarcerate the offender. We especially oppose solitary confinement of children and youths in official detention. Institutions where juveniles classified as delinquent often are segregated from the general population often become schools of crime. As an alternative, we encourage greater use of supportive and restorative services for parents and children in their home settings; foster child care; neighborhood group homes, Parents Anonymous, and other alternatives.

There are communities within the states in which children are routinely locked up in jails because of a lack of temporary shelter, care or an unwillingness to use home detention. We urge the prohibition of placing dependent and neglected children in jails or facilities for juvenile delinquents.

For many children, the quality of life continually declines due to poverty, gangs, school violence, emotional, sexual and physical abuse, and other social ills that have yet to be recognized. The United Methodist Church must take a stand against juvenile delinquency and work to prevent it.

The Church can witness to children in a restorative and prophetic way. The Church must continue to address the social issues that children and adolescents face and become a safe haven where the children can come. By addressing the issues that children face, we help bring God's children back to their Creator.

Therefore be it resolved, that General Conference of The United Methodist Church takes a stand against juvenile delinquency and works to strengthen prevention programs.

Therefore be it further resolved, that The United Methodist Church, through the appropriate churches, annual conferences, agencies, or coalitions work to prevent juvenile delinquency and treat offenders by:

Updating the urban and Rural Life Youth Mentoring Guide,

Continuing to develop and distribute peer mentoring guides to local churches,

Continuing to develop and distribute up-to-date information on juvenile delinquency and strategies on how local churches can help prevent juvenile delinquency,

Encouraging local churches to create ministry partnerships with local juvenile justice officials and juvenile justice agencies,

Forming alliances with other international, national, state, and local civic and religious groups that work on juvenile justice issues,

Encouraging Conference Council on Youth Ministries or other similar boards to create ministry teams and/or programs for their peers.

Petition Number: 30585-CS-NonDis-O; Gen'l Board of Church & Society.

### Project Equality

Delete current text and replace with new text below, p. 359, *Book of Resolutions*:

In consideration of long-established support by The United Methodist Church for fair employment practices; and

In consideration of a national policy for fair employment practices in the United States, which embraces legislation against unemployment discrimination; and

In the conviction that Project Equality, a voluntary cooperative interdenominational enterprise of churches, synagogues, and related institutions, provides a responsible, consistent, ethical, practical, effective, and positive means whereby The United Methodist Church and other churches can support fair employment practices in the United States; and

In recognition of The United Methodist Church's responsibility to make ethical use of its own financial resources through effective use of equal employment opportunity as one of its purchasing criteria; and

In recognition that Project Equality provides a technical-assistance resource to agencies and institutions of The United Methodist Church in the devel-



opment of equal employment and affirmative action programs,

Therefore, be it resolved that The United Methodist Church endorses Project Equality and recommends cooperation through participation, financial support, and utilization of the Project Equality "Buyer's Guide" in all purchases by United Methodist annual conferences, local churches, local or national institutions, agencies, and organizations.

Petition Number: 30587-CS-NonDis-O; Gen'l Board of Church & Society.

### Capital punishment

The United Methodist Church declares its opposition to the retention and use of capital punishment and urges its abolition. In spite of a common assumption to the contrary, "an eye for an eye and a tooth for a tooth," does not give justification for the imposing of the penalty of death. Jesus explicitly repudiated retaliation (Matthew 5:38-39), and the Talmud denies its literal meaning and holds that it refers to financial indemnities.

Christ came among us and suffered death. Christ also rose to new life for the sake of all. His suffering, death, and resurrection brought a new dimension to human life, the possibility of reconciliation with God through repentance. This gift is offered to all without exception, and human life was given new dignity and sacredness through it. The death penalty, however, denies Christ's power to transform and restore all human beings. In the New Testament, when a woman having committed a crime was brought before Jesus, He persisted in questioning her accusers, so that they walked away. (John 8:1-11).

The Social Principles of The United Methodist Church condemn "...torture of persons by governments for any purpose," (§ 68A) and asserts that it violates Christian teachings. The church, through its Social Principles, further declares, "we oppose capital punishment and urge its elimination from all criminal codes." (§ 68F)

During the 1970's and 1980's a rapidly rising rate of violent crime and an even greater increase in the fear of crime generated support in some countries and within the American society, for the institution

of death as the punishment for certain forms of homicide. It continues to be wrongly asserted, that capital punishment uniquely deters criminals and protects law-abiding citizens from violent crime.

Studies conducted over more than sixty years have overwhelmingly failed to support the thesis that capital punishment deters homicide more effectively than does imprisonment. Careful comparisons of homicide rates in similar states with and without use of the death penalty have revealed that homicide rates remained the same or slightly greater regardless of the use of the death penalty in those states. Governments that have enacted the death penalty continue to have higher civilian murder rates than those that do not. The five countries with the highest homicide rates that do not impose the death penalty average 21.6 murders per every 100,000 people, whereas the five countries with the highest homicide rate that do impose the death penalty average 41.6 murders every 100,000 people.

The United Methodist Church is deeply concerned with the rate of crime throughout the world, and the value of a life taken by murder or homicide. When another life is taken through capital punishment, the life of the victim is further devalued. Moreover, the Church is convinced that the use of the death penalty would result in neither a net reduction of crime nor a lessening of the particular kinds of crime against which it was directed.

In the 1980's and 1990's, the use of the death penalty in the United States reached almost unprecedented proportions. The rate of homicide, the crime for which the death penalty has been used almost exclusively, increased very little during the 1980's and declined during the 1990's. As United Methodist Christians, part of our mission is to give attention to the improvement of the total criminal justice system and to the elimination of social conditions which breed crime and cause disorder, rather than foster a false confidence in the effectiveness of the death penalty.

Sixty seven (67) percent of law enforcement officials do not think capital punishment decreases the rate of homicide. A poll of police chiefs found that they ranked the death penalty least effective in reducing violent crime.

In 1993, the U.S. Supreme Court ruled that executing an innocent person was not "cruel and unusual" if all the proper and legal procedures were followed. The court thus does not have to reopen a case if new evidence, exonerating the defendant, co-



mes to light after a legally established deadline for new information. Between 1972 and 1999 more than seventy people have been released from death row as a result of being wrongly convicted. On average, for every seven people executed, one person under a death sentence is found innocent.

The United States is the world leader in sentencing children to death. Since 1990 only Iran, Pakistan, Yemen, Saudi Arabia, Nigeria and the U.S. are known to have executed persons for crimes they committed as children. Of these, the U.S. has executed more juvenile offenders than any other nation. This practice has been condemned in nearly every major human rights treaty. Canada, Italy, and South Africa are among the many countries that abolished the Death Penalty in the 20<sup>th</sup> Century.

The death penalty falls unfairly and unequally upon marginalized persons including the poor, the uneducated, ethnic and religious minorities, and persons with mental and emotional illnesses. In the United States, persons who receive the death penalty are usually convicted of killing middle or upper class white persons, are almost always poor and unable to afford a lawyer, and often suffer from brain damage associated with previous head injuries, often in childhood. In the U.S. methods for selecting the few persons sentenced to die from among the large number who are sentenced for comparable offenses are entirely arbitrary. What warrants the death penalty and what sentencing options are available vary among the few countries that impose capital punishment and even among the states in the United States.

The United States Supreme Court, in *Gregg v. Georgia* (1976), in permitting use of the death penalty, conceded the lack of evidence that it reduced violent crime, but permitted its use for purpose of sheer retribution.

The United Methodist Church cannot accept retribution or social vengeance as a reason for taking human life. It violates our deepest belief in God as the creator and the redeemer of humankind. In this respect, there can be no assertion that human life can be taken humanely by the state. Indeed, in the long run, the use of the death penalty by the state will increase the acceptance of revenge in our society and will give official sanction to a climate of violence.

Therefore, we call upon United Methodists individually, at the district and conference level and through general boards and agencies to:

work in collaboration with other ecumenical and abolitionist groups for the abolition of the death penalty in those states which currently have capital punishment statutes, and against efforts to reinstate such statutes in those which do not; speak out against the death penalty to state governors, state and federal representatives;

develop education materials on capital punishment;

oppose all executions through prayer and vigils. See Social Principles, ¶ 68F "Criminal and Restorative Justice"

Petition Number: 30588-CS-NonDis-O; Gen'l Board of Church & Society.

#### Acts of hate

The world has been inundated with acts of hate in the recent years. Persons from around the world have lashed out in anger and fear, persecuting those whom they see as different, such as:

In the United States: Jasper, Texas, a black man was dragged to his death behind a truck by white drivers; in Wyoming; a gay student was viciously attacked and left to die; and

In Kosovo: Genocide; and In Rwanda: Ethnic Cleansing.

Thousands of stories appear around the world in the media where persons have acted out of fear and bigotry to harm others emotionally, physically, and/or spiritually. Jesus said: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." (Luke 6:27 NRSV) Instead of taking lives, we are called as Christian people "to lay down our lives for one another." (1 John 3:16 NRSV) We must be willing to walk into the houses of sin and eradicate the sin that tears lives apart.

That is why we as United Methodists must stand in direct opposition to any person or group that would choose to harm another individual's life, liberty, property, or family. We must unite around the world to make a Christian witness that acts against persons because of their national origin, religion, gender, age, race, or sexual orientation will not

be tolerated. We will then "Commit ourselves to be in ministry for and with all persons" (§65G Social Principles).

Therefore be it resolved, that the General Conference of The United Methodist Church reaffirms its historical commitment not to tolerate acts of hate inside or outside the church. The church shall respond to the victims and the perpetrators of these acts with compassion as witnessed in Jesus Christ. We oppose any and all acts of hate, or attempts to make people feel of less worth, fear for their well-being, or lose spiritual presence in their lives.

Further, be it resolved that The United Methodist Church, with assistance from the appropriate boards, agencies, and local churches continue to educate:

Christians on faithful responses to acts of hate;

Children and youth on the sins of hate and bigotry through Sunday School materials, United Methodist Youth Fellowship resources, and special projects that are done in several languages;

Seminary students and clergy on the trends of hate in the world and how the church can faithfully prevent and respond to acts of hate; and educate all persons in The United Methodist Church about the sins of hatred and bigotry that have been committed in our United Methodist Church against our members and against those with whom we seek to minister.

Be it further resolved, that the members of The United Methodist Church,

Be an active participant in civic or religious organizations that promote unity and diversity and work to eradicate acts of hate.

Take strong non-violent action in opposition to hate groups.

Work to fulfill a ministry to those individuals who would choose to be a part of hate groups and show them the compassion and saving grace of Jesus Christ.

Promote diversity dialogue and programs in all churches, annual conferences, central conferences, general agencies, campus ministry units, and any other place where the United Methodist Church has a witness.

Enlist the various boards and agencies to work together to create a Mediation Team Resource Kit that focuses on hate mediation for distribution to local churches and annual conferences.

Support a Restorative Justice response to hate crimes, which aims at dialogue, accountability, and healing between victims and offenders rather than at adding more punishment of offenders if their crime was motivated by hate.

Petition Number: 30589-CS-NonDis-O; Gen'l Board of Church & Society.

### **The prison industrial complex and privatization of prisons**

There are a number of penal systems in the United States which take upon themselves the job of confinement or supervision of persons charged with, or convicted of crimes. For the most part, these systems are capable neither of rehabilitating criminals nor of protecting society, much less restoring crime victims. They are, in fact, institutions where persons are further conditioned in criminal conduct and where advanced skills in crime are taught. More often than not, penal institutions have created more crime rather than deterred criminals. They represent an indescribable failure and have been subjected to gross neglect by the rest of society and by the church. They do not deserve the designation of *correctional* institutions, for they correct nothing for the crime victim, the offender, or the community.

Despite their massive failure, prisons and jails and the numbers of persons confined within them are growing rapidly in the United States, leading some to speak of a "Prison Industrial Complex." This concept refers to the extent to which corporate interests and the profit motive — not concerns of public safety, equal justice, offender rehabilitation, or victim restoration — are increasingly driving and determining criminal justice policy in the United States.

### **Private Prisons**

International attention has been given to the long and rapid rise in the United States prison population over the last 25 years. The United States imprisons a higher proportion of its people than all but one other country in the world, Russia. Incarceration



has become a very expensive growth industry in the United States.

This industry of warehousing people has presented a temptation to those who would profit from the punishment of human beings, leading to perhaps the most ominous illustration of the prison industrial complex at work: the privatization of prison operation and/or ownership. Sometimes governments contract with corporations to operate prisons. A recent trend is for private corporations to design, build, and own prisons to be privately operated and to house prisoners from anywhere in the United States or its territories. Often this takes the form of companies' building prisons *on spec*, or as speculation, assuming that prisoners will be found, somewhere, to fill their beds.

There is a long history in the United States especially in the South, of exploitation of prison labor through the convict lease system and other arrangements whereby private industry has been allowed to have control over prisoners' lives. The 13<sup>th</sup> Amendment to the United States Constitution allows for legal exploitation of prisoners. Today, private prison entrepreneurs seek areas which have a surplus of prisoners and areas of high unemployment which often welcome prisons as a new form of *economic development*. Typically, this means that it tends to be the poor and ethnic minorities who find their labor, their spirits, and their lives exploited, whether as the keepers or as the kept.

Private prison companies typically are paid on a per capita and per diem basis. Therefore they have little incentive to rehabilitate prisoners or to prevent recidivism. Indeed, it is in their economic interest to have more crime, more incarceration, and more recidivism, all of which lead to more profits. The logic of the profit motive is to cut costs. In privately operated prisons, this is usually achieved by cutting staff, payroll, benefits, supplies, security, and rehabilitation programming for prisoners. Such cuts lead to a decreased sense of professionalism and a higher rate of turnover among employees, greater hopelessness and bitterness among prisoners, and greater threats to the safety of staff, prisoners, and the general public, especially in the local community.

Many states where private prisons are now operating have no laws regulating their operations (including health, safety, security, legal access for prisoners and disciplinary policies). Many private prisons are under no obligation to ensure access to information about prisoners held in them or how they are classified, and often regard this as propri-

etary information. Private prisons hurt local and state economies. Contracting out operations exports taxpayer monies from local communities to corporations often headquartered out of state. For existing prisons, communities lose public sector jobs with family-supporting wages and benefits, and civil service job security. Local communities which provide supplies, services or equipment to government agencies lose out when a large contractor, usually based out of state, wins a contract to operate a former government facility. Finally, when private prisons contract out bed space to prisoners from distant states, it makes it more difficult for families, friends, ministers, attorneys, and advocates to visit them for support, or counsel. This also increases their chances of recidivism when they are released.

Our Lord began his ministry by declaring "release to the captives..." (Luke 4:18 NRSV), and He distinguished those who would receive a blessing at the last judgment by saying, "I was in prison and you visited to me." (Matthew 25:36b NRSV) Jesus also declared that one cannot serve two masters and condemned the idolatry of mammon, or wealth. (Luke 16:13).

Christians, therefore, must have a special concern for those who are captive in any way, especially for those who are imprisoned, and for the human conditions under which persons are incarcerated. Individual Christians and churches must also oppose those policies and practices which reflect greater allegiance to the profit motive than to public safety and to restorative justice for offenders, crime victims, and local communities.

Therefore, The United Methodist Church declares its opposition to the privatization of prisons and jails and to profit making from the punishment of human beings.

Petition Number: 30590-CS-NonDis-O; Gen'l Board of Church & Society.

### Local jails and the local courts

The writer of the Letter to the Hebrews, in suggesting conduct consistent with the new covenant brought through the mediation of Jesus, advises, "Remember those who are in prison as though you were in prison with them." (Hebrews 13:3 NRSV) United Methodists should do no less. Almost every United Methodist in the United States is within an



hour-and-a-half drive of a county jail and county courts.

Citizens pay millions of dollars for the support of jails in their local communities each year; yet most local jails provide inadequate food services, minimal medical care, no libraries or recreational facilities, no educational programs, and only a limited religious ministry. These conditions are physically injurious, mentally deteriorating, and spiritually destructive to those who are confined and, indirectly, to their families.

Most of the persons detained in local jails are being held for trial because they are too poor to afford bail, and actually are serving sentences prior to their conviction, regardless of the constitutional presumption of innocence.

All citizens have a fundamental right and obligation to know how the jails in their communities are being administered, how prisoners are being treated, and under what conditions they are being confined. They should have further concern for the losses in human relationships and personal welfare which are suffered by those who are held in local jails.

#### Call to Action

The Social Principles of The United Methodist Church asserts the need for "new systems .... for rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned." (§ 68F)

The Church has participated in the neglect of the penal system by being blind to the inhumanities which the system perpetuates and being silent about the social ills that it intensifies. The Church has challenged neither society nor itself to accept responsibility for making those critically needed changes in the larger criminal justice system and in its local manifestations which would permit them to motivate improvement and offer hope to those detained within them and to victims of crime.

Major changes are needed in the nation's local criminal justice systems in order for them to become positive factors in the restoration of both crime victims and offenders and the stabilization of society. Support needs to be given to alternatives to incarceration to reduce mounting costs, by using additional restorative and rehabilitative resources.

The United Methodist Church urges its congregations and members to inform themselves about local jails through participation in citizen inspections,

to establish programs of regular volunteer visitation with both individual staff members and confined residents of jails, to support church based chaplaincy programs within jails, to work supportively with family members of those detained in local jails, and to seek diligently the alleviation of the present inhumane conditions while working for the eventual elimination of jails, except as necessary places of detention for dangerous criminals. Members of churches are further urged to support and fund organizations in their local communities which advocate the protection of the rights of all citizens. Where conditions are found to be substandard, United Methodist Church members are urged to request formal inquiry procedures.

The United Methodist Church further calls upon its congregations and members to express a practical faith in redemptive love through the support of:

1. The greater use of alternatives to pretrial detention for persons accused of crimes, such as: (a) release on recognizance; (b) the setting of reasonable and equitable bail; (c) the payment of a modest percentage in cash of the designated bail; and (d) pre-trial diversion.

2. The use of alternatives to prosecution such as restorative justice programs that include victim offender mediation, victim impact panels and classes; sentencing circles and family group conferencing.

3. The diverting of persons formally subject to criminal prosecution for drunkenness, vagrancy, and juvenile status offenses into those organized programs which furnish noncriminal justice services.

4. The use of alternatives to incarceration for those convicted of crimes, such as: payments of restitution to victims, community service sentences, probation, and fines.

The United Methodist Church further urges its congregations and members to support those policies which:

1. Promote social rehabilitation of convicted persons in preference to punitive confinement.

2. Develop and support a range of community-based alternatives to institutional incarceration such as day reporting centers, community service, and work and educational release centers.

3. Establish and maintain jails which have healthful and humane surroundings and a climate conducive to human growth and development for those persons who must be incarcerated in local facilities.

4. Guarantee and maintain the rights of locally incarcerated offenders to legal and medical services; guarantee their freedom of expression, association and religion, protect the lives and persons of offenders from abuse by staff and other inmates; and furnish effective procedures for the redress of grievances.

5. Establish uniform and constitutional disciplinary procedures within local jails.

6. Provide for cooperation between jail and court officials and local non-profit community agencies.

7. Allow for imprisoned and jailed persons an optimal maintenance of relationships with the outside world, especially to preserve wholesome marriage and family ties. With visits of families allowed as much privacy as security will permit, encourage friends and friendly counselors to make visits as well.

8. Encourage all jails and prisons to become ADA (Americans with Disabilities Act) accessible for the benefit of prisoners and visitors.

Petition Number: 30618-CS-NonDis-O; Roy E. Jacobsen, NY.

**Forbid GBCS from taking any action or position that is in opposition to UMC teaching.**

Whereas, the General Board of Church and Society is an expression of the mission of the United Methodist Church and is responsible for speaking for the church and its concerns; and

Whereas, only the General Conference speaks for the entire United Methodist Church and the GBCS has taken positions, by its staff and its members, that have been in conflict with the stated positions of the Church on homosexual practice and other issues,

Therefore be it resolved, that the GBCS is forbidden from taking any action or position by its staff or board that would put it in opposition to the teaching of the UMC as is contained in the *Book of Discipline*, including its "Social Principles."

Petition Number: 30648-CS-NonDis-O; AD Council, Epworth, Oklahoma City, OK.

**Use professional approaches consistent with APA standards when counseling lesbians or gay men.**

Whereas, sexual orientation is one of the four components of sexuality, and is distinguished by an enduring emotional, romantic, sexual or affectionate attraction to individuals of a particular gender; and

Whereas, three sexual orientations are commonly recognized: homosexual—attraction to individuals of one's own gender, with persons of this orientation sometimes being referred to as gay (both men and women) or as lesbian (women only); heterosexual—attraction to individuals of the other gender; or bisexual—attraction to members of either gender; and

Whereas, how a particular orientation develops in any individual is not well understood by scientists; and various theories have proposed differing sources for sexual orientation, including genetic or inborn hormonal factors, and life experiences during early childhood; and many scientists share the view that sexual orientation is shaped for most people at an early age through complex interactions of biological, psychological, and social factors; and

Whereas, the American Psychiatric Association removed homosexuality from that association's official list of mental disorders in 1973, and in 1975 the American Psychological Association supported its action; and

Whereas, even though homosexuality is not a mental illness and there is no scientific reason to attempt conversion of lesbians or gays to heterosexual orientation, some individuals may seek to change their own sexual orientation or that of another individual; and

Whereas, in 1990, the American Psychological Association stated that scientific evidence does not show that conversion therapy works and that it can do more harm than good, and that changing one's sexual orientation is not simply a matter of changing one's sexual behavior but would require altering one's emotional, romantic and sexual feelings and restructuring one's self-concept and social identity; and

Whereas, while the United Methodist Church is not of one mind on the issue of homosexuality, it does stand against discrimination against persons based on their sexual orientation; and

Whereas, lesbians and gay men may seek counseling for any of the same reasons as anyone else, in addition to seeking psychological or pastoral help to "come out" (reveal to others their sexual orientation) or to deal with prejudice, discrimination and violence,

Therefore, be it resolved that The United Methodist Church urge its counselors, clergy, and churches to use professional approaches consistent with APA standards when counseling with lesbians or gay men; and

Be it further resolved, that The United Methodist Church encourage all clergy and professional staff to explore and embrace their own sexual orientation, beginning with their professional preparation in seminary or elsewhere and continuing throughout their careers.

Petition Number: 30672-CS-NonDis-O; David MacMurdo, Cal-Nevada A.C.

**Gen'l Conf. urge state & nat'l legisla. bodies to support more contraceptive/health/ed. services**

Whereas, recognizing the impact of human population growth world-wide, and the resulting stripping of natural resources to support over six billion people,

Therefore, be it resolved that the 2000 General Conference of United Methodism urges state and national legislative bodies to support increased contra-

ceptive, health, and educational services for men and women,

Be it further resolved by this General Conference that agencies of the United Methodist Church, which seek to educate and motivate people inside and outside the UMC, focus attention on the issues of stewardship of life and resources. A letter reporting this action should be sent to major news agencies and state and national government legislatures.

Petition Number: 30679-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Gen'l Conf. protest alcoholic beverages being advertised in/near Olympics in Salt Lake City, UT**

Whereas, the Olympics are an exhibition of the highest achievement in athletic ability; and

Whereas, the consumption of alcoholic beverages inhibits athletic ability rather than increases it; and

Whereas, the consumption of alcoholic beverages causes many problems in society such as automobile accidents, assaults on women and children, suicide, and drowning, to mention a few; and

Whereas, advertising of alcoholic beverages will associate them in the mind of the public with the highest achievement in athletic ability, which is a false message,

Be it resolved by the 2000 General Conference of the United Methodist Church that we strongly protest beer or any alcoholic beverage being advertised at or near the Olympics in Salt Lake City,

And be it further resolved that we consider it scandalous for any alcoholic beverage to be listed as a sponsor of the Olympics,

And it is further resolved that the secretary of the General Conference is instructed to send a copy of this resolution to the Olympic Organizing Committee in Salt Lake City, Utah.



Petition Number: 30680-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**UMC withdraw from National Council of Churches by 12/31/00**

Whereas, the National Council of Churches was funded for the purpose of having the various Christian churches cooperate to promote the spread of Christianity; and

Whereas, over the past fifty years the Council has drifted further and further from that goal; and

Whereas, during the last couple of decades the Council has put the vast majority of its efforts into the promotion of those things which are primarily of a secular political nature, having only a peripheral relationship to the spreading of Christianity,

Be it therefore resolved by the 2000 General Conference that The United Methodist Church withdraw from any and all connections with the National Council of Churches, effective not later than December 31st of the year 2000.

Petition Number: 30685-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Commend Dr. Laura Schlesinger**

Whereas, in the past two decades there has been an ever-growing disregard for the Judeo/Christian ethical standards in all areas of life; and

Whereas, the disregard of those standards is causing numerous problems for both the individual and society; and

Whereas, the national media overwhelmingly supports this disregard,

Therefore, be it resolved by the 2000 General Conference that, "We commend Dr. Laura Schlesinger for her strong and unwavering defense of and support for long established Judeo/Christian ethical standards, especially as it relates to the family."

Petition Number: 30686-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Commend Rev. Donald E. Wildmon**

Whereas, within the past two decades there has been an ever-growing disregard for those ethical standards (accepted by all branches of the Christian Church for centuries) regarding sexual activity only within marriage; and

Whereas, the Rev. Donald E. Wildmon, a member of the Mississippi Annual Conference and president of the American Family Association, has been effective in supporting the long-held Christian ethical position in regard to marriage and sexual matters; and

Whereas, Rev. Wildmon has been especially effective in the last decade in causing the removal of television programs which promote promiscuous sex, and/or violence,

Therefore, be it resolved by the 2000 General Conference that we "Commend Rev. Donald E. Wildmon for his efforts in the reduction of the promotion of promiscuous sex, especially outside of marriage on television, and to reduce violence on television."

Petition Number: 30694-CS-NonDis-O; Annual Conference, Pacific Northwest.

**Enlarge U.S. pres. cabinet to include a Secretary of Peace**

Resolved, that the cabinet of the President of the United States of America be enlarged to include a Secretary of Peace, and that a Peace Academy be established comparable to the Army, Navy, and Air Force academies.

And further, the Pacific Northwest Annual Conference petition the 2000 General Conference of our church to endorse, publish, and do whatever it can to bring about these and other instruments of peace in our land.

Petition Number: 30697-CS-NonDis-O; Annual Conference, Pacific Northwest.

**Reaffirm the call for ending economic sanctions against Iraq**

Resolved that the members of the Pacific Northwest Conference of The United Methodist Church petitions the General Conference of 2000 to reaffirm the call for the end of economic sanctions against Iraq made by the 1996 General Conference and to urge the U.S. government and the U.N. Security Council to relax economic sanctions against Iraq in order to end the cruel and devastating effect they are having on the Iraqi people.

Petition Number: 30724-CS-NonDis-O; Annual Conference, Nebraska.

**Ask Attorney Gen'l of U.S. to investigate violations of Sherman Anti-trust Act re: farms**

Whereas it has been established that the potential for monopoly control of an industry begins as a threshold share of 40% of the market in the respective industry; and

Whereas it has been established that an alternative form of monopoly control of an industry begins when a small group of firms passes the 40% threshold market share thereby creating an oligopoly; and

Whereas a January 1999 report of the Concentration of Agricultural Markets by Heffernan, Gronski, and Hendrickson of the University of Missouri documents that oligopoly control of food processing exists at 40% or higher in 7 out of 8 major food commodities; and

Whereas that same report reveals those same processing firms are now moving into production at greater levels; and

Whereas all major commodity prices that family farmers have received since the fall of 1998 do not reach the break-even point; and

Whereas the number of family farms has shrunk from 6 million to 2 million over the last three decades; and

Whereas two thirds of local United Methodist Churches in the United States serve rural parishes; and

Whereas II Timothy 2:6 advises, "It is the hard-working farmer who ought to have the first share of the crops.",

Therefore, be it resolved that the 2000 General Conference of The United Methodist Church call upon the Attorney General of the United States to begin an immediate and comprehensive investigation of all matters pertaining to the effects of industry concentration on production, marketing, processing, and pricing of all major farm commodities.

Be it further resolved that this investigation be conducted with the express purpose of determining if the current, documented oligopoly in agriculture has indeed been operating in violation of the Sherman Anti-trust Act.

Petition Number: 30846-CS-NonDis-O; GBGM.

**Hate crimes in the U.S.**

The United Methodist Church has a long history of addressing social issues related to race and gender. Today, addressing these issues requires that we deal with the increasing incidents of hate crimes.

Ku Klux Klan, Christian Identity groups, Neo-Nazis, and other hate groups initiate people into their groups by requiring them to do acts of hate, such as assaulting racial-ethnic people, beating or killing persons perceived to be homosexual, desecrating synagogues, and burning churches with racial-ethnic or multi-cultural membership. Hundreds of churches and synagogues have been burned or vandalized in recent years. Race-based hate crimes have targeted all racial, ethnic, and religious groups and immigrants. Assaults against people perceived to be gay or lesbian are increasing at alarming rates and are characterized by particular viciousness.

But it is not just hate groups who perpetrate such crimes. According to a recent study by the American Psychological Association, "most hate crimes are carried out by otherwise law-abiding young people who see little wrong with their actions. Alcohol and drugs sometimes help fuel these crimes, but the main determinant appears to be personal prejudice...such preju-

dice is most likely rooted in an environment that disdains someone who is 'different' or sees that difference as threatening." According to The White House Conference on Hate Crimes report, "teenagers and young adults account for a significant proportion of the country's hate crimes—both as perpetrators and victims." Children are not born with hatred, they are taught hatred. We, as part of society, have a responsibility to condemn hate and violence and to teach our children not to hate.

The United Methodist Church must be pro-active in resisting hate and teaching young people and all members how to live in our diverse social world without passively accepting the rise of hate and bigotry. When church members do nothing about hate language or horrifying atrocities, such as the murders of James Bird and Matthew Shepherd, and have not actively taught tolerance, we participate in the social support of hate.

Resolutions that address such issues are not new to United Methodists. More than one hundred references in *The Book of Resolutions of the United Methodist Church* address various aspects of our commitment to the elimination of racism in all its forms. In particular, the 1996 resolution, "Global Racism: A Violation of Human Rights," states that United Methodists will "work in coalition with secular groups to monitor and actively combat the activities of hate groups, extremist groups, and militia groups in the United States and other parts of the world" (*The Book of Resolutions of the United Methodist Church*, 1996, page 256).

Although The United Methodist Church is in conflict over the place of gay and lesbian people in the church, there is agreement that in the larger society, sexual orientation is not grounds for revoking human rights. In the "Social Principles" of *The Book of Discipline*, it states that "certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for homosexual persons....Moreover, we support efforts to stop violence and other forms of coercion against gays and lesbians" (§ 66.H).

Violence, hate, and civil rights violations go against the long heritage of United Methodist commitment to justice for all persons. Today, it is increasingly apparent that such commitment must be translated into action in new ways.

Therefore, be it resolved that The United Methodist Church, through its general boards, agencies, and other appropriate structures will:

1. Provide biblically-based resources that address hate crimes and intolerance for both young people and adults.

2. Create resources to help United Methodists analyze the language of intolerance among groups that use religious language and emotionally-charged images.

3. Organize letter writing campaigns and denominational and ecumenical delegations to meet with government officials to advocate for passage, funding, and implementation of strong hate crimes laws and for holding congressional hearings on hate crimes.

4. Fund local, community-based networks which educate for tolerance and provide support for the victims of hate crimes.

5. Track hate crimes through news media and other sources to provide information to the General Board of Global Ministries, including Women's Division, which work in partnership with other organizations tracking hate crimes to expand a national data base of such incidents.

6. Engage in a media campaign to promote tolerance and report hate crimes. Monitor, respond to, and support media that promotes tolerance while challenging programs that teach hate, stereotypes, prejudice and/or bigotry.

7. Educate members that silence equals complicity with hate. When jokes, disparagements, stereotypes, or references to violence based on identity or status pass without response, we participate in the growing culture of intolerance, hate and violence.

8. Research, organize and advocate for local, state and national hate crime laws that include any crimes committed based upon race, ethnicity, culture, status, religion, sexual orientation, gender, age, disability and/or class.

9. Support legislation that protects the civil rights of all persons.

10. Work with ecumenical and interfaith groups to create worship resources and to hold worship services for tolerance.

11. Work with diverse grass roots and national organizations to create joint strategies and actions to address hate crimes.



12. Work through local organizations and local schools to review policies and training programs related to various forms of discrimination and sexual harassment based on gender and perceived sexual identity.

13. Contact all governors urging that they appoint a task force to investigate hate crimes at state levels.

14. Encourage The United Methodist Church in other countries to engage in efforts to address hate-based activities in ways appropriate to their particular context.

Petition Number: 30989-CS-NonDis-O; C.T."Kip" Howlett, Metropolitan Memorial UMC, Washington, D.C.

#### Industry continue reducing Dioxin emissions

Industry Should Continue to Reduce Emissions of Dioxins

There is widespread concern about the potential human health and environmental impacts of dioxin – a toxic, unwanted byproduct of the inefficient combustion of chemicals or materials containing chlorine. Dioxin persists in the environment for years before it breaks down, and bio-accumulates in the fatty tissue of animals and people. The main concern is whether or not the minute "background" levels of dioxin pose a serious threat to the health of people, animals and the ecosystem.

The Environmental Protection Agency (EPA) and the scientific community have been intensively studying dioxin for many years. The EPA has worked to finalize its Dioxin Reassessment since the early 1990s, but new findings and the complexity of the issue have continued to delay the report's completion.

Understanding the potential danger posed by dioxin has led to stricter government regulation and voluntary industry action to reduce emissions from known sources, especially incineration. Because of these efforts, EPA reports that U.S. dioxin emissions from known sources have been reduced by 75 percent since the mid-1980s and are continuing to decline. As emissions have fallen, the body burden of

dioxin in human tissue has fallen by over 50 percent and will continue to decline.

At this time, no direct link between environmental background levels of dioxin and human health problems has been established. However, whether there is a "safe" level of exposure to dioxin remains controversial and politically charged. Some sources say that there is absolutely no safe background level of dioxin exposure and claim that dioxin is in some way responsible for a number of human health and behavioral problems. Other sources say that the current background level is insufficient to cause harm, and note that levels have steadily fallen for over three decades.

In laboratory animal studies, high doses of dioxin have been linked to some adverse health effects including cancer and reproductive impairment. In addition, cohorts of chemical workers who were chronically exposed to very high levels of dioxin (100 to 1000) times the environmental background level) in the 1960s showed an increased association with cancer mortality. Since then, regulations and better workplace safeguards have greatly reduced or eliminated worker exposures. Current low environmental levels of dioxin have not been shown to cause adverse effect on human health. These levels will continue to decline, further increasing margins of safety.

The UMC calls on industry to continue to reduce emissions of dioxin and other toxic pollutants. The UMC calls on industry to continue its support for the High Production Volume Chemical Testing Program, as well as programs that test chemicals for other potentially harmful health affects. Specifically, the UMC calls on the chemical industry to honor its commitment to pollution reduction as set forth in the industry's "Responsible Care" program. This commitment is responsive to Part III, Paragraph 64 of The Book of Discipline of the United Methodist Church (1996) dealing with Social Principles and The Natural World.

The UMC calls on the chemical industry, including the chlorine chemistry industries, to engage in open dialogue with other concerned parties, including the faith community, scientific organizations, environmental organizations and public interest groups. Such dialogue should address the central issues of pollution reduction, sustainable development and the protection of our global ecosystem in balance with economic activity.

Petition Number: 31259-CS-NonDis-O; Donna R. Duke, Englewood UMC, Venice, FL. And 350 ind.

### Eliminate General Bd of Church & Society

We petition that the General Board of Church and Society be eliminated and all language in *The Book of Discipline* regarding it be deleted.

Petition Number: 31264-CS-NonDis-O; Annual Conference, Cal-Pacific.

### Justice for Filipino WWII veterans

Filipinos who fought in the Armed Forces of the United States during World War II were American soldiers. On July 26, 1941, President Franklin D. Roosevelt ordered the Army of the Philippine Commonwealth to serve under the American flag and under the command of General Douglas MacArthur. 142,000 Filipinos soldiers fought courageously, served faithfully, suffered inhumane treatment and received the wrath of Japanese Imperial Army captors. These Filipino soldiers fought alongside soldiers from the United States in the battles of Bataan and Corregidor and were forced to take part in the Bataan Death March. They delayed and disrupted Japan's effort to conquer the Western Pacific and bought time for the United States to prepare the military to defeat Japan.

President Harry Truman promised veterans benefits to the Filipinos who had fought in the United States Armed Forces. However, on February 18, 1946, the United States Congress passed the Recission Act which denied Filipino WW II Veterans any benefits unless they had died in service or had been seriously wounded. Thus, Filipino WW II veterans were singled out not to receive benefits which were given to the French, Canadian & other allied nationals who, like the Filipinos, had served under the US flag. Although President Roosevelt promised American citizenship to the Filipinos soldiers who fought in the United States Armed Forces, it was not until 1990 that the U.S. Congress passed a law to allow them to become U.S. citizens.

Today, there are 72,000 surviving Filipino WW II Veterans in their 70's and 80's who are still waiting

for justice after more than fifty years. Many in the United States live in poverty. Often, four to six veterans share a studio apartment or live in a converted garage without heat during winter. They must continue to work in order to survive, because they don't get veteran's benefits. Although some Filipino WW II veterans living in the U.S. eventually qualify for SSI, those living in the Philippines do not receive any benefits of any kind. A number of Filipino WW II Veterans, both living in the United States and in the Philippines, are active members of United Methodist churches. The Filipino WW II veterans are fighting the last battle of their lives, to receive justice and veterans benefits in their lifetime.

The Bible says, "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt" (Exodus 22:21) and "You shall not deprive a resident alien or an orphan of justice" (Deuteronomy 24:17). The Social Principles states, "To begin to alleviate poverty, we support such policies as: adequate income maintenance, quality education, decent housing, job training, meaningful employment opportunities, adequate medical and hospital care,..." (§67F) which includes, veterans benefits for those who are entitled to them because of past service to the United States.

Every American deserves to know the important contribution of the Filipino veterans to the outcome of WW II. It is demeaning to Americans as well as to the Filipinos, for the United States to continue denying full benefits pledged by the President of the United States to Filipino WW II veterans. These benefits are not a gift or a favor, they were earned on the battlefield defending the United States; and

The United Methodist Church and its members, therefore resolve to support the Filipino WW II veterans in their fight for justice and equal benefits, and individual members and churches are urged to: (1) Write to their Senators and Representatives urging them to co-sponsor legislation giving full benefits for Filipino WW II veterans; (2) Write the President of the United States at The White House, 1600 Pennsylvania Ave. NW, Washington, DC 20500, urging him to include a budget line item in the budget to fund full veterans benefits for Filipino WW II veterans; (3) Contact Filipino WW II veterans support groups to see how local churches can help indigent Veterans who are so sick that they can no longer work to support themselves; and (4) Invite Filipino WW II Veterans to come and speak of their experiences to groups such as UMW, UMM, UMYF, UMYAF.



Petition Number: 31286-CS-NonDis-O; MARCHA.

### Immigration and amnesty

Whereas, the Holy Scriptures call us as the Community of God to give shelter, protection and help to sojourners living amongst us, reminding us that we, too, were foreigners in other times; and

Whereas, the Council of Bishops of the United Methodist Church through its document "To Love the Sojourner" has given the various boards, commissions, and agencies of the United Methodist Church direction as we relate to undocumented persons that live in our communities; and

Whereas, undocumented persons possess certain inalienable rights named and lifted in the International Declaration on Human Rights, the United Nations Charter, as well as the documents concerning immigration of the Geneva Convention, and the Constitution of the United States Bill of Rights; and

Whereas, one of the most critical issues facing the Hispanic community today is the need for Amnesty for the undocumented immigrants living within the United States; and

Whereas, being an undocumented person is NOT a crime,

Therefore, be it resolved that we, the United Methodist Church, declare that the "Illegal Immigration Reform and Immigrant Resolution Act" is evil and unjust, and that the enforcement thereof results in immediate and insufferable human rights violations, discrimination, and oppression.

We call the United States government to accountability and insist upon:

1) changes in, and possible abolition of, the 1996 immigration law;

2) the continued existence of a unified Immigration and Naturalization Service, rather than be divided into administrative and enforcement prosecutorial branches, and

3) the development of an amnesty program for undocumented persons to be implemented immediately.

Therefore, be it further resolve that the General Conference moves to create a Task Force to be responsible for agency working on behalf of the United Methodist Church that is composed of staff from the following church boards and agencies: General Board of Global Ministries, General Commission on Religion and Race, General Board of Church and Society, with a minimum of two bishops, legal advisors, and MARCHA representation.

Petition Number: 31294-CS-NonDis-O; Native American Internat'l Caucus of UMC.

### Engage Cleveland community & ownership of pro baseball team to engage in dialogue regarding sports mascot

Sports Mascot "Chief Wahoo" of the professional baseball team, the Cleveland Indians

WHEREAS, any language, image, or depiction of material which diminishes or demeans persons on the basis of racial or ethnic characteristic as racial harassment as sin; and

WHEREAS, the United Methodist Church has gone on record in the 1996 General Conference as denouncing any organization or team that uses offensive racist logos; (1996 Book of Resolutions, p. 217, "Concerning Demeaning Names to Native Americans") and

WHEREAS, the "Chief Wahoo" caricature, owned by the Cleveland Indian Professional Baseball Team, does demean and diminish Native Americans by denying them recognition as human beings in the baseball team's use and abuse for economic profits; and

WHEREAS, the use of negative and denigrating images, and the acceptance of such images by a large segment of media viewing persons, increases the struggles of young Native Americans to develop strong self-esteem needed to compete effectively within dominant culture; and

WHEREAS, the Chief Wahoo mascot increases the isolation, confusion and hostility which is expressed so graphically by the statistical records of such social dysfunction as alcoholism, school drop-out rates, teen suicide and violence, and family disintegration among Native Americans; and



WHEREAS, the controversy over "Chief Wahoo" deflects attention from the ongoing struggle by all minority groups, including Native Americans, for equality coupled with respect for their traditional values and customs; and

WHEREAS, persons who fail to or refuse to recognize the human worth of their fellow human beings may diminish themselves and their ability to relate effectively with other people and the openness of mind and spirit which prepares them to relate more fully to the Divine.

NOW BE IT THEREFORE RESOLVED that the Native American International Caucus affirms the sacred value of all of God's creation; including those who participate in and are loyal to the use of "Chief Wahoo" as a logo.

BE IT FURTHER RESOLVED that we as United Methodist Native Americans hope for reconciliation with such persons. We recognize such reconciliation will require dialogue, mutual respect, and sensitivity by persons on all sides of this controversy. We invite such dialogue. We offer to extend such with respect. We pray for all to become sensitized to new understanding of our mutual and our contradictory needs as we prepare for and participate in the General Conference of the United Methodist Church in Cleveland, Ohio in May, 2000, and

BE IT FURTHER RESOLVED that The United Methodist Church direct appropriate church agencies, in consultation with appropriate Native American entities, to engage the Cleveland community and the ownership of the Cleveland Indian Professional Baseball Team in a dialogue of understanding and sensitivity with demeaning ethnic caricatures and mascots.

Petition Number: 31298-CS-NonDis-O; Native American Internat'l Caucus of UMC.

#### **Human rights of native people of the Americas**

WHEREAS, many of the indigenous Native people living in the Americas are held captive by government, social and economic policies that violate their rights as human beings; and

WHEREAS, these policies deny the worth and God-given right of every human being to live free of injustice, discrimination, and fear; and

WHEREAS, the human rights of Native people of the Americas have been and continue to be grossly violated by various governments that suppress freedom; and

WHEREAS, Indigenous Native people of the Western Hemisphere Americas are in countries experiencing civil war, and their lives are continually threatened and endangered; and

WHEREAS, our religious faith calls us to affirm the dignity and worth of every human being and to struggle with our oppressed brothers and sisters for justice; we are called to *"proclaim release to the captives...to set at liberty those who are oppressed"* (Luke 4:18, RSV);

THEREFORE, BE IT RESOLVED that we petition the 2000 General Conference to direct the General Board of Church and Society to design, coordinate and facilitate, in consultation with the Native American International Caucus, and all other appropriate United Methodist Native American organizations, a strategy that will bring the power of moral and religious influence of The United Methodist Church and the government of The United States to bear upon the struggles of the oppressed native people of the Americas.

Petition Number: 31299-CS-NonDis-O; Native American Internat'l Caucus of UMC.

#### **Native American social witness program**

WHEREAS, Native American churches have historically been seen as being on the receiving end of mission and ministry; and

WHEREAS, yet many social concerns are presently being addressed by Native American communities; and

WHEREAS, the potential and need for social justice ministries among Native Americans is tremendous, and Native American congregation have been put into the role of recipient rather than being empowered;

THEREFORE, we petition the 2000 General Conference to direct the General Board of Church and Society make available to every Native American United Methodist Church, upon request, ministry training and consultation on social witness during the 2001-2004 quadrennium. Such program will be designed and patterned after the gospel of Jesus Christ, which will empowered congregations to engage in social witness to their respective Native American communities.

Petition Number: 31300-CS-NonDis-O; Native American Internat'l Caucus of UMC.

### **Protecting Native American "Sacred Sites"**

WHEREAS, in 1978, in an effort to clarify the status of traditional Native American religious practices and practitioners, Congress passed a Joint Resolution entitled "The American Indian Religious Freedom Act," which declared that it was the policy of Congress to protect and preserve the inherent right of American Indians to believe, express, and practice their traditional religions; and

WHEREAS, today a major crisis exists in that there is no real protection for the practice of traditional Indian religions within the framework of American constitutional or statutory law, and courts usually automatically dismiss Indian petitions without evidentiary hearings; and

WHEREAS, while Congress has passed many laws that are designed to protect certain kinds of lands and resources for environmental and historic preservation, none of these laws are designed to protect the traditional sacred sites of Native American tribes for the purpose of Native American traditional religious practice; and

WHEREAS, the only existing law directly addressing this issue, the American Indian Religious Freedom Act, is simply a policy that provides limited legal relief to aggrieved American Indian religious practitioners; and

WHEREAS, the 1992 General Conference of The United Methodist Church went on record as supporting the rights of all Native Americans, Christian and Traditional alike.

Therefore, be it resolved, that the General Board of Church and Society continue to support legislation that will provide for a legal cause of action when sacred sites may be affected by governmental action; proposed legislation should also provide for more extensive notice to and consultation with tribes and affected parties; and

Be it further resolved, that, on behalf of the whole United Methodist Church, the General Board of Church and Society may enter and support court cases relating to the American Indian Religious Freedom Act; and

Be it further resolved, that the General Board of Church and Society communicate with the Senate Select Committee on Indian Affairs, declaring that the position of The United Methodist Church, expressed through the 2000 General Conference, is to strengthen the American Indian Religious Freedom Act of 1978 and preserve the God-given and constitutional rights of religious freedom for American Indians, including the preserving of traditional Native American sacred sites of worship.

Petition Number: 31328-CS-NonDis-O; Annual Conference, Illinois Great Rivers.

### **Permanent ban on cloning of human beings**

Whereas, the genetic cloning of human beings will destroy the value placed on human life as we know it and hundreds if not thousands of human embryos will be created and discarded to overcome the technological hurdles to bring a cloned human embryo to maturity; and

Whereas, the distinction between family members (example: father, mother, brother, sister) would become null or void (example: if the male partner of an infertile couple were to be cloned, the resulting child/clone would really be a twin brother to the male partner and not a son); and

Whereas, as human beings are individuals each with their own characteristics and personalities, human beings are not commodities; however, researchers have already created headless mice and tadpoles. (How long will it be before you have available to you your own clone as spare parts for yourself?) We are more than the sum total of our parts; and

Whereas, the genetic cloning of human beings would reduce the diversity of the genetic pool and interfere with God's mechanism for insuring the genetic health of humankind; and

Whereas, because of the origin of the cloned human being, the scientific community could attempt to exert ownership of a cloned human being. To treat a human being as property is deeply immoral,

Therefore, be it resolved that the Illinois Great Rivers Annual Conference petition the year 2000 General Conference to support a permanent ban on the cloning of human beings and their facsimility.

Petition Number: 31330-CS-NonDis-O; Annual Conference, North Alabama.

**Grant amnesty to poultry/agricultural workers in US and set up a new "Bracero Program"**

Whereas, our God is a God of justice for the oppressed, and has specifically commanded God's people to show kindness and hospitality to the strangers and aliens in our midst as a part of our covenant relationship with God (Exodus 22:21; 23:9; Leviticus 19:33-34; Deuteronomy 10:19); and

Whereas, we as God's people are called to do justice ourselves, as a part of the core of our life of faith and biblical righteousness (Amos 5:24; Micah 6:8; Matthew 23:23); and

Whereas, our Lord and Savior Jesus Christ was Himself an immigrant and refugee when his family fled with him to Egypt to escape the threat to his life from a tyrannical ruler (Matthew 2:13-15) and has told us that when we do or do not welcome the stranger, we are responding to Jesus Himself in that stranger (Matthew 25:35, 38,40,43-45); and

Whereas, we as United Methodists have a particularly strong Wesleyan emphasis upon, and heritage of, justice ministries among the poor, to which we need to be faithful in our time and place as well; and

Whereas, our nation is a nation of immigrants, made up almost entirely of those who are, or are descended from, immigrants from other nations—solely excepting full-blooded Native Americans; and

Whereas, our nation owes a debt of justice due to the fact that its land was wrongfully, unjustly, forcefully taken from the Native American peoples—a debt that can be partially repaid through welcoming into our national borders Native Americans from south of our nation's border; and

Whereas, the Statue of Liberty, one of the most prominent symbols of our nation and its ideals is inscribed with the words, "Give me your tired, your poor, your huddled masses, yearning to breathe free," an ideal which is contradicted by our current immigration policies and procedures, which are designed to exclude the poor "huddled masses" and to welcome only those who have special skills our lawmakers deem useful and desirable; and

Whereas, the economic and political circumstances of one's birth are not a merited status to be hoarded but an unmerited gift of the God who owns all the earth—a gift to be shared with others born in less economically and politically favorable circumstances; and

Whereas, there is a clear labor need in the United States for laborers from Mexico and Central America to work in the poultry and agricultural industries—to fill a labor vacuum that would exist otherwise and would thus virtually halt production in some parts of these industries—a labor need that is not recognized by current immigration laws and policies,

Therefore, be it resolved that we as members of the United Methodist Church, and as a body of the same in General Conference session, do hereby petition our government leaders to make significant changes in our nation's immigration laws and policies, to the effect of granting amnesty to those poultry and agricultural workers who are already working in the United States, and of providing for the annual immigration into the United States of a sufficient number of workers from Mexico and Central America to meet this need for a labor force in the poultry and agricultural industries, along with providing for a fair, just, and uncomplicated procedure for industries and individuals to make application for this employment-based immigration,

Be it further resolved that the bishops and other officials of our church, along with the pastors, will encourage the members of the local churches of the United Methodist Church to contact their legislators advocating these same changes, calling upon all United Methodists within our nation to take a stand for justice by advocating these changes in immigration



tion laws and policies through all appropriate legislative channels and means.

Petition Number: 31338-CS-NonDis-O; John Terneus, Oklahoma.

#### Restitution in full to victims by perpetrators

Whereas, church buildings have been burned by serial arsonists; and

Whereas, lethal crimes have targeted prayer groups (West Paducah, KY), converts to Christianity (Columbine High School, CO), and occupants of church buildings (Ft. Worth, TX); and

Whereas, all personas are equal before God and should be equal before government courts and laws,

Therefore, the United Methodist Church opposes the glamorization of criminals by the media which increases copy-cat crimes,

Therefore, the United Methodist Church endorses restitution in full to the victims by the perpetrators,

Therefore, the United Methodist Church endorses convicted criminals, while imprisoned, be employed at the highest wages available to pay restitution to victims, support their dependents, and pay for their incarceration,

Therefore, the United Methodist Church and its members shall cooperate with government authorities to identify, charge, testify, prosecute, and convict all perpetrators of all crimes including terrorists, Satanists, occultists, witches, and warlocks,

Therefore, the United Methodist Church and its members shall urge doubling the fine, punishments and imprisonments of all crimes whether or not labeled "hate" crimes,

Therefore, the United Methodist Church and its members shall oppose plea bargaining to lesser crimes, pardoning, and early release of criminals which increases repeat crimes.

Petition Number: 31373-CS-NonDis-O; Council of Bishops.

#### Continue membership in COCU

Whereas, the Constitution of the United Methodist Church states that the dividedness in the church of Jesus Christ "is a hindrance to its mission in [the] world" and has committed us to ecumenical involvement; and

Whereas, the predecessor churches of the United Methodist Church were founding members of the Consultation on Church Union (COCU), and the United Methodist Church has been an active supporter of COCU for almost twenty-five years; and

Whereas, the 1988 General Conference of the United Methodist Church affirmed *The COCU Consensus* as an authentic expression of the apostolic faith and a sufficient theological foundation for covenanting; and

Whereas, the 1996 General Conference adopted *Churches in Covenant Communion: Churches of Christ Uniting* as the definitive agreement for joining with other churches in covenant communion; and

Whereas, the 1999 Plenary of the Consultation on Church Union approved a "Call to Christian Commitment and Action to Combat Racism" and recommends a process using the materials and implementing action within the member communions; and

Whereas, the *Eighteenth Plenary of the Consultation on Church Union* in 1999 approved Marks of Unity that are in continuity with the *Elements of Covenanting in Churches in Covenant Communion*,

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church 1) affirm the progress on the Consultation on Church Union in its journey toward greater visible unity among the member churches under the new name of *Churches Uniting in Christ*; and 2) affirm the following Marks of Unity as goals on the journey to be lived out when in accord with the *Book of Discipline*:

1. Mutual recognition of each other as authentic expressions of the one church of Jesus Christ,

2. Mutual recognition of members in one baptism,

3. Mutual recognition that each affirms the apostolic faith of Scripture and tradition which is expressed in the Apostles' and Nicene Creeds and that each seeks to give witness to the apostolic faith in its life and mission,

4. Provision for celebration of the Eucharist together with intentional regularity,

5. Engagement together in Christ's mission on a regular and intentional basis, especially a shared mission to combat racism,

6. Intentional commitment to promote unity with wholeness and to oppose all marginalization and exclusion in church and society based on such things as race, age, gender, forms of disability, sexual orientation, and class,

7. Appropriate structures of accountability and appropriate means for consultation and decision making,

8. An ongoing process of theological dialogue and,

Therefore, be it further resolved that the 2000 General Conference of the United Methodist Church directs:

1. The Council of Bishops and the GCCUIC to lead the United Methodist Church in its membership in the Consultation on Church Union and to continue in dialogue with covenanting partners, clarifying questions and developing and covenanting process; and

2. The Council of Bishops and the GCCUIC to promote the "Call to Christian Commitment and Action to Combat Racism" throughout the United Methodist Church and to advocate for its study and implementation.

Petition Number: 31375-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

#### Commend Michael Pflugler

Whereas, alcoholic beverages are the source of many of the problems in society; and

Whereas, tobacco is a known cause of many diseases, especially lung cancer; and

Whereas, it is desirable for the use of both alcohol and tobacco to be stopped; and

Whereas, Rev. Michael Pflugler, pastor St Sabina Catholic Church in Chicago, has established an enviable record of stopping alcoholic sales by winning elections, voting precinct by voting precinct, and also of reducing the advertising of alcoholic beverages and the advertising of tobacco in his parish,

Therefore, be it resolved by the 2000 General Conference of the United Methodist church that we commend Rev. Michael Pflugler for his work in opposing the alcoholic beverage industry and the tobacco industry.

Petition Number: 31376-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

#### Repeal "no fault" divorce

Whereas, a quarter century ago the first "no fault" divorce law was passed and it soon spread to every state in the nation; and

Whereas, the "no fault" divorce laws have created more problems than they have solved; and

Whereas, these "no fault" divorce laws have had the actual effect of causing a large percentage of the population to not take their marriage vows seriously, promoting the idea that if we are "not happy" we can change spouses like we would a dress or a suit we did not like; and

Whereas, this has had a disastrous effect on families, bringing misery to thousands upon thousands of children,

Therefore, be it resolved by the 2000 General Conference of the United Methodist Church that we urge all the states to reexamine their laws on divorce, repealing the so called "no fault" divorce law and replacing it with a statute similar to the prior law where divorce was permitted *only* for a specific reason such as adultery or physical abuse.

Petition Number: 31382-CS-NonDis-O; Annual Conference, East Ohio.

**Support "Pray for the children-drug-free & safe"**

Whereas, our Christian faith calls us to teach and lead children in the right way; and

Whereas, over a third of children begin using alcohol before they are teens; and

Whereas one in ten young teens is a regular user of marijuana and other drugs; and

Whereas, alcohol and drugs bring harm to growing bodies and minds; and

Whereas, it is illegal in most states to sell or give alcoholic beverages to those under 21 and illicit use and selling of "controlled" drugs is a crime at any age; and

Whereas, the Justice Department reports that many school programs aimed to help young people have not deterred their use of alcohol and other drugs; and

Whereas, young people with inner stamina, self-esteem, and faith more readily can say, "no" to drugs and alcohol,

Therefore be it resolved that we, the 2000 General Conference of the United Methodist Church, support the effort "Pray for the Children—Drug-Free and Safe" that young people can have full lives, avoiding use of beverage alcohol and illicit drugs and say "no" to them;

1. We call upon individual families to pray for their children and to teach their children by precept and example the preference of avoiding beverage alcohol and illicit drugs and resisting peer pressures for their use,

2. We call upon all people to pray and give moral and financial support to community, church and other efforts to discourage children and teens from use of alcohol and drugs,

3. We call upon our local congregations to pray for the children and to include in their Christian education programs for young people and their families studies emphasizing the ill effects of drugs and alcohol and the importance of avoidance of them,

4. We further call upon local congregations to have annual observances of a Drug and Alcohol Awareness Sunday and to challenge young people to say "no" as an aspect of their commitment to Jesus Christ,

5. We call upon our fellow citizens to support legislation that will help to curtail availability of alcoholic beverages to youth and to support public programs that help to instill values in young people that will help them to have drug-and-alcohol-free lives,

6. We call upon other religious bodies to join us in adopting resolutions and supporting efforts to curtail alcohol and drug abuse in our communities, states, and nation, and

7. We direct the General Board of Church and Society and the General Board of Discipleship to promote, prepare resource materials, and in other ways implement this concern within the connection.

Petition Number: 31388-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Urge state legislatures to allow candidates w/o large bank accounts to appear on the ballot**

Whereas, equal access to the ballot is important in a free Republic; and

Whereas, no one group should be permitted to have exclusive access to the ballot; and

Whereas, over the past quarter century election laws have been passed that make it difficult if not impossible for anyone other than the Democratic or Republican parties to have the names of their candidates printed on the general election ballot; and

Whereas, it is manifestly unfair to make ballot access so difficult (30,000 signatures in Texas) that a political party has to have a very large bank account to get on the ballot; and

Whereas, some states have "low requirements" (Colorado has a \$500 filing fee, Mississippi requires a filed petition to have 1000 names, New Jersey requires a filed petition to have 800 names, Utah requires only 500 names) to get on the ballot without having their ballot filled with spurious parties and candidates,



Therefore, be it resolved by the 2000 General Conference of the United Methodist Church that we urge all state legislatures to review their requirements for a political party to appear on their ballot and, if necessary, change their statutes to make it possible for a political party to have its candidates appear on the ballot without the party needing an enormous bank account just to appear on the ballot.

Petition Number: 31389-CS-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**UMC urge state legislatures to review requirements for political party to have Pres/VicePres candidates appear on ballot**

Whereas, equal access to the ballot is important in a free republic; and

Whereas, no one group should be permitted to have exclusive access to the ballot; and

Whereas, over the past quarter century election laws have been passed that make it difficult if not impossible for "minor parties" to have the names of their candidates for president and vice president printed on the general election ballot (30,000 signatures before each election in Texas); and

Whereas, because of these changes it has become difficult for even a long established party such as the Prohibition Party, which has offered candidates for election as president since 1872, to have their candidate's names appear on the ballot; and

Whereas, it is manifestly unfair for a bona fide political party to have to spend large sums to professional "volunteers" to secure signatures so their candidate for president and vice president may appear on the ballot,

Therefore, be it resolved by the 2000 General Conference of the United Methodist Church that we urge all state legislatures to review their requirements for a political party to appear on their ballot and, if necessary, change their statutes to make it possible for a political party to have its candidates for president and vice president appear on the ballot without the party needing an enormous bank account just to be on the ballot.

Petition Number: 31692-CS-NonDis-O; MFSA.

**Cease mountaintop removal coal mining**

WHEREAS, mountaintop removal coal mining is extremely profitable to the coal companies who practice it; and

WHEREAS, a large part of its profitability is that fewer miners are required than in the usual traditional methods of coal mining, and

WHEREAS, the entire tops of West Virginia mountains have been removed at Kayford, Kanawha County, at Blair, Boone County, at Sharpless, Logan County, and at Spruce River, Boone County, and at Wise County, Virginia, and mountaintop removal projects are proposed in Kentucky and Tennessee, and

WHEREAS, this removal of mountaintops has resulted in severe damage to homes of persons living in the nearby communities, along with damage to wells, the bombarding of their homes with "blast rock", and massive amounts of dust, and

WHEREAS, the millions and millions of tons of earth and rock removed from the tops of mountains is dumped into the valleys next to these mountains totally destroying the springs and headwaters of streams in these valleys, along with all plant and animal life in them, and

WHEREAS, mountaintop removal mining, by destroying homes, is also destroying ancestral ground, sacred ground where generations after generations have lived, gone to church, married, made and birthed babies, taken family meals, slept in peace, died and been buried, and

WHEREAS, staff employees of the West Virginia Department of Environmental Protection and Department of Natural Resources testified before the West Virginia Legislature in its 1998 session that the long-term effect of mountaintop removal is unstudied and unknown, and that it should be stopped until its long-term effects are known, and

WHEREAS, Psalm 24:1 firmly reminds us that "The earth is the Lord's and the fullness thereof; and the world and they that dwell therein", and

WHEREAS, the sanctity and sacredness of human life and the natural environment should not be destroyed in the name of corporate profit,

NOW THEREFORE BE IT RESOLVED, that the General Conference of The United Methodist Church, meeting in Cleveland, Ohio in May of the year 2000, implore those state and national governmental and regulatory agencies involved in mountaintop removal mining to halt this practice until scientific study of its long-term effect on human life and the natural environment has been accomplished.

Petition Number: 31706-CS-NonDis-O; Matthew Dotson, Dayton, OH.

### **All UMs boycott movies/tv that show degrading programs**

Whereas, the negative impact that media has on Christian values is staggering; and

Whereas, television and movies are the main source of this violence; and

Whereas, we as Christians need to be aware of and also inform others of the media's undermining of Christianity,

Therefore, be it resolved that all United Methodists must boycott all movies or television that are degrading to humanity and Christian values

Petition Number: 31719-CS-NonDis-O; Richard Randolph, Baltimore-Washington.

### **Establish task force on relationship of science and theology**

#### **Background**

As we stand on the brink of the 21st century, the United Methodist Church is called to witness in a world that is increasingly shaped by science and technology. Recent advancements in science and technology have raised important questions with profound theological and ethical implications. These

challenges cover the spectrum from the most intimate moment of bringing life into the world to our understanding of the immensity of the universe. For instance, developments in genetic engineering and the future prospect of human cloning raise important theological questions about what it means to be a person created in the image of God. These developments will present challenges for pastoral care and counseling in the future as well as profound social justice issues. Further, NASA's 1996 announcement that a Martian meteorite could possibly contain microscopic evidence of life on Mars and the discovery of new planets outside the solar system raise important theological questions about the meaning of life and our place in the universe.

As the church strives to effectively proclaim the Gospel in this new context, it must reflect carefully about these issues raised by science and technology. Yet, many clergy and laity feel unprepared to reflect theologically about these issues. Even worse, many, who locate themselves both inside and outside the Church, mistakenly see science and religion as bitter enemies, with no possibility of reconciliation. United Methodists must develop a theological sophistication about science if their mission to the world is to be effective.

#### **Action**

In order to effectively meet these challenges, we propose the creation of a task force for the 2001-2004 quadrennium. This task force would be charged with preparing a comprehensive report for the 2004 General Conference on the relationship of science and theology, outlining the challenges and opportunities for the church today. In its report the Task Force would explore issues in science and religion as they relate to the life of the local congregation, effective ordained ministry, and opportunities for ecumenical dialogue. The task force should consider the following questions:

1. How do congregations live authentically in a scientific and technological world?
2. How can United Methodist educational curricula for all ages empower such faithful living?
3. What are the ways in which the church can encourage and celebrate scientific vocations as "a calling from God?"
4. How do clergy provide effective pastoral leadership and care in a scientific and technological world?

5. Are clergy adequately prepared to provide pastoral care for those facing the new dilemmas raised by advances in genetic science?

6. How can clergy provide theological leadership for congregations as they struggle to relate their Christian faith to the discoveries and advances of modern science?

7. What continuing education programs should be implemented in order to help clergy develop these pastoral and theological skills?

8. How can United Methodist seminaries most effectively prepare pastoral students for these challenges?

9. How, as a denomination, can we prepare to engage in ecumenical dialogue and collaboration on science and theology issues? What opportunities already exist?

We believe that this task force should be located within the General Board of Discipleship because its primary focus is preparing laity to understand and articulate their faith in light of these issues. Additionally clergy will be better prepared to interpret the faith and provide effective pastoral and theological leadership. However, in the context of its work, the task force may be helped by liaisons with the General Board of Higher Education and Ordained Ministry.

We recognize the work of the 1988 Genetics Task Force which examined some of the emerging issues at that time. This task force's principal focus was social justice issues and it was located under the General Board of Church and Society. This proposed task force is fundamentally different in that it would be located under the General Board of Discipleship and focus, principally, on laity and preparing clergy in constructively engaging these issues as they witness to their faith.

The task force shall be comprised of 12 individuals broadly representative of the United Methodist Church. In its overall composition the task force should include: religious scholars with knowledge of the current academic literature in science and theology and the ability to interpret it to the task force; parish clergy with advanced training in science; scientific researchers actively participating in a United Methodist congregation.

The task force shall meet twice a year during the quadrennium for a total of eight meetings at various

locations in North America. The task force shall be given a budget that includes sufficient funding to do its work including such items as travel, accommodations, support staff, administrative staff.

Petition Number: 31721-CS-NonDis-O; Suzanne Williams-Whorl, Central PA.

#### **TV awareness week**

Whereas, television and other electronic media have great impact on the ideas and actions of individuals, especially children; and

Whereas, this issue is critical to Christians;

Be it therefore resolved that The United Methodist Church designate the second week in October as "Television Awareness Week" and encourage pastors and lay people to focus, through prayer, sermons, selective viewing, group discussions, study and action, on the impact of the electronic media, especially television, in relation to Christian principles.

Petition Number: 31733-CS-NonDis-O; Mary F Jones, Odessa UMC, Odessa, D.C..

#### **Form ethics committee to observe separation of human and animal cells**

Whereas, newspapers report that scientists are using human embryo cells for research; and

Whereas, the public learns about scientific studies only after they have been performed;

Therefore, be it resolved that The United Methodist Church form an ethics observation team with the duty to ensure than scientific rules which specifically forbid human cloning or mixing human stem cells with animal or human embryos be strictly upheld.

Petition Number: 31735-CS-NonDis-O\$; Church Council, First UMC, Moorestown, NJ.



### **GC order UMC out of Religious Coalition for Reproductive Rights**

Whereas, the United Methodist Board of Church and Society and the United Methodist Women's Division belong to the Religious Coalition for Reproductive Choice (RCRC); and

Whereas, RCRC is a Washington-based lobby group that supports the legality of late-term, partial birth abortions, supports government funding for abortions, and opposes even parental consent or notification laws regarding abortions for minors;

Therefore be it resolved that the Church Council First United Methodist Church of Moorestown, N.J., strongly urge the General Conference meeting in 2000 to order withdrawal of the General Board of Church and Society and other United Methodist agencies from RCRC, and instead encourage Christian ministries that offer constructive alternatives to persons seeking abortions.

Petition Number: 31745-CS-NonDis-O; Jeanne Knepper, University Park UMC, Portland, OR.

### **Oppose discrimination**

Whereas, the United Methodist Church exists in a world where forces of fear, hatred and misunderstanding rip apart the fabric of community;

Therefore be it resolved that in the face these destructive forces, The United Methodist Church re-asserts its condemnation of discrimination against people because of their race, color, national origin, gender, sexual orientation, status or economic condition;

Be it further resolved that United Methodists confront such discrimination wherever it occurs and will continue to work to eradicate discrimination at all levels of The United Methodist Church.

Petition Number: 31750-CS-NonDis-O; Administrative Board, Mineral Springs UMC, Mineral Springs, NC.

### **Begin discussion of including evolution and creationism in school textbooks**

Whereas, Darwin's theory of evolution is still being published in our nation's textbooks as the authentic and only approach to the origin of life; and

Whereas, this theory standing alone teaches that time, chance and natural selection account for all things that exist to the total exclusion of a creator God; and

Whereas, today Darwin and his theories have been discounted in the fields of biology, genetics, botany, chemistry, geology, astronomy, physics, paleontology, archaeology, mathematics and other related fields; and

Whereas, each new day brings new evidence of the closer relationship of scientific fact and a created order; and

Whereas, as Christians we must not overlook the impact of teaching only evolution to our children; and

Whereas, these children, our hope for the future, deserve the intellectual challenge of reviewing the scientific facts on both sides of the issue, equally presented, so that they can make informed decisions based on logic, reason and data and not on heresy, conjecture or speculation;

Therefore be it resolved that the 2000 General Conference direct the Board of Church and Society to bring meaningful consultation for the purpose of bringing to our schools textbooks which present both evolution and creation, with all scientific facts available, in an atmosphere of equal emphasis and instruction.

Petition Number: 31756-CS-NonDis-O; MFSA.

### **GBCS and Women's Division alert constituencies re crisis in reproductive and end-of-life health care**

Whereas, a crisis in health care is occurring in communities across the United States because of the ever-increasing number of hospital mergers, and

Whereas, such mergers often put the availability of AIDS prevention information, fertility services, artificial insemination, tubal ligations, vasectomies, condom distribution, contraceptive medication and

devises, "morning after" pills and abortion services at risk; and

Whereas, such mergers can result in the denial of certain types of end-of-life health care; and

Whereas, the effect of these mergers is most severe in poorer communities that have limited health care options to begin with; and

Whereas, these mergers are usually completed, often with the assistance of public money, before the public is even aware they are happening or what the consequences will be;

Therefore be it resolved that the General Board of Church and Society and the Women's Division work to alert their constituencies concerning this crisis in reproductive and end-of-life health care, and

Be it further resolved the General Board of Church and Society and the Women's Division expand their health and wholeness public policy advocacy to include this critical issue of reproductive and end-of-life health care; and

Be it further resolved that the General Board of Church and Society and the Women's Division work in cooperation with appropriate community groups to make resource materials available to local churches; such materials to include briefing papers, articles, action alerts, sample sermons and information on gaining legal intervention when necessary to deal with the crisis of increasingly limited reproductive and end-of-life health care in their communities.

Petition Number: 31773-CS-NonDis-O; Leonard F. Sjogren, Iowa.

#### **Repeal Section 5106i of title 42 of the U.S. Code**

Whereas, the Federal Child Abuse Prevention and Treatment Act requires States participating in the grant program to include the failure to provide needed medical care in their definitions of child neglect; and

Whereas, the US Congress enacted the religious exemption to the requirement in 1996; and

Whereas, the religious exemption discriminates against a class of children, depriving them of protections to which other children are entitled; and

Whereas, many children have died or suffered permanent injury because their parents believed that the law allowed them to withhold medical care on religious grounds,

Therefore, be it resolved that the United Methodist Church calls upon the US Congress to repeal Section 5106i of Title 42 of the US Code, which states, "Nothing in this subchapter and subchapter III, of this chapter, shall be construed as establishing a Federal requirement that a parent or legal guardian provide a child any medical service or treatment against the religious beliefs of the parent or legal guardian . . ."

Petition Number: 31774-CS-NonDis-O; Donald E. Messer, Rocky Mtn.

#### **Participate in National Donor Sabbath**

##### **National Donor Sabbath**

In the interest of urging members and others to consider becoming future organ and tissue donors, the United Methodist Church encourages its congregations to join in the yearly ecumenical and interfaith celebration of National Donor Sabbath. Usually held two weekends before Thanksgiving, this national event is an expression of our Christian gratitude for the gift of life.

Congregations may choose a variety of ways to educate persons about organ and tissue donation. Examples of ways churches currently participate include developing special liturgies, bulletin inserts, sermons on the subject and church school discussions.

Waiting lists for organ and tissue transplants are long and the need is great. National Donor Sabbath provides yet another way United Methodists can help save lives.

Petition Number: 31776-CS-NonDis-O; John Calhoun, NGeorgia.

### UN resolutions on the Israel-Palestinian conflict

Whereas, negotiations between the State of Israel and the Palestinian National Authority still have not achieved a just and lasting peace for the Palestinian people; and

Whereas, the United Nations Security Council has passed numerous resolutions, including Resolutions 242 and 338, that outline a framework for a just and lasting peace; and

Whereas, the UMC recognizes and affirms the role of the United Nations in the resolution of this conflict and has already affirmed that the "principles embodied in United Nations Security Council Resolutions 242 and 338 provide an agreed upon formula to achieve security and peace for all states in the area" (see "The Current Arab-Israeli Crisis");

Therefore, be it resolved, that the United Methodist Church calls upon the United States, as a permanent member of the UN Security Council, to accept the authority of Security Council resolutions and abide by Resolutions 242 and 338, as well as all other relevant Security Council resolutions, that provide a framework for bringing this conflict to a just and permanent end.

Petition Number: 31782-CS-NonDis-O; Indochinese National Caucus of UMC, Anaheim CA.

### Celebration of Indochinese-Am ministries

Whereas, since the end of the Vietnam War in 1975, the US has joined many countries around the world in opening their homes and their lands to the refugees from Indochina. There are 450,000 Cambodian, 350,000 Hmong and Laotian and over 1.3 million Vietnamese-Americans in the US at the present time; and

Whereas, there was no official Methodist ministry in the three countries of Cambodia, Laos and Vietnam in Indochina before 1975. Through the resettlement process, the UM local churches and their members have opened their hearts and their homes to welcome refugees from Indochina. As of September 1999, there are twelve (12) Cambodian fellowships and congregations, eleven (11) Hmong fellowships and congregations, three (3) Laotian fellowships, and nineteen (19) Vietnamese fellowships

and congregations. This was made possible through the loving care, support, and witness in words and deeds of the UM local churches, their members, and with the seeds from Vietnamese Christians of other denominations in Vietnam and strong support of the annual conferences, general boards and agencies; and

Whereas, there are six (6) ordained Hmong, two (2) ordained Laotian, one (1) ordained Cambodian and thirteen (13) ordained Vietnamese UM clergy; and

Whereas, more ordained clergy are needed as in: one Cambodian, ten Hmong, three Laotian and twenty Vietnamese to meet the urgent needs of new congregational growth; and

Whereas, there are more opportunities for newcomers to open their hearts and minds to the Gospel than when they are well settled and especially more chance for the first generation to listen to the Good news of our Lord than the second or third generations,

Therefore, be it resolved that the General Conference of the UMC celebrate God's wonderful grace, blessings, and providence through this new emerging Indochinese-American ministries in the last twenty-five years,

Be it further resolved, that the 2000 General Conference commends local churches, annual conferences, general boards and agencies in their effort to reach out to these new groups,

Be it further resolved that the 2000 General Conference highly recommend annual conferences, general boards and agencies to make further efforts in congregational development, training in church and society outreach, preparing Sunday School materials, worship materials, and literature as well as conducting leadership training and recruitment for both Indochinese-American lay and clergy in order to meet the urgent needs of the forty-five fellowships and congregations at the present time and the goal for thirty more in the next ten years.

Petition Number: 30501-CS-R55-U; Gen'l Board of Church & Society.

### African American Farmers



Delete "Black-Owned Farmland," *Book of Resolutions*, page 55 and replace with the following text:

### AFRICAN AMERICAN FARMERS

The Social Principles state, "We support the right of persons and families to live and prosper as farmers ..." Unfortunately, this has not been the reality for African American farmers. Since the landmark 1982 Civil Rights Commission report the situation facing Black farmers remains dismal. That report found that the United States Department of Agriculture had not placed adequate emphasis on dealing with the crisis facing Black farmers and that if the current rate of land loss continues there will not be any Black farmers left by the year 2000.

A November 1990 Report of the U.S. House of Representatives Committee on Government Operations confirms that conditions have not improved. The report states, "By 1978 the rate of loss for Blacks increased to 57.3 percent, 2 and ½ times the rate of loss for whites. Between census years 1982 and 1987, the number of Black operated farms declined 30.9 percent compared with 6.6 percent for white operated farms. A 1992 U.S. Department of Commerce Bureau of Census of Agriculture found that between 1920 and 1978, the number of white-operated farms declined 63 percent in the United States. Between 1920 and 1992, the number of Black farmers in the United States declined from 925,710 to 18,816, or by 98 percent. Presently, according to the U.S. Department of Agriculture, Black farmers now own less than 1 percent of the farmland in the United States; at the turn of the 20<sup>th</sup> century that figure was 14 percent. In 1920 nearly 1 million Black farmers tilled American soil; 70 years later, that number had dropped to fewer than 20,000.

The continuing loss of ownership and control of agricultural land by African American farmers has reduced their ability to achieve economic viability and financial independence. This loss has been accelerated by the Black land owners' lack of access to capital, technical information, and legal resources needed to train and develop agricultural land holdings into stable, income-producing, self-sustaining operations. The U.S. Department of Agriculture (USDA), the institution designed to help all farmers, practiced widespread discrimination. These discriminatory practices have cost Black farmers loan approval, loan servicing, and farm management assistance. Many Black farmers never learned of the many support services available to them, including low interest rates limited resource farmers and farm ownership loans for socially disadvantaged farmers.

Black farmers in financial distress often do not receive reliable and comprehensive advice from USDA officials in time to prevent foreclosure. Many times Black farmers who go to apply for various conservation and credit programs are told that applications are not available for another several weeks. When they return, they are then told that all resources are committed. A 1997 USDA Civil Rights Report has confirmed these practices.

In 1999, USDA reached a settlement of a class action suit by African American farmers who have experienced discrimination. The Agriculture Department will provide \$50,000 in cash settlement plus debt forgiveness to qualified Black farmers who were denied government loans and other assistance because of their race. Farmers who have strong documentation of their case may receive more than the \$50,000. Unfortunately, for many Black farmers the settlement is too little, too late. Many have lost their land and opportunities to prosper in the vocation of their choice.

The United Methodist Church take seriously Paul's advice: "If one member suffers, all suffer together." Thus, the General Conference:

1. Condemns the discriminatory policies against African American farmers by the private lenders and the U.S. Department of Agriculture
2. Strongly supports the crucial need for the Church, the government and the private sector to provide financial, technical and management assistance to help stop the decline of Black-owned farmland in America.
3. Applauds the settlement of the class action suit by Black farmers against USDA.
4. Calls on USDA to put into place stringent regulations to guard against discrimination; to fully implement, without delay, the recommendations of the 1997 USDA Civil Rights Report and the National Commission on Small Farms Report; and to include Black and other minority farmers on county committees that oversee USDA loan and other programs.
5. Calls on the U.S. Congress to fully fund the Minority Farm Outreach and Technical Assistance Program.
6. Calls on the General Board of Church and Society and the General Board of Global Ministries work with the Federation of Southern Cooperatives/Land Assistance Fund and other commu-

nity-based organizations to address the needs of Black farmers and to improve access to USDA programs.

Petition Number: 30503-CS-R60-U; Gen'l Board of Church & Society.

### Energy policy statement

Amend Energy Policy Statement, *Book of Resolutions*, Page 60

Delete first two full paragraphs. Begin Resolution with:

Humankind enjoys a unique place in God's universe. . . . We are simultaneously co-creatures with all creation and, because of the divine summons, co-creators caretakers with God of the world in which we live . . .

The first danger is arrogance: that we may . . . concerning it (~~after all, we still know very little about the ecosystem in which we live~~); . . .

The second danger is irresponsibility: that we may fail to be the responsible stewards of the earth. ~~that God has called us to be choosing instead to bury our "talents" while awaiting the Master's return (Matthew 25:24-28).~~ As stewards entrusted with dominion, then, we will demonstrate our faith in God by becoming God's *avant-garde* in shaping the new human society that will emerge in the twenty-first century. We cannot, therefore, ~~eschew~~ neglect the task seeking to embody in the ~~new-world-aborning~~ the values that we hold in covenant with God. ~~At the same time, however, we dare not overlook the limits of our control.~~ Nor can we forget the forgiving grace in Jesus Christ, which alone makes us bold enough, or the hope in Christ, which alone keeps us from despair.

#### *The Values Involved in Energy Policy*

The decisions that humans are now making will either enhance or degrade the quality of life on the planet. We have entered an era of greater energy interdependence. As the world confronts global issues such as climate change, energy inequity, and pollution, energy related-problems will require international solutions based upon the values of justice and sustainability.

The Scripture that provides the motive for our action in the present energy crisis also lays the foundation for the values that we seek to realize. These values underlying the policies we advocate are justice and sustainability:

1. *Justice.* . . . Biblical righteousness includes a special concern for the least and the last: the poor, the captive, the oppressed (Luke 4:18; cf. Isaiah 61:1-2). Energy policies . . .

2. *Sustainability.* Only recently have we humans come to recognize that creation (*finitude*) entails limits to . . .

~~Until such time as a truly inexhaustible source of power is developed, We must create and expand all the energy resources available to us, with special emphasis on renewable energy resources.~~

We enjoy a highly sophisticated, industrialized world. It is not a realistic option for us to ~~retrogress~~ return to a world where people read by candlelight and heat with wood. . . . All options available ~~in~~ to the United States rich nations are not open to peoples in other parts of the world; hence, we should endeavor to develop all available just and equitable energy ~~sources~~ policies.

We must creatively explore all of the sustainable energy options available to us. There are environmental problems connected with these certain energy options. ~~that cause people to raise objections to their development and use.~~ We believe that the ~~objections~~ environmental problems of in each energy source should be fully ~~calmly~~ assessed. ~~and then the risks and benefits of its use compared with the use of the other energy options.~~ For example, . . . are not practiced. The actual burning of coal causes large-scale pollution and ~~could~~ seriously alters the environment by increasing the carbon dioxide content of the ~~atmospheric~~ atmosphere, ~~envelope~~ contributing to global warming.

Hydroelectric power also has its problems. In addition to deaths from industrial accidents, many dam sites are (or were) attractive scenic areas. Destroying (or diminishing) such natural beauty areas ~~as the Grand Canyon would be~~ is objectionable to most of us . . .

The use of petroleum products creates severe environmental problems, ~~that are on the increase.~~ Tankers and offshore wells have created spills that



have devastated seacoast areas; the damage is long-lasting or permanent. Atmospheric Air pollution, far from being under control, is a most serious health problem, especially in centers of dense population.

~~Our~~ The nuclear energy option also has many problems to be faced.

1. We support a strenuous national efforts to conserve energy and increase energy efficiency. A transition to energy efficiency and renewable energy sources will combat global warming, protect human health, create new jobs, and ensure a secure, affordable energy future. Economists have concluded that ~~in the next decade~~, a greater increase in end-use energy can be gained through conservation and energy efficiency than through any single new source of fuel.

2. All United Methodist churches, annual conferences, General Boards and Agencies, are encouraged to be models for energy conservation by doing such things as: installing dampers in furnaces, insulating adequately all church properties, heating and lighting only rooms that are in use, using air circulation, purchasing energy efficient appliances, and exploring alternative energy sources such as solar energy. Local churches, camps, and agencies are urged to become involved in programs such as the Energy Stewardship Congregation program, thereby witnessing our shared values of justice and sustainability.

3. All United Methodist Church programs and mission projects must model our sustainable and just energy values. We particularly urge the United Methodist Committee on Relief (UMCOR) and The General Board of Global Ministries (GBGM) to support and fund renewable and energy efficient mission projects; and we urge GBGM's "Church Architecture" office to make energy conservation and the use of renewables a prime design feature in new building design and renovations.

4. We also urge all our members and agencies to assess their own energy consumption, finding ways to conserve, to eliminate waste, to revise transportation patterns, and to simplify lifestyles as a model for sound stewardship of the limited resources entrusted to us.

5... The greatest national and international efforts should be made in the areas of conservation and renewable energy sources.

6. We encourage international lending institutions and aid agencies to promote sustainable and just energy policies.

7. We oppose any national energy policy that will result in continuing exploitation of Native American lands indigenous peoples' lands without the consent of the persons who control those lands. The despoiling of Native American indigenous peoples' lands and the increased health and social-economic problems that have resulted among Native Americans because of oil exploration, hydroelectric projects and the mining of coal and the milling of uranium must cease.

8. We support a national energy programs that will not increase the financial burden on the poor, the elderly, and those with fixed incomes. If a rapid rise in the price of fuel is necessary to smooth out distortions in the energy economy, as many economists believe, then legislative means should be found to cushion the impact of such price increases on the poor. Furthermore, energy policies must guarantee universal service to all consumers, protecting low income and rural residents.

9. We support full U.S. cooperation of all nations in international efforts to ensure equitable distribution of necessary energy supplies, the control of global warming, and rapid development and deployment of appropriate technologies based on renewable energy resources such as solar, wind, and water energy generation.

10. We strongly encourage The United Methodist Church at all levels to engage in a serious study of these energy issues in the context of Christian faith, especially and the values of justice and sustainability.

Petition Number: 30504-CS-R73-U; Gen'l Board of Church & Society.

### Environmental stewardship

Amend Environmental Stewardship, P.73, *Book of Resolutions*:

1. *A Theology of Stewardship and the Environment*



All creation is under the authority of God and all creation is interdependent. Our covenant with God requires us to be stewards, protectors, and defenders of all creation. The use of natural resources is a universal concern and responsibility of all as reflected in Psalm 24:1: "The earth is the Lord's and the fullness thereof" (NRSV).

Many of today's "environmental problems" have their roots in humanity's sort-sighted use of God's creation. While focusing on the stewardship of monetary resources, we forget that the source of all wealth is God's gracious creation.

In the Bible, a steward is one given responsibility for what belongs to another. The Greek word we translate as steward is *oikonomos*, one who cares for the household or acts as its trustee. The word *oikos*, meaning household, is used to describe the world as God's household. Christians, then, are to be stewards of the whole household (creation) of God. *Oikonomia*, "stewardship," is also the root of our word "economics." *Oikos*, moreover, is the root of our modern word, "ecology." Thus in a broad sense, stewardship, economics, and ecology are, and should be, related.

The Old Testament relates these concepts in the vision of *shalom*. Often translated "peace," the broader meaning of *shalom* is wholeness. In the Old Testament, *shalom* is used to characterize the wholeness of a faithful life lived in relationship to God. *Shalom* is best understood when we experience wholeness and harmony as human beings with God, with others, and with creation itself. The task of the steward is to seek *shalom*.

*Stewards of God's Creation.* The concept of stewardship is first introduced in the creation story. In Genesis 1:26, the Bible affirms that every person is created in God's image. But this gift brings with it a unique responsibility. Being created in God's image brings with it the responsibility to care for God's creation. God chose to give human beings a divine image not so we would exploit creation to our own ends, but so we would be recognized as stewards of God. To have dominion over the earth is a trusteeship, a sign that God cares for creation and has entrusted it to our stewardship. Our stewardship of all the world's resources is always accountable to God who loves the whole of creation and who desires that it exist in *shalom*. The intention of creation was that all should experience *shalom*, to know the goodness of creation. In the Old Testament, "fullness of life" means having enough, sufficient, to experience the goodness of creation. By contrast, our age has come

to define "fullness of life" as more than enough. The desire of many for excess begins to deny enough for others, and *shalom* is broken. That all should participate in creation's goodness is a fundamental of stewardship.

Another theme of *shalom* is that in creation we are all related. Humans are not self-sufficient. We need God, others, nature. The story of the garden (Genesis 2) attempts to picture the complete and harmonious interrelatedness of all creation. There is *shalom* only when we recognize that interrelatedness and care for the whole. When we violate the rules of the garden, we are dismissed. In ecological terms, when we violate the principles of ecology, we suffer environmental damage.

As the story of the garden shows, God's intention of *shalom* was not carried out. Sin intervened, and the *shalom* was broken. But God offered a way to restore *shalom*—redemption. And as God's stewards we have a role in that redemption. Stewardship, then, is to become involved wherever wholeness is lacking and to work in harmony with God's saving activity to reconcile, to reunite, to heal, to make whole.

Stewardship has to do with how we bring all of the resources at our disposal into efficient use in our participation in the saving activity of God. Environmental stewardship is one part of our work as God's stewards. As stewards of the natural environment we are called to preserve and restore the ~~very~~ air, water, and land on which life depends. Moreover, we are called to see that all ~~persons have~~ life has a sufficient share of the resources of nature. ~~The environmental crises that face us need not exist.~~ With new hope rooted in Christ and with more obedient living as stewards of the earth, ~~the creation can be healed.~~ we can participate in God's healing of creation.

## II. United Methodist Historical Concerns

Since the beginnings of the Methodist movement, there has been a concern with what we today call "environmental concerns." Wesley's emphasis on "cleanliness" came as he observed a land of open sewers, impure water, unplanned cities, and smoke-filled air. In the mines and mills, squalor and filth were everywhere, as was disease. The substantial decline in the death rate in England from 1700 to 1801 can be traced to improvements in environment, sanitation, and a wider knowledge of concepts of basic health such as those advocated by Wesley.

The first Social Creed, adopted by the 1908 General Conference of The Methodist Episcopal Church (North) focused on the environmental and health hazards facing workers.

As the problems of soil erosion and dwindling reserves of natural resources became more obvious, General Conferences in the 40s, 50s, and 60s called for the development of programs stressing careful stewardship of the soil and conservation of natural resources. In 1968, a United Methodist Church concerned with continuing pollution of the environment insisted that community rights take precedence over property rights and that "no individual should be permitted to degrade the environment...for the sake... of profit."

In the mid-1980s, the environmental problems of the world are no less acute than they were in the 1960s and 1970s. While some parts of the industrialized world have less pollution of some sorts, polluting factories have been relocated to the industrializing nations. Hazardous chemicals have been banned in one nation, while their use increases in another. In the United States, children have been poisoned by toxic wastes under their schools; in Central America children have been poisoned when the fields they have worked in have been sprayed with pesticides banned in other countries.

Sometimes our solutions create new problems. Some thought higher smokestacks would help disperse air pollutants; instead we have more acid rain. Herbicides, used in "no till" agriculture, while helping to control soil erosion, have begun to pollute aquifers. The environmental problems of the next few decades will require more effort and more initiative to solve than the problems of the past.

The Christian church should actively support programs to implement principles which will safeguard the environment. Some of the areas we now recognize as key are: responsible use of resources, toxic and hazardous substances, air quality, pesticide use, use of wild and agricultural lands, water quality, the military and the environment, and the impact of new technologies on the environment.

### *III. Principles for Christian Stewardship of the Environment*

#### *A. Responsible and Equitable Use of Natural Resources.*

We support measures which will lead to a more careful and efficient use of the resources of the natu-

ral world. We urge United Methodists to analyze their consumption patterns and to seek to live a simple and less resource-dependent life.

We encourage programs which will recycle solid materials of all sorts – paper, glass, wood, building materials, metals, plastics, etc.

We urge United Methodists to participate actively in community recycling programs and urge the establishment of such programs in communities without these programs.

We believe that natural resources, outside the control of different nations, from the genes that form life to the air and outer space, are the common heritage of all humanity, and therefore must be developed and preserved for the benefit of all, not just for the few, both today and for generations to come.

We support the concept of common heritage where people have the right to enough of the resources of the universe to provide for their health and well-being; and we believe that God's creation is intended to be used for the good of all as a precious gift, not for warfare or economic oppression of others.

#### *B. Right to Live In a Community Free of Toxic and Hazardous Substances.*

~~We advocate that governments devote sufficient monetary and human resources to assessing the extent of possible toxic and hazardous waste disposal problems within their jurisdictions. We believe that the entity or entities responsible for the problem should pay the costs related to the site's cleanup and for any health damages caused by the improper or inadequate disposal of such substances. We call upon those agencies responsible for enforcing existing laws to adopt a more aggressive strategy in responding to violators. We support strong penalties for those convicted of illegal disposal of hazardous and toxic materials.~~

We advocate that governments (a) aggressively assess the extent of possible toxic and hazardous waste disposal problems within their jurisdictions, (b) require that the entity or entities responsible for the problem pay for hazardous waste cleanup and for any health damages caused by the improper or inadequate disposal of such substances, and (c) severely penalize those con-



victed of illegal disposal of hazardous and toxic materials.

We encourage measures to minimize the use of toxic and hazardous substances.

We oppose the practice of exporting materials banned in one nation for use in another nation.

We advocate that all parties with information on the health effects of a potentially toxic or hazardous substance make these data available to users of the substance.

We support measures to strengthen the public's right-to-know about chemical substances in their communities. Communities have a right to know whether their water, air, soil or food is clean and free of toxic pollution.

We support applying the "Precautionary Principle," shifting the burden of proof to polluters to show that their air and water emissions are safe, rather than making citizens prove that emissions pose a health threat.

We support the right of those groups that would be affected by a nuclear, toxic, or hazardous material waste repository or incinerator to be involved actively in all

decisions to locate such repositories or incinerators in their neighborhoods or jurisdictions.

We urge a halt to nuclear and toxic waste disposal at sea and stringent controls on toxic waste disposal in the soil.

Finally, in order to preclude serious environmental threats to the world population, we urge a discontinuation of the dumping of nuclear waste at sea and support the monitoring of waste disposal of a toxic nature in the soil:

*C. Right to Clean Air.* We believe persons have the right to breathe clean air. Clean air is a basic right and necessity for all life. We must clean up and prevent air pollution, which threatens the health of our families and the survival of all life on the planet. Where the air quality is now poor, steps should be taken to improve its quality including the elimination of toxic pollutants, the limiting of pollutants from cars, trucks and buses, the clean-up of smokestack emissions. Where the air is now good, every effort should be made to maintain such good air quality. We advocate the adoption and strict enforce-

ment of adequate standards to control indoor air pollutants, including toxic substances and tobacco smoke. Special attention should be given to such long-range air quality problems as the depletion of the ozone layer, the heating of the atmosphere, and acid rain. We support international and bilateral efforts to eliminate the cause of such long-term problems. To ensure that we protect future generations and our natural environment from the harmful effects of air pollution and leave a legacy of clean air: We advocate the adoption and strict enforcement of adequate standards (health-based air quality standards to protect vulnerable populations such as children, the elderly, and people with asthma) to control outdoor air pollutants such as vehicle and industrial smokestack emissions.

We urge all United Methodists to car pool, use mass transit, drive fuel efficient cars, and find other ways of reducing vehicle and industrial emissions.

We must give special attention to the long-term effects of air pollution, such as the depletion of the ozone layer, global warming, and acid rain; we support international and bilateral efforts to eliminate the cause of these problems.

We advocate that all large polluters, specifically power plants, refineries and chemical manufacturers, irrespective of age or fuel use, meet standards based on the least polluting process in each industrial sector.

We advocate the adoption and strict enforcement of adequate standards to control indoor air pollutants, such as chemical fumes from gas stoves and furnaces, pesticides, cleaning materials, formaldehyde, candles, paint, photocopy machines, radon and carpets, as well as particulates such as dust, mold and asbestos fibers.

We advocate prohibiting smoking and providing adequate fresh air ventilation in all indoor facilities

*D. Minimization of Chemical Use.* Many chemicals are used for agricultural purposes. These include pesticides, herbicides, and fertilizers. These are required to maximize yields in feeding a hungry world, but their use may be detrimental to the crops or to the environment if improperly selected and/or applied.



We recommend the concept of integrated pest management (IMP), natural control systems, and crop rotation.

We urge that greater restrictions be placed on the export of restricted agricultural chemicals from the United States and that the U.S. and that development and aid agencies encourage the use of agricultural techniques which rely less heavily on agricultural chemical use.

A wide variety of chemicals is used for the processing and preservation of food products. There is growing suspicion, and some scientifically confirmed knowledge, that some of these chemicals are harmful to animals and humans. We recommend that continual aggressive investigation and study be made on the long-range effect of these chemicals by industry, consumer groups, and governmental agencies. We urge policies that retard the indiscriminate use of chemicals, including those used for growing, processing, and preserving food.

We recommend that industry, consumer groups, and governmental agencies aggressively investigate and study the long-range effects of chemicals used for the processing and preservation of food products, since many of these chemicals are harmful to animals and humans.

*E. Responsible Land Use.* All agricultural productivity relies on our careful stewardship of a few inches of topsoil.

We encourage economic and farming practices which conserve and promote the improvement of topsoil.

We urge that governments provide farmers with incentives for more careful management of this precious resource.

Just as the best farm land is lost through erosion, so too is it lost when it is used for purposes other than farming (e.g., highways, reservoirs, housing, industrial uses and surface mining). Likewise, land that has become poisoned with salt through poor irrigation practices or with pesticides may become less productive as an agricultural resource.

We urge that the careful maintenance of the productivity of the farm land be the central goal of all management of agricultural lands.

We urge governments to preserve the most productive soils for agricultural purposes.

We advocate for the preservation of forests (including reforestation), wetlands and wild areas for ecological balance, wildlife production, water quality, air quality, and the human spirit. Careful management of agricultural lands can help discourage the so-called "reclamation" of forests, wetlands, and wild areas. These areas are valuable in their own right and should be preserved for the contribution they make to ecological balance, wildlife production, water, and air quality, and the human spirit.

*F. Preservation of The Diversity of Life.* We believe that the wondrous diversity of nature is a key part of God's plan for creation. Therefore, we oppose measures which would eliminate diversity in plant and animal varieties, eliminate species, or destroy habitats critical to the survival of endangered species or varieties.

We support national and international efforts to protect endangered species and imperiled habitats.

*G. Right to Abundant and Clean Water.* The water on this planet is a sacred gift from God. To ensure that water remains pure and available to all:

We live on what has aptly been called the "Water Planet." More than 70 percent of the surface of the earth is covered with water; yet only a small part of that water can be used for drinking, industrial, and agricultural purposes. Our careless use of water in the past means that it will cost more in the future. Decisions over how to allocate increasingly costly supplies of pure water for drinking, industry and agriculture will be among the most contentious resource policy questions of the next decades.

We urge that steps be taken by all concerned parties people to ensure more careful management and preservation of existing groundwater sources.

We support the right of native peoples to the first use of waters on their lands.

We urge that industrial, municipal, agricultural and individual consumers of water find ways to use more efficiently the water we now have develop and use water-conserving technology and practices.

We believe that water is a gift from God that needs to be kept clean. We advocate measures that will address polluted runoff that is threatening to public health; protection of waters for future generations; wetlands preservation to clean water and sustain wildlife; the public's right to know that

their water is safe for drinking, swimming, and fishing; and effective enforcement against illegal pollution.

We believe that conservation of an area's existing water supplies, not costly transfers of water from basin to basin, or other large-scale projects, usually offers the most efficient and environmentally sound source of new water. Finally, we believe that all persons have a right to a sufficient supply of high quality water free from toxic chemical or pathogenic impurities.

H. *Impact of Technology. Responsible and Ethical Use of Technology.* We urge that the ethical and environmental effects of new technologies be fully examined before these technologies are used on a widespread basis. We acknowledge the constantly imperfect state of our knowledge of the effects of new technology our creations and urge the development of those technologies most in accord with God's plan of wholeness for all creation.

I. *The Military and the Environment Minimization of the Military's Impact On the Environment.* We oppose the military's imperious claim to our planet's resources and its willingness to risk massive environmental contamination through accidental or intentional release of nerve gas, preparation for biological warfare, or continued testing and possible use of nuclear weapons for the sake of claimed offensive and defensive needs.

We oppose the production and testing of weapons designed to destroy or harm God's creation, such as all chemical, biological and nuclear weapons.

We urge the abolishment of chemical, biological, and nuclear weapons and the resultant We also oppose the production of nuclear weapons and the resultant production of tremendous amounts of nuclear waste that endangers the environment: urge the clean-up of sites contaminated by chemical, biological, and nuclear weapons waste.

IV. *Involvement* We urge all United Methodists, their local churches, boards and agencies to examine their roles as stewards of God's earth and to study, discuss, and work to implement this resolution.

All general agencies shall develop appropriate resources to implement this resolution.

Petition Number: 30505-CS-R90-U; Gen'l Board of Church and Society.

### Reduction of water usage by UMs

Delete Reduction of Water Usage by United Methodists, P.90, *Book of Resolutions*

Petition Number: 30506-CS-R102-U; Gen'l Board of Church & Society.

### Recycling and use of recycled products

Delete current title of "Use of Reclaimed Paper" and replace with the title "Recycling and Use of Recycled Products," P. 102, *Book of Resolutions*:

In Genesis 1:26-28, 2:7 and Psalms 8:6, God created all people in God's image, and gave them responsibility for creation. The Social Principles of The United Methodist Church state: "all creation is the Lord's and we are responsible for the ways in which we use and abuse it." The deterioration of the environment is a global problem. As Christians we are called to "recognize the responsibility of the church toward lifestyle and systemic changes in society that will promote a more ecologically just world and a better quality of life for all creation" (Social Principles ¶64). As members of God's human community, we are called to be stewards of the land.

Since 1972 the General Conference has requested boards and agencies to use recycled paper. In 1996, the General Conference called for a phase-out of dioxin.

Therefore, be it resolved that the General Conference directs all United Methodist general boards, agencies and publishers and urges local churches, districts, annual conferences, central conferences to:

use recycled (meeting or exceeding a standard of 30% post consumer content) and "processed chlorine free" paper for all printing and other duplication methods.

educate the public and promote awareness of the benefits of recycling on the environment.

participate in recycling programs for paper, plastic, glass and metal.

Petition Number: 31343-CS-R145-U; Nance Cunningham, St Mark's UMC, Bethany, OK.

### Understanding living and dying

Amend "Understanding Living and Dying as Faithful Christian," section B. "Justice for All," *Book of Resolutions*, p. 145:

All persons deserve to be able to die with dignity . . . ability to pay for adequate care. . . . Equitable allocation of economic resources is necessary but not sufficient to ensure the protection of individuals in their dying from neglect, social isolation, unnecessary pain, and unreasonable expense. In addition, 1) health care professionals, patients and patients' families must receive more education about high standards of palliative care that patients have a right to receive throughout the illness process, whether they are terminally ill or not and 2) both inpatient and outpatient facilities must develop institutional commitment to changing both culture and organizational structure with regard to symptom care.

Petition Number: 30555-CS-R161-U; Gen'l Board of Church & Society.

### Affirm language diversity in US & against amendment making English the official language

Amend text and change title to "Affirming a Diversity of Language Usage in the United States and

Opposing a Constitutional Amendment Making English the Official Language," p. 161, *Book of Resolutions*:

Paragraph One:

Amend 6<sup>th</sup> line

when the first English colonists arrived at Plymouth.

Amend 10<sup>th</sup> line

discrimination against various language minority groups, as was the case for German, Swedish, French, Greeks, and Italian immigrants who came to this country in great numbers during the 19<sup>th</sup> Century.

Amend 12<sup>th</sup> line

However, such ~~legislation~~ legislative ~~on attempts~~ ~~was~~ were eventually overcome by the

Paragraph two:

Amend 2<sup>nd</sup> line

the official language of the nation. Notwithstanding their unsuccessful attempts to pass a constitutional amendment, we are now seeing concerted efforts to bring the same policy to State and local levels. We are concerned

Paragraph three:

Amend 1<sup>st</sup> line

For example, there is an English-only "movement" that has, ~~within the last year~~, gained more

Paragraph seven:

Amend 2<sup>nd</sup> to 4<sup>th</sup> lines

the United States, but we also acknowledge the fact that we ~~also~~ live in a global context, ~~the global family of God~~, where people and nations experience interdependency at all levels and where the acquisition of a second language represents a better understanding of other people's cultures, hopes, and dreams;

Paragraph Fourteenth:

Amend 1<sup>st</sup> line

3. Commend this resolution to all U.S. annual conferences for promotion and

Petition Number: 30852-CS-R161-U; GBGM.



### Affirming diversity of language & opposing const. amendment making Eng. US official lge

Readopt "Affirming a Diversity of Language Usage in the U.S. and Opposing a Constitutional Amendment Making English the Official Language," p. 161

Petition Number: 30853-CS-R178-U; GBGM.

### UMC and America's native people

Readopt "the United Methodist Church and America's Native People," p. 178

Petition Number: 30854-CS-R202-U; GBGM.

### Charter for racial justice policies

Readopt "A charter for Racial Justice Policies in an Interdependent Global Community," p. 202

Petition Number: 30855-CS-R212-U; GBGM.

### Comity agreements affecting development of Native American ministries by UMC

Readopt "Comity Agreements Affecting Development of Native American Ministries by The United Methodist Church,"

Petition Number: 30556-CS-R231-U; Gen'l Board of Church & Society.

### Drug & alcohol concerns

Amend "Drug and Alcohol Concerns," p. 231, *Book of Resolutions*:

#### I. Alcohol

8. We urge all legislative bodies, and health-care systems and processes to focus on and implement measures to help meet the special needs of those ~~particular groups~~ disproportionately affected by alcohol use;

#### II. Tobacco

...The United Methodist Church discourages all persons, particularly children, youths and young adults, from using any form of tobacco.

6. We support National Comprehensive Tobacco Control Legislation that includes provisions to: a) reduce the rate of youth smoking by increasing the price of cigarettes; b) protect tobacco farmers by helping them shift from tobacco to other crops; c) give the FDA full authority to regulate nicotine as a drug; d) fund anti-tobacco research and advertising, as well as education and prevention campaigns.

Petition Number: 31344-CS-R236-U\$; Nance Cummingham, St Mark's UMC, Bethany, OK.

### Change laws that support under use of pain relieving medication

Amend D. "Narcotics," p. 236, *Book of Resolutions*:

Narcotics are prescribed for the relief of pain, ~~but the risk of physical and psychological dependencies is well documented.~~ Derived ... and meperidine. Although it is common for patients taking opioid medications for more than a few days to develop tolerance (it takes more of the drug to produce the same effect) or dependence (medications must be tapered in order to avoid withdrawal symptoms), it is rare for patients who take opioids for pain to become addicted (psychologically dependent such that there is a continued craving and use of the drug for effects other than pain relief). Systematic and widespread under use of pain relieving drugs has often resulted in a condition called "pseudo-addiction," where patients appear to crave medication and focus on its availability continually because they are given less medication than they need. Laws that continue this confusion should be changed.

Petition Number: 30557-CS-R247-U; Gen'l Board of Church & Society.

### Eradicating abusive child labor

Amend "Eradicating Abusive Child Labor," p. 247, *Book of Resolutions*:

Whereas, the majority . . . industries making products such as vegetables, fruit, tea, coffee, glass, garments . . .

Add new paragraph:

. . . involving perhaps as many as one million children in South Asia.

In the U.S., as many as 200,000 children work in agriculture as paid or unpaid labor, often under dangerous conditions without adequate protection, and at significant risk to their education.

*We therefore call on The United Methodist Church:*

3. To support legislative and administrative measures to enforce bans ~~ban~~ against the international trafficking in goods made by child labor; and

Add a final paragraph

5. To work toward the reform of U.S. labor laws to provide better protection of farm workers' rights and to bring child labor restrictions into conformity with international standards.

Petition Number: 30558-CS-R251-U; Gen'l Board of Church & Society.

### Federal funds for Indian Health Services

Amend "Federal Funds for Indian Health Services," p. 251, *Book of Resolutions*:

Whereas, Native Americans are the most socio-economically deprived minority group in the United States: and

Whereas, the United States government is bound by treaty to provide health care for all Native Americans ~~and their descendants~~; and

Whereas, the United States government now provides free medical services through Indian Health Services, United States Public Health Service, Department of Health and Human Services; and

Whereas, medical services currently provided by the Indian Health Services for health education and prenatal care have contributed to ~~an even more~~ a rapid decline in infant mortality among Native Americans ~~than among more affluent whites~~; and

Whereas, similar successes of these health programs are likely to have occurred for all Native Americans living in the United States; and

Whereas, despite these successes, the ~~current administration proposes substantial funding~~ federal government is constantly threatening to ~~cuts for~~ the Indian Health Services program; and

Whereas, any funding cuts could severely curtail or cancel health care for a large number of eligible Native Americans; and

Whereas, a small number of Native Americans ~~have can~~ afford to buy private health insurance, ~~and an even larger number cannot afford to buy such insurance,~~

Therefore, be it resolved, that all Native Americans have access to adequate medical services to ensure a balance of physical, mental, and spiritual well-being for the "Journey Toward Wholeness"; and that the ~~current appropriation committee~~ United States Congress allows no decrease in federal funds to operate Indian health facilities.

Be it further resolved, that the General Board of Church and Society submit this resolution, on behalf of the General Conference, to all United States senators and legislators who have Indian Health Services within their respective state.

Petition Number: 30559-CS-R268-U; Gen'l Board of Church & Society.

### Health for all by the year 2000

Delete "Health for All by the Year 2000," p. 268, *Book of Resolutions*

Petition Number: 30560-CS-R297-U; Gen'l Board of Church & Society.

## Housing

Amend "Housing," p. 297, *Book of Resolutions*:

The Scriptures look . . . "no one shall make them afraid." (Micah 4:4 NRSV)

In many portions . . . Similarly, all . . . dwelling places that provide for safety, privacy and recreation.

The Social Principles . . . We reaffirm . . . that "housing for low income persons should be given top priority . . ." (1972 Book of Resolutions)

There are approximately 88 million occupied housing units in the United States. Of these 7.5 million are seriously substandard; another 25 to 30 million are marginal for human habitation. Nationally, it has been estimated by the Low Income Housing Coalition that by 1985, there were twice as many low-income households as there were low-cost housing units. In California, the ratio of low-income households to low-cost housing units in 1985 was four to one. Between 1970 and 1980, available housing in Detroit decreased by 11 percent, more than any other U.S. city. Furthermore, 6.33 million U.S. citizens (almost half of all low-income households) are paying more than 40 percent of their income for housing. The need for adequate housing at affordable costs is critical today. (Congressional Research Service).

Millions of families . . . or abandoned buildings. Many At least 7 million of our fellow . . . running water or plumbing, and an additional estimated 1 to 3 million others have no permanent . . .

Since December of 1986 families with children have become the fastest growing homeless group and now comprise an estimated 38 percent of all homeless persons in the United States. The national Housing Law Center estimates that 2.5 million people lose their homes each year to condominium conversion, redevelopment, and building abandonment. Ninety-two percent of cities in the United States surveyed show an increase in the number of homeless families. While the . . .

"Am I my brother's keeper?" (Genesis 4:9 NRSV) becomes . . .

### A. At the local level

Formation of nonprofit . . . We urge the use of the services provided by the General Board of Global Ministries, National Division, Housing Consultant Services and Economic Development Programs. We urge landowners . . .

### C. At the national level

#### 1. Subsidized rental housing (Section 8) and public housing

. . . In 1985, more than 8 million low-income renters were in the market for the only available 4.2 million units available at an affordable . . .

~~Aid to Families with Dependent Children (AFDC)~~ The Temporary Aid to Needy Families (TANF) is the primary source . . . The amount of money . . . cost of housing in many states. This situation will exacerbate when TANF recipients are terminated due to the term limits now imposed by federal and state governments.

We must at all times . . . The Administration has targeted for elimination the Temporary Emergency Food Assistance Program (TEFAP). Congress has repeatedly . . . allowing the homeless to receive Aid to Families with Dependent children, (now, Temporary Aid to Needy Families), Social Security . . .

#### 2. Fair Housing

Fair housing in our nation has regressed in the past decade dramatically.

We therefore call upon . . . We support state and local . . . strengthen fair housing enforcement across the country;. Wwe also support HUD and Farmers Home Administration funding for states with . . .

#### 4. Financing of Housing

Traditionally . . . The 1980s have seen saw the greatest . . . to purchase homes. In 1985, tax immunities relief to homeowners totaled \$30.4 billion (up from \$8.2 billion in 1970) in the form of federal income tax immunities deductions for mortgage interest rates. An additional \$8.6 billion in relief came through state and local property tax immunities deductions.

The higher the family . . . Poor or lower-middle class homeowners (with incomes of \$15,000 or less) get only . . .



In contrast to the rapid growth in federal aid to more well-to-do homeowners through the code, use of federal budget authority for low-income housing programs declined from an annual average of \$24.3 billion during the 1977-1981 years to \$8.4 billion per year between 1982 and 1986. In contrast to the rapid growth in federal aid to move well-to-do homeowners through the Internal Revenue Code, Congress has continued to cut the federal budget in areas that greatly affect poor working families.

### *Recommendations*

A number of . . . We encourage churches . . . of time and energy. United Methodist Churches

2. Use the tools available (e.g., National Division, General Board of Global Ministries . . .)

3. . . (contact the General Board of Church and Society Global Ministries . . .)

5. Encourage the establishment and full funding of a Community and State Fair Housing Trust Fund.

Petition Number: 30561-CS-R312-U; Gen'l Board of Church & Society.

### **Ku Klux Klan and other hate groups in the US**

Delete "Ku Klux Klan and Other Hate Groups in the United States," p. 312, *Book of Resolutions*

Petition Number: 30507-CS-R339-U; Gen'l Board of Church & Society.

### **Amendments to "New Developments in Genetic Science"**

In "New Developments in Genetic Science," p. 331, *Book of Resolutions*, amend VI. B.1 (c); delete existing text and replace with new text (d); and add a new subparagraph as (e);

(c) We support human somatic gene therapies (recombinant DNA therapies that produce genetic changes in an individual which that cannot be

passed on to offspring (somatic) ) that prevent or minimize disease and its effects. But we believe that they these therapies should be limited to the alleviation of suffering caused by disease. We urge that guidelines and government regulations be developed for the use of all gene therapies. We oppose human germ-line therapies (those that result in changes that can be passed to offspring) because of the possibility of unintended consequences and of abuse. With current technology it is not possible to know if artificially introduced genes will have unexpected or delayed long-term effects not identifiable until the genes have been dispersed in the population. ~~therapy that results in changes that can be passed to offspring (germ-line therapy) until its safety and the certainty of its effects can be demonstrated and until risks to human life can be demonstrated to be minimal.~~

We oppose both somatic and germ-line therapies when they are used for eugenic purposes or enhancements, that is, to provide only cosmetic change or to provide social advantage.

Furthermore, we urge that government regulations and professional organization guidelines be developed and effectively implemented for all gene therapies.

(d) [delete existing text.] We call on all nations to ban human cloning (the intentional production of genetically identical or essentially identical human beings and human embryos), whether such cloning is funded privately or through government research.

(e) We call for a ban on medical and research procedures which intentionally generate "waste embryos" which will knowingly be destroyed when the medical procedure or the research is completed.

Petition Number: 30562-CS-R352-U; Gen'l Board of Church & Society.

### **Prejudice against Muslims and Arabs in the US**

Amend "Prejudice Against Muslims and Arabs in the USA," p. 353, *Book of Resolutions*:

Today . . . of Islam. Arab Americans, both Christian and Muslim, constitute ~~an ever-larger~~ a growing number of persons . . .

As part of the . . . groups and persons, ~~so too~~ have such acts ~~been perpetuated~~ are also being perpetrated against the Arab . . .

Arab American . . . torched. Leaders of the community these communities have . . . murdered:

and Qquestionable uses of law . . . expression. Though discriminatory . . . similar acts ~~perpetuated~~ perpetrated against . . . their existence and effects upon Arabs and Muslims ~~has~~ have been little acknowledged inn U.S. society, . . .

Petition Number: 30856-CS-R352-U; GBGM.

### Prejudice against Muslims and Arabs in USA

Readopt "Prejudice Against Muslims and Arabs in the U.S.A.," p. 352

Petition Number: 30564-CS-R397-U; Gen'l Board of Church & Society.

### School busing

Delete "School Busing," p. 397 in the *Book of Resolutions*

Petition Number: 31758-CS-R421-U; Sonja tilley, NC  
UMW Executive Committee, Hurdle Mills, NC.

### Treatment of women under Soc Sec. in the US

Amend the Book of Resolutions, pp. 421-423, starting with the sixth paragraph of "The Treatment of Women in the United States Under Social Security":

When the social security system was first established, only 17 percent of the paid workforce was female. Today, over half of all women in the United States work outside the home. ~~However, the wage differential between women and men has been deteriorating during the last twenty-five years. It is now about sixty cents to one dollar.~~ Yet women continue

to earn less for performing the same job. In 1996, the wage differential between men and women was 75 cents to one dollar (Bureau of Labor Statistics, *Employment and Earning*, January 1997, Table 37). Changes in the labor force, participation of women, and the inequality of pay, combined with an increased divorce and remarriage rate and extended life-expectancy of women, have resulted in an oppressive situation for many women under social security.

In 1980, ~~approximately 52 percent of all social security recipients were women, either as workers or dependents. Thirteen percent were children, and the remaining 35 percent were men. The average monthly social security benefit in 1982 for adult women was \$308, compared to \$430 for men. Retired female workers averaged \$335, compared to \$438 for men. Spouses of retired or disabled husbands averaged \$196, and widows, \$351. The median annual income for all women over sixty-five from all sources was only \$4,757, as compared to \$8,173 for men in 1981. In 1997, women made up 60 percent of the elderly social security recipients (Institute for Women's Policy Research, *The Impact of Social Security Reform on Women*, 1988). At that time, the average monthly social security benefit for retired women was \$601.50, compared to \$879.30 for men (Social Security Bulletin, *Annual Statistical Supplement*, 1998, Table 6.A3). The figures for minority persons are painfully lower.~~

Clearly, the system needs attention. ~~Widowed, divorced and never-married women account for 72 percent of all older adults living in poverty. The poverty rate for elderly women is nearly double that of men: in 1997, the poverty rate of elderly women was 13.1 percent, compared to 7.0 percent among men. Among unmarried elderly women, this rate was significantly higher—about 19 percent (National Economic Council Interagency Working Group on Social Security, *Women and Retirement Security*, October 27, 1998). Changes in the social security system are desperately needed in order to achieve equal and adequate treatment of all persons. . . .~~

The 1983 report of the National Commission on Social Security Reform did not deal with basic systemic change in the gender-based system. . . . Following that report, the General Boards of Global Ministries and Church and Society affirmed "earnings sharing" as a way of bringing greater equality to the social security system. Studies continue to be done on how best to implement "earnings sharing" in the social security system, though nothing has been done at this time. . . .

Therefore, be it resolved:

1. That the ~~1984~~ 2000 General Conference supports the effort . . .

Petition Number: 30565-CS-R424-U; Gen'l Board of Church & Society.

### Universal access to health care in the US and related territories

Amend p. 424, *Book of Resolutions*:

Unfortunately, the . . . of these achievements. ~~Nearly 37 million~~ Millions of Americans . . . and/or disability. Within this group are some of the most vulnerable members of society, particularly ~~11 to 13 million~~ children. Even those adults who are working are not spared: ~~two-thirds~~ a substantial number of those without insurance . . . Many working people . . . group in danger ~~more than 60 million with underinsurance~~; those who are inadequately or under-insured.

Not surprisingly . . . risk in this system. . . . Black Americans have a significantly lower life-span than white Americans ~~an average of six years less~~—and Hispanics . . . Native Americans . . . have a substantially higher tuberculosis rate ~~600 times~~ higher than average U.S. rates.

~~Despite these inadequacies,~~ The health care system is extremely costly in the U.S., consuming more ~~12 percent~~ of the gross national product in 1990, ~~while~~ than Canadian health-care costs. ~~still held at 8 percent.~~

Petition Number: 30508-CS-R431-U; Gen'l Board of Church & Society.

### Closing of military installations

Delete "Closing of Military Installations," P. 431, *Book of Resolutions*

Petition Number: 30509-CS-R432-U; Gen'l Board of Church & Society.

### Economic Justice for a New Millennium

Replace "Economic Justice" with "Economic Justice for a New Millennium," p. 432, *Book of Resolutions*:

#### I. Wesleyan Tradition and The United Methodist Church Witness for Economic Justice

The United Methodist Church and its predecessor bodies have a long history of public witness on matters of economic justice. John Wesley set the example in his famous sermon on "The Use of Money," his public stand against slavery, and his witness among England's working class. The 1908 "Social Creed" committed The Methodist Episcopal Church to work for the protection and rights of people disadvantaged by society. The Evangelical United Brethren Church made a comparable commitment to personal, social, and international justice in its *Discipline* statement, "Moral Standards of The Evangelical United Brethren Church" (Section IX).

As United Methodists at the dawn of a new millennium, "We claim all economic systems to be under the judgment of God no less than other facets of the created order" (as stated by the Social Principles, adopted in the 1984 *Book of Discipline*, ¶¶ 70–76; in the 1996 *Book of Discipline*, ¶¶ 64–70).

#### II. Biblical/Theological Background

In Luke 4:18-19, Jesus began his public ministry with these words from *Isaiah*:

The Spirit of the LORD is upon me, because the LORD has anointed me to preach good news to the poor. God has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the LORD's favor. (New Revised Standard Version, adapted)

Christ teaches that faith requires action for social and spiritual well-being and especially care for the poor and the oppressed. The early church understood that all were to share all that they had and especially care for the widows and orphans (Acts 2:44-45; 2 Corinthians 8:13-15).

Israel's early law codes required persons to meet human needs and guarantee basic economic



and legal rights: food (Leviticus 19:9-10; Deuteronomy 23:21-22; 24:19-22), clothing (Exodus 26-27), just business dealings (Deuteronomy 25:13-16), and access to just juridical process (Exodus 23:6-8). Special concern is expressed for the marginalized in society: the poor (Exodus 23:6; Deuteronomy 15:7-11), the disabled (Mark 2:1-12), the stranger (Exodus 22:21-24; 23:9), the sojourner (Deuteronomy 10:19), the widow and the orphan (Deuteronomy 24:19-22).

The covenant community was called to observe sabbatical years in which the land was not worked and its produce was available to the poor (Exodus 23:10-11), and slaves were set free (Exodus 21:2). In the fiftieth year the Jubilee is to be celebrated (Leviticus 25:8-55) as the year of God's release, when prisoners are set free, debts are canceled, and land is returned to families. But throughout the ages people elected to break covenant with God and instead worship the idols of greed, privilege, materialism, and oppressive power. Likewise, our age worships economic privileges that benefit the rich and powerful. Still, the prophets warn us that an economic system based on greed, economic exploitation, and indifference to the needs of the poor is contrary to God's will and leads to ruin for the society (Amos 8:4-6; Jeremiah 22:13-17).

### III. Structures of Injustice

Today, the world economy continues to change dramatically. The results of rapid consolidation of wealth and power by fewer individuals, corporations and banks, the shift in government priorities from social to military expenditures, and the growing interconnections between national economies have led to increases in poverty, hunger, and despair in the human family. Technology, which has the potential to benefit all humanity, is being developed, produced, and marketed to serve rich nations. Materialism and selfishness are undermining the values of community and mutual sharing. Within this context, The United Methodist Church, in following its traditional commitment to justice, must analyze economic systems and work for ministries rooted in justice.

#### A. Concentration of Wealth and Power

"We support measures that would reduce the concentration of wealth in the hands of a few" ¶ 67, 1996 *Book of Discipline*.

As transnational corporations and banks have extended their ownership and control of agriculture, industry, land, finances, and communications, two consequences have emerged:

1. The separation between the rich and the poor has become greater. The United Nations 1997 Human Development Report found that of the world's 100 largest economies, 50 are transnational corporations. The 1998 Human Development Report found that the combined gross domestic product of 48 of the world's poorest countries is worth less than the assets of the world's three wealthiest people.

2. Many corporations have become increasingly anonymous and unaccountable to their employees, to the communities in which they operate, and to governments.

#### B. Production and Work

Every person has the right and responsibility to work for the benefit of himself or herself and the enhancement of human life and community to receive adequate remuneration" (¶ 73C, 1984 *Book of Discipline*; ¶ 67C, with different language, 1996 *Discipline*).

Around the world, working people share many of the same concerns: unjust hours and wages, unsafe workplaces, sexual harassment, discrimination because of race, age, disability and sexual orientation. Some workers encounter harassment, violence, or job loss for even raising issues of concern with their employer; aging workers are quickly 'let go' from their jobs for having reached a company-imposed 'senior' status and are suddenly replaced with 'more energetic,' younger persons; young workers accept lower wages more readily; and many workers are employed full-time but are unable to live above poverty conditions. Women are profoundly vulnerable to a poverty because women's labor, whether in the home or community, has traditionally gone unrecognized, undervalued, unpaid or underpaid. Overall, women have yet to attain pay equity for their time, dexterity or expertise in the workplace.

According to the 1997 Human Development Report, 500 companies account for 2/3 of international trade. Most transnational corporations have transferred much of the manufacturing base of industrial countries to developing countries, seeking cheap labor and less stringent environmental practices, consumer protection, and occupational safety and health codes. They have taken advantage of favorable tax treatment for overseas investment, employer or government suppression of labor organizing, and the employment of the most vulnerable persons for the lowest of wages. Women, especially young women, indigenous persons, and even children toil for long hours under harsh and unsafe conditions.

### C. Development, Debt, and Structural Adjustment

"We affirm the right and duty of the people of developing nations to determine their own destiny. We urge the major political, social, and economic self-determination of developing nations rather than to further their own special interests...We urge Christians in every society to encourage the governments under which they live and the economic entities within their societies to aid and work for the development of more just economic orders" (§ 75B, 1984 *Discipline*; § 69B, with different language, 1996 *Discipline*).

The global economic system and external debts continue to force developing countries to allocate major resources to produce goods with heavy emphasis on production for export rather than for domestic use. Many of these countries are locked into exporting primary commodities at widely fluctuating prices. Few manage to export manufactured goods and most face uncertain markets due to rapid changes in the terms of trade.

Encouraged by Western banks, many developing countries found that by the early 1980s (when interest rates rose and raw material prices collapsed), they could no longer meet the service payments on their debts. The creditor banks and governments turned to the World Bank and International Monetary Fund (IMF), which makes loans contingent on strict austerity or 'structural adjustment' programs. The Bank and IMF remedies have placed the burden of debt-repayment squarely on the shoulders of poor and working people by devaluing currencies, freezing wages, curbing government price subsidies (on rice, cooking oil, beans, and other essential items), and cutting subsidized credits in rural areas.

In addition, the corruption by some government officials has made it impossible to provide an adequate food supply, health care, education and other services. Compelled to commit their natural and human resources to compete in world markets, the irony is that developing nations may have no other options, but to sacrifice their domestic economy, social welfare programs, and possibly the life and spirit of the people.

### D. Military Spending

"Human values must outweigh military claims as governments determine their priorities; . . . the militarization of society must be challenged; . . . the manufacture, sale, and deployment of armaments

must be reduced and controlled" (§ 69C, 1996 *Discipline*).

Many governments, in shifting major resources to the military, have hurt the most vulnerable people in their societies: women, children and youth. Some economies, such as that of the United States, increasingly depend on the military for jobs, exports, and economic growth. Among developing countries, some produce weapons to pay their foreign debt, while others import military equipment to control their own populations. And in so doing, the basic needs of the average residents go unmet or are severely diminished.

### IV. The Effects of the Global Economic System

Injustices are imposed upon the people of the world by economies characterized by a concentration of wealth and power, an export-based development, heavy indebtedness, and reliance on a militarized national security system. The belief that competition results in greater economic growth underlies much of the emerging global economic order. In the production and consumption of goods, corporations are to compete with corporations, individuals with one another, and societies with other societies. The central value is "more." Greed and the corporate culture of materialism, of "more is better," have permeated our world. It is a culture that has little uses for those who lack the means to consume. The following evidence shows the effects of the global economy:

A. Worldwide; poverty and hunger have increased, especially among women and children. Human rights have become tenuous. Homelessness remains rampant in major cities, while many rural communities are in rapid decline as family farms go bankrupt in record numbers. In developing countries, shanty-towns surround major cities as people leave rural areas in search of jobs. These resulting poor populations, with a disproportionate share being of a different ethnic racial heritage of a nation's elites, are also faced with discriminatory obstacles to overcome.

B. As transnational corporations shift centers of production, unemployment and underemployment is increasing in some parts of the world and education, while education and job training have not kept pace with the global economy. According to the 1998-99 International Labor Organization (ILO) World Employment Report, some one billion workers, one third of the world labor force, remains unemployed or underemployed. In a 1996 report, the ILO reported that at least 120 million children between



the ages of five to 14 were fully at work which leaves them little time for school education.

C. The increasing ability of large corporations to shift their resources around the globe has contributed to an erosion of worker rights everywhere. Sweatshops and child labor have increased. Many corporations have shifted to the use of temporary and part-time workers in order to avoid paying benefits, such as insurance, health care and pensions. As wages and benefits decline, the number of full-time employees living in poverty increases.

D. Beyond business owners, employers and contractors, the international stock markets and corporate traders are not accountable for the wages and workplace conditions of workers. Usually, workers are excluded from profit-sharing schemes. Women and some racial and ethnic groups are denied promotions to high level positions.

E. The unrestrained business and development pursuits have negative social, economic, and ecological ramifications: shifts in agricultural production have led to indigenous seed crops being replaced by chemically dependent cash crops or genetically engineered seeds; destruction of fragile environments and exploitation of non-renewable natural resources has occurred; and the forced dislocation of people and indigenous cultures has devalued human dignity and life.

F. Churches and social-service agencies have struggled to meet the spiritual and psychological needs caused by economic injustice. But they are not able to keep up with the problems. In communities under economic stress, there is a rising incidence of crime, family breakdown, child and spouse abuse, suicide, substance abuse, gambling and other worrisome behavior.

## V. Call to Action

The United Methodist Church, as a covenant community committed to God's justice, must work toward a just global economy. Our Social Principles remind us that "in spite of general affluence in the industrialized nations, most of the persons in the world live in poverty. To provide basic needs such as food, clothing, shelter, education, health care, and other necessities, ways must be found to share more equitably the resources of the world" (§ 67E, 1996 *Discipline*).

Faced with securing economic justice for a new millennium, the General Conference calls upon:

A. Each local congregation and every central and annual conference to use this resolution and related resources as a foundation to initiate a study curriculum and social actions on global economic justice issues.

B. The whole church to work with people in local communities to identify specific economic issues that affect families, communities, and individuals, especially the impacts upon the lives of women. These issues include jobs with livable wages and benefits, debt, plant closings and relocation, public education, homelessness, affordable housing, and meeting sanitation, clean water and energy needs. These issues should be addressed through the strategies of prayer, study, service, advocacy, community organizing and economic development.

C. The General Board of Church and Society and the General Board of Global Ministries, being engaged in ongoing searches for and study of alternative and sustainable systems of economic order, shall work with local congregations, central and annual conferences to initiate and support legislative efforts at the local, state, national, and international levels that will address "Structures of Injustice" (Section III). Attention should be given to marginalized and indigenous people; the accountability or reform of transnational corporations and banks; personal and corporate investment responsibility; land reform, and the dependency of national economies on the military.

D. The General Program Agencies of the Church and the General Board of Pensions and Health shall work with the Interfaith Center on Corporate Responsibility and support its "Principles for Global Corporate Responsibility."

E. All bodies of the Church to be more intentional in using their investment portfolios to strengthen developing national economies and global economic justice. We also encourage central and annual conferences, local churches and individuals in wealthy nations to live a simpler, more modest lifestyle.

In order to be God's real community, we must realize that people are not here to serve an economic system, but economic systems must serve all people so all live in God's abundance.



Petition Number: 30292-CS-R440-U; Darren Cushman Wood, South Indiana.

#### **Continue the Concern for Workers Task Force**

Whereas, Scripture and Wesleyan tradition calls us to do justice and demonstrate mercy for workers as an expression of our witness for Jesus Christ;

Whereas, transitions in the global economy and local communities have created systems and practices of unfairness and persecution of workers;

Whereas, The United Methodist Church continues to need guidance and support in developing ministries of justice for workers,

Therefore, be it resolved, that the 2000 General Conference authorize the continuation of the Concern for Workers Task Force for the next four years. The General Conference shall direct the General Board of Global Ministries and the General Board of Church and Society to appoint a task force composed of clergy and laity. All appointees will be persons who are informed about the issues and are presently engaged in ministry to working people, the unemployed and the underemployed. The task force will be gender, racial and class inclusive.

Be it further resolved, that the task force shall fulfill the following goals:

A. Educate the Church about the integration of justice for workers with the Christian faith by:

1. Providing resources and opportunities for United Methodists who are employers and directors of church-related institutions to become aware of workers' concerns and to integrate our social teachings on workers' rights into their vocations. The task force may organize a forum for United Methodist employers and directors for this purpose.

2. Provide resources and opportunities for United Methodists who are leaders of labor unions and workers' rights organizations to integrate our social teachings on workers' rights into their vocations. The task force may, for example, organize a forum for such persons.

3. Provide resources and training for United Methodist clergy and seminarians to engage in min-

istry to and advocacy with workers who are engaged in labor struggles.

4. Provide congregations and lay members with resources and opportunities to develop their awareness of workers' concerns and our social teachings.

B. Empower the Church to advocate for workers' rights in local and international struggles by:

1. Guiding the development of the United Methodist Concern for Workers Network, through the General Boards of Church and Society and Global Ministries. The purpose of the network will be:

- a. to help United Methodists connect with local struggles for workplace peace and justice,

- b. to provide information about national and international campaigns and legislation that are endorsed by the General Boards of Church and Society and Global Ministries,

- c. to promote the observance of Labor Sunday,

- d. to receive and share information from members of the network.

2. Explore collaborations with labor unions, Pan Methodist denominations, ecumenical organizations and other workers' rights organizations.

3. Assist the General Boards in the implementation of General Conference resolutions related to the rights of workers.

Petition Number: 30510-CS-R440-U; Gen'l Board of Church & Society.

#### **Emphasis of concern for workers**

Delete "Emphasis of Concern for Workers," p.440, *Book of Resolutions*

Petition Number: 30511-CS-R442-U; Gen'l Board of Church & Society.

#### **The right to organize and bargain collectively**

Replace "Extention of the Right to Organize and Bargain Collectively" with "The Right to Organize and Bargain Collectively," p.442, *Book of Resolutions*:

The United Methodist Church through its Social Principles recognizes and supports the right of workers to organize into unions of their own choosing and to bargain collectively regarding hours, wages and conditions of employment. The theological basis for this has been presented in the resolution on the "RIGHTS OF WORKERS."

The national policy of the United States since 1935 has codified procedures through the National Labor Relations Act for the selection of labor unions by workers, for the recognition of these unions by management, and for collective bargaining. However, at the start of the new millennium, workers are finding it harder and harder to form labor unions to achieve economic and social justice in the workplace. Many employers interfere with employees' efforts to exercise their right to unionize by threatening to close their facilities, to fire union activists or otherwise retaliate against them.

Therefore, The United Methodist Church:

(1) Urges all employers to allow their employees to freely choose whether to unionize or not, without intimidation or coercion.

(2) Urges all employers to clearly communicate to their employees that they are neutral on their employees' choice, and will deal fairly with any union they select.

(3) Calls all employers to abide by their employees' decision when a majority has signed union authorization cards or otherwise indicated their desire to be represented by a union, and to refrain from using National Labor Relations Board hearings, elections and appeals as a means for delaying or avoiding representation for their employees.

(4) Supports efforts in the U.S. Congress to amend the National Labor Relations Act to (a) expedite workers efforts to organize and bargain collectively and (b) cover workers, such as farmworkers, who are presently excluded.

(5) Urges annual conferences, local congregations and clergy to actively affirm the right of workers to organize for collective bargaining by involving themselves in efforts to support workers who desire to exercise this right.

United Methodist institutions and organizations have a Christian responsibility to exemplify the teachings found in the Social Principles and to sup-

port the right of their employees to organize for collective bargaining.

The United Methodist Church through its boards and agencies, conferences and local congregations will publicize this resolution among members of the Church.

Petition Number: 30512-CS-R445-U; Gen'l Board of Church & Society.

### UMC position on gambling

Delete "The United Methodist Church's Position on Gambling," p.445, *Book of Resolutions*

Petition Number: 30513-CS-R446-U; Gen'l Board of Church & Society.

### Global debt crisis: a call for jubilee

Replace "Global Debt Crisis," with "Global Debt Crisis: A Call for Jubilee," p. 446, *Book of Resolutions*:

#### I. Introduction

As the 21<sup>st</sup> century begins, the global debt crisis continues to cripple poor countries. Countries in Africa, Asia, the Pacific, Latin America, and the Caribbean owe over \$2 trillion to rich nations and international financial institutions like the World Bank and the International Monetary Fund (IMF). The poorest countries in the world are the most heavily indebted, owing around \$370 billion. For many countries, the burden of repaying the debt has prevented them from providing adequate health care, education and food for the masses. This debt burden inhibits the social and economic development that is needed to lift people out of poverty. Throughout the world there is a call for Jubilee, a call for debt cancellation.

#### II. Biblical Foundation

Scriptures mandate periodically overcoming structural injustice and poverty and for restoring right relationships by forgiving debt and reforming



land holding. In the earliest Sabbath traditions, consumption and exploitation of the land were limited by the Sabbath and the Sabbath year. People and animals were to rest every seventh day (Exodus 23:10-12). In the Sabbath year, there was to be release from debts and slavery and during the jubilee year—every 50<sup>th</sup> year—a restoration of all family lands (Leviticus 25). Fulfilling these commandments proclaims “the year of the Lord’s favor” (Isaiah 61:1-2) and anticipates “new heavens and a new earth” (Isaiah 65:17-25). Jesus emphasized this jubilee vision of proclaiming good news to the poor, release of the captives, sight to the blind and liberation of the oppressed (Luke 4:16-19). He taught his disciples to pray for the forgiveness of debts (as we forgive our debtors) (Matt. 6:12). Pentecost results in the voluntary sharing of possessions, so that “there was not a needy person among them” (Acts 4:34, Deuteronomy 15:4).

The Sabbath tradition of the jubilee vision is as relevant today as it was thousands of years ago. Debt bondage by the poorest countries to rich nations and financial institutions is today’s new slavery. The accelerating concentration of wealth for a few in the richest countries and the devastating decline in living standards in the poorest countries call for correction along the lines of the ancient Sabbath and jubilee cycles. The social, political and ecological costs of the debt crisis is intolerable and must be challenged and stopped. Only when we have implemented the Sabbath-jubilee mandate can we “turn to God” and “rejoice in hope.”

### *III. Causes of the Debt Crisis*

The causes of the debt crisis are complex. Colonialism has tied the developing world’s economies to the export of agricultural, mineral and other raw materials while creating a dependence on imported goods. This export-oriented and import dependent economic arrangement sunk poor and debtor countries even more into debt. For decades, prices for agricultural, mineral and most raw materials have steadily declined in relation to the cost of manufactured goods. Poor countries that still depend on these exports find themselves increasingly disadvantaged in the global marketplace and often deeper in debt. Declining commodity prices between 1986 and 1990 alone cost Africa \$50 billion in export earnings, more than double the funds received in foreign assistance from all nations.

In the 1970s, the oil-producing nations deposited billions of dollars in Western commercial banks. In turn, many banks aggressively marketed their

loans to developing countries who were short of cash, facing high oil costs, and eager to borrow. Banks’ normal loan-review procedures were often abandoned in the rush to lend large amounts of money quickly. Some of the loans went to productive uses, such as water purification and sewage systems, education and health programs, and subsidies for basic food staples. However, a large percentage of the money has supported militarization and, sometimes, repressive regimes and corrupt leadership.

By the mid 1970s, developing countries, encouraged by the West to grow cash crops, suddenly found that they were not getting the prices they used to for the raw materials they sold. The reason: too many countries—advised by the West—were producing the same crops, so prices fell. Soon after, US interest rates began to rise dramatically and oil prices rose again. This led to a global recession that depressed demand and commodity prices of products from developing countries. Receiving less for their exports and forced to pay more on loans and imports, indebted countries had to borrow more money just to pay off the interest.

In 1982, Mexico, Brazil and other middle-income countries announced that they were about to default on billions of dollars in loans. Banks suddenly stopped new lending to developing countries. By late 1980s, the crisis had eased for most middle-income countries, as a result of some debt restructuring by commercial banks, intervention by international financial institutions and export growth. However, the poorest countries continue to struggle under heavy unpayable debt burden and are essentially bankrupt.

### *IV. Consequences of the Global Crisis: Everyone Loses*

The World Bank and International Monetary Fund—the two main international financial institutions—lend money and reschedule the debt of poor countries. However, these loans to highly indebted poor countries come with conditions known as Structural Adjustment Programs (SAPs). SAPs consist of measures designed to help a country repay its debts by earning more hard currency (i.e. increasing exports and decreasing imports). While a few countries appear to have been helped by SAPs, poverty and inequality have increased in most countries due to the externally imposed programs. This is because, in order to obtain more foreign currency, governments implementing SAPs usually must:



Reduce government spending resulting, in cuts in health care, education, and social services—many people are forced to go without

Devalue the national currency which increases the cost of imported goods and increases taxes, especially regressive sales taxes

Reduce or eliminate transportation and food subsidies—because of this, prices of essentials soar out of the financial reach of many citizens

Reduce jobs and wages for workers in government industries and services

Encourage privatization of public industries which benefits the country's business elite and foreign investors

Shift agricultural and industrial production from food staples and basic goods for domestic use to commodities for export. This results in a transfer of land holdings from small subsistence farmers to large-scale agribusiness. Many farmers are left with no land to grow their own food and few are employed on these new cash crop farms.

Children and women bear the full costs of debt repayment. In addition, by concentrating on exports in order to repay their debts, poor countries strip forests and over-exploit land and non-renewable resources, further aggravating serious environmental problems. Reports on the impact of debt repayment show that many indebted governments spend two to four times as much money "servicing"—that is, making timely interest and principal payments—their international debt as they spend on health care (such as basic medicines and clean water) and education combined. These IMF and World Bank policies, by taking away indebted country's sovereignty, undermines accountability by debtor governments, which in turn erodes local democratic institutions. In short, IMF and World Bank policies do more harm than good.

The debt burden carried by impoverished nations hurts everyone—including citizens of rich nations such as the United States. The environmental damage magnified by indebtedness, such as destruction of forests, has global repercussions. Growing poverty—worsened by the debt—is linked to the spread of disease. Indebted countries are forced to use scarce dollars for debt payments instead of importing goods and services. This directly affects jobs and incomes in the rich countries. Indebtedness creates the climate that fosters the production and trafficking of illicit drugs. Debt also causes an increase of

economic migration. It should trouble the conscience of citizens of rich nations that people living in misery have to send their money for debt servicing that they need for their own survival.

## V. Principles to Guide Debt-Crisis Solutions

As Christians, our love of God and neighbor must be reflected by our actions within the global family. Thus, we affirm the following policies and principles as necessary to ensure a just resolution to the debt crisis:

We need to examine patterns of greed that may cause us as individuals and nations to become debtors and lenders.

Debt cancellation and relief should be fashioned in a way that benefits the poor and helps move debtor nations to sustainable human development.

The poor should not bear the burden of repayment and structural adjustment. Living standards of those least responsible and most vulnerable should not be sacrificed in order to meet external obligations.

Developing countries have the right to choose their own development paths without military or economic interference from outside. They should not be forced to surrender their right to political or economic self-determination in exchange for relief.

The debt burden should be shared equitably among credit institutions and the debtor governments, corporations, banks, and elites that incurred the debt.

Factors adding to and perpetuating the debt problem but beyond the control of debtor countries—such as previous U.S. budget deficits, high interest rates, unfair commodity prices, and trade barriers—should be alleviated.

Long-term solutions should promote a more just international economic system in order to prevent such crises from recurring. New structures and mechanisms, involving participation and dialogue between creditors and debtors, including civil society groups such as community and faith-based organizations are critically needed. There is a need for a new just process of arbitration for international debt cancellation, such as the introduction of an international insolvency law, which ensures that losses and gains are equally shared. New mechanisms involving civil society must produce ethical, mutually responsible and transparent solutions, which not only

satisfy requirements for economic efficiency, but also for the protection of basic human needs and rights as well as protecting of the environment. Where funds are released through debt cancellation or other relief measures, civil society organizations must be enabled to take part in determining how monies are re-allocated for social priorities.

## VII. Recommended Actions for The United Methodist Church

The United Methodist Church, as a covenant community committed to Christian discipleship and advocacy with the poor, must work toward "measures that would reduce the concentration of wealth in the hands of a few" (§ 67, 1996 *Discipline*). Thus, the General Conference of The United Methodist Church:

A. Celebrates the world-wide Jubilee 2000 Campaign, a movement to cancel the crushing debt of the world's poorest countries in the year 2000, and the participation of the General Board of Church and Society and the General Board of Global Ministries in the campaign.

B. Calls for the United States, governments of other leading industrial nations, private commercial lending institutions, and international financial institutions such as the World Bank and IMF to: cancel the debts of the poorest countries to enable them to enter the new millennium with a fresh start;

2. substantially reduce the debts of the middle-income countries within the same time frame;

3. introduce a new, independent and transparent arbitration process for negotiating and agreeing upon international debt cancellation;

4. implement measures to promote accountability of debtor countries when debts are relieved; these measures must be determined and monitored by local community organizations, including churches, and other communities of faith, and representative organizations of civil society, to ensure that debt cancellation leads to a more just distribution of wealth;

5. use their powers to ensure that funds illegitimately transferred to secret foreign bank accounts are returned to debtor nations; and

6. engage, in consultation with civil society, in a process of global economic reform towards a

more just distribution of wealth and prevention of new cycles of debt.

C. Urges the General Board of Church and Society and the General Board of Global Ministries to: work with annual and central conferences to become advocates for debt cancellation and relief, for new structures and mechanisms involving participation and dialogue between creditors and debtors, that is open and transparent and includes civil society; struggle for the introduction of an international insolvency law which ensures that losses and gains are equally shared, new terms of trade that insure poor nations can trade on an equal footing with rich nations, and other equitable resolutions of the global debt crisis that will protect the poor through public policy and corporate responsibility; develop and distribute appropriate curriculum and study materials to annual conferences and local congregations; and organize or assist speaking tours on the human impact of the global debt crisis.

D. Urges United Methodist theological seminaries to include Christian responsibility for economic justice, including the global debt crisis, as a necessary part of education for ministry.

E. Urges the General Board of Church and Society and the General Board of Global Ministries to continue public policy work for major reforms of the International Monetary Fund, the World Bank, the World Trade Organization, and other international financial institutions to promote equitable development through poverty alleviation, protection of the environment, openness, democracy, and human rights.

Petition Number: 30514-CS-R459-U; Gen'l Board of Church & Society.

### Guidelines for initiating or joining an economic boycott

Amend by adding a new paragraph to "Clarifying Who May Call," p. 459, *Book of Resolutions*:

Any local church, district, annual conference, or general Church board or agency shall be able to join a boycott if it ascertains that another part of The United Methodist Church, or an ecumenical agency that the Church is a member of, has completed the initiation process described below.



Petition Number: 30591-CS-R462-U; Gen'l Board of Church & Society.

### Investment ethics

Amend "Investment Ethics," p. 462, *Book of Resolutions*:

The United Methodist Church and its predecessor denominations have a long history of witness for justice in the economic order. John Wesley and early Methodists, for instance, were staunchly opposed to the slave trade, to smuggling, and to conspicuous consumption. In fact, John Wesley refused to drink tea because of its relationship to the slave trade. Social creeds adopted by our predecessor churches, beginning in 1908, stressed social justice in the economic world, with special attention to the exploitation of child labor and inhumanely long working hours.

Throughout this century our Church has promoted decent working conditions and the right to organize and bargain collectively, and it has opposed discrimination in the workplace on the basis of race, ethnic background, gender, age, or disability. Historically our tradition has opposed Church investments in companies manufacturing liquor or tobacco products or promoting gambling.

Since the 1960s, our denomination and its predecessors have built a solid record expressing our ethics in our investment decisions. United Methodist agencies and conferences fought against the manufacture of napalm and were involved in the social-justice issues raised by religious shareholders. In the mid-1970s, the General Council on Finance and Administration (GCFA) began official social responsibility guidelines for general Church investments.

While the issue of economic sanctions against apartheid in South Africa has engaged us more than any other, United Methodist agencies, affiliated institutions, conferences, congregations, and individual members have brought the Church's Christian witness to business in relation to numerous issues, including employment discrimination, environmental preservation, militarism, nuclear weapons production, and infant formula abuse. The Church also continues to bring witness on such issues as: international fair labor practice; domestic and global human rights; lending practices or policies for lesser developed communities; and issues of violence to persons, firearms sales and gun policies.

We affirm that all financial resources of the Church and its members are God-given resources, to be held in trust for use or investment in ways that promote the reign of God on earth.

Further, we recognize that every investment has ethical dimensions. Financial investments have consequences that are both fiscal and social. We believe social justice and social usefulness must be given consideration together with financial security and financial yield in the investment of funds by United Methodist Church agencies and affiliated institutions, and by congregations as well as individual United Methodists. Socially responsible investing by Christian institutions and individuals must take account of both sets of considerations.

Our Church's witness through investments has taken three forms, each of which may be employed with the others. They are:

1. *Avoidance by Divestment.* This policy prohibits investment in enterprises that have policies or practices that are so morally reprehensible that investment in these companies is not tolerated by the Church. Our denomination traditionally has avoided investments in liquor, tobacco, and gambling. Many Church investors have refused to invest in major military contractors, companies with nuclear weapons contracts, or companies doing business in South Africa under apartheid. In some cases, they have divested of such companies, making public their action as a moral statement.

2. *Affirmative Choice.* This strategy is to choose intentionally enterprises for investment based on careful consideration of return, both in social values and in social justice, as well as financial security and monetary profit. For United Methodist investors, the Social Principles and the Book of Resolutions delineate the social goals to which we expect all our investments to make a positive contribution. But with certain affirmative investments we may seek a very specific social outcome, such as the construction of affordable housing, the renewal of a particular neighborhood, or the expansion of business ownership to those traditionally excluded.

3. *Shareholder Advocacy.* The practices of corporations in which the Church invests may fall short of the moral standards expressed in the Social Principles and the Book of Resolutions. Responsible Christian investing includes seeking to change company policies for the better. Church investors have, as shareholders of corporations, engaged corporate management in a great variety of ways—from gentle



persuasion to public pressure, from dialogue to voting proxies to filing shareholder resolutions. In many cases, corporate policies have changed as a result.

### *Policy and Implementation of Policy*

1. The policy goals of the General Conference of The United Methodist Church, its general agencies, and entities under its control shall be:

A. To invest as much as possible in entities that are making a positive contribution to the communities, societies, and world on which they have impact and to the realization of the goals outlined in the Social Principles and the Book of Resolutions of our Church.

B. To employ this combination of socially responsible approaches that contribute to economic justice and corporate responsibility:

1. Avoidance by non-purchase or divestment of holdings in companies that:

(a) Produce tobacco products or alcoholic beverages, or manage or own gambling establishments enterprises, or have as their primary business the production, distribution, or sale of pornographic material;

(b) Rank among the top 100 200 Department of Defense (DOD) contractors (those receiving the largest volume of prime contract awards) for the past three years; and have DOD contracts larger than 10 percent of sales for voting securities and 5 percent of sales for nonvoting securities; the GCFA shall publish the listing of the top 100 200 DOD contractors annually;

(c) Make components for nuclear explosive devices; or

(d) Manufacture chemical or biological warfare materials;

(e) Make components for anti-personnel weapons; or

(f) Have as their primary business the production, distribution sale of handguns and assault type weapons or ammunition for such weapons.

2. Affirmative investing in companies, banks, funds, or ventures that are seeing specific targeted social goals upon which the Church places high value, such as those that:

(a) Encourage recycling and use recycled products;

(b) Work within legally imposed discharge limits for toxic chemicals, noise, and water temperature;

(c) Do not sell chemicals that would be banned in the company's country of origin;

(d) Invest in low-income housing, affordable housing, and community development in urban and rural areas;

(e) Invest in companies that have positive records in hiring and promoting women and racial and ethnic persons; and

(f) Are companies owned by women and by racial and ethnic persons.

3. Shareholder advocacy through which the agency exercises its rights as shareholder to persuade corporations to end irresponsible behavior or live up to high moral standards by using any combination of the following approaches:

— letter of inquiry or expression of its position to management

— dialogue with management

— voting proxies

— soliciting votes for a particular reason.

— soliciting or cosponsoring resolutions for votes at stockholder meetings

— speaking at stockholder meetings

— legal action

— publicity

— working in coalitions with other concerned shareholders

— petitioning the SEC or Congress for changes in the proxy rules

~~C. To maintain and promote economic pressure against South Africa by both divestment and shareholder advocacy until such time as apartheid is abolished and the vote is given to persons of all races, or those on the forefront of the struggle have concluded~~

~~that the time has come to normalize relations with a new South Africa.~~

C. To seek opportunities to invest in companies, banks, funds or ventures that invest or have operations in African and other poor countries, provided that those countries respect human and labor rights and have a record of trying to raise living standards of their people and work to maintain ecological integrity.

D. To seek opportunities to commend corporations publicly for socially responsible behavior and for excellence on social issues that are major concerns of The United Methodist Church.

E. To consider using investment-portfolio managers and funds that specialize in corporate social responsibility screening.

1. The General Council on Finance and Administration is assigned responsibility by the Book of Discipline for preparing and distributing the Investment Guidelines that must be used by all general agencies receiving general Church funds, including social responsibility guidelines. The council shall periodically review and update these guidelines as needed, inviting the counsel of the agencies and other interested sectors of the Church. The council encourages the active involvement of investing agencies in the overview of socially responsible investing described in this policy.

2. All general agencies receiving general Church funds shall file a copy of their investment policy with the General Council of Finance and Administration. It shall be available upon request to any interested member of the Church.

3. These policy goals are strongly recommended to all the institutions affiliated with The United Methodist Church and any of their entities, and to the annual conferences and local churches and any funds of foundations related to them. It is also recommended that a copy of their social responsibility investment guidelines be available upon request by any United Methodist Church member.

4. Where financial considerations preclude immediate divestment of securities held in violation of the above policy goals, boards, agencies, and institutions of The United Methodist Church shall develop a plan for meeting the criteria that will bring them into compliance no later than the 1996 General Conference.

5. These policy goals are also strongly recommended to all individual United Methodist investors and users of financial services. See Social Principles, ¶ 67.

Petition Number: 30515-CS-R473-U; Gen'l Board of Church & Society.

Rights of workers

Replace existing resolution text, "Rights of Workers," with the following new text, p. 473, *Book of Resolutions*:

I. Biblical/Theological Background

Scripture teaches that human beings, created in the image of God, have an innate dignity. (Gen.1:27) God grants dignity to work by commanding human beings to be stewards of the land and to till and keep the earth. (Gen. 1:28, 2:15) Work is one way through which human beings exercise their God-given creativity.

Scripture also teaches that an economic system should be ordered so that employees receive justice at their place of work. It mandates that society and its institutions are to be structured so that marginalized persons participate fully in the shaping of society and their own future. This requires respect for the right to organize and bargain collectively without fear of reprisal, to receive a living wage, to be free from discrimination or any form of forced or bonded labor, and the right to a safe and healthy workplace.

The concern of The United Methodist Church for the dignity of workers and the rights of employees to act collectively is stated in the Social Principles. Both employer and union are called to "bargain in good faith within the frame work of the public interest." (Para 67B) The increasing globalization of the economic system requires the Church to reaffirm again our position.

II. Characteristics of the International Economy and Working Conditions

National economies are being integrated into one global system. This system extends the means of production, financial investments, and employment opportunities around the world to poor and rich

countries alike. The ability of workers, governments or other social forces to counter the power of corporations is weakened by the ability of capital to move rapidly from place to another.

These practices threaten to perpetuate injustice on a global scale:

A. Workers are not paid for how much value they put into the products they produce. They are paid according to the wage scales where they live. This is often not a livable wage.

B. Working conditions, hours, and safety are not regulated by local public authorities, but increasingly by corporations. These corporations can threaten to move if authorities push to change working conditions.

C. Child labor is widely used in many parts of the world. Minorities, migrants, and women still suffer from discrimination in employment.

D. Corporations still reject workers' rights of free association, collective bargaining, collective actions. They discriminate against workers who try to organize for these rights. They use the threat of transferring production to defeat organizing efforts and to bargain away rights.

E. Millions of workers are mired in poverty as the global economy becomes more stratified.

### III. Witness of The United Methodist Church

Since The United Methodist Church is a participant in the global economy, we should witness for justice in the international labor arena. The following actions are proposed:

A. The General Board of Church and Society and the General Board of Global Ministries will use a Concern for Workers Task Force in conjunction with annual conference and local church leaders sponsor religion and labor programs that: (a) study the theological significance of work and employment, (b) initiate cooperation with workers, labor unions, employers, and other organizations about how best to protect and enhance the rights of all workers, especially those of women, children, migrants and people of color and (c) promote Labor Sunday.

B. The church and its agencies, annual conferences and local congregations will actively support the universally accepted human right of workers to join or support a union or other worker association;

call on employers to exercise neutrality toward organizing efforts, recognize the union chosen by the workforce as their bargaining representative and to negotiate a fair agreement with them; and work within the community to prevent employers from taking adverse action against employees who support unions, other worker associations and other groups trying to bring justice to the workplace.

C. All church agencies, related institutions and organizations, annual conferences and local congregations should respect their employees' rights to good working conditions, fair compensation and collective action. This includes the right to form a union or other association and participate in its activities without fear of reprisal. Church employers should affirm the Social Principles and support the right of their employees to engage in collective bargaining.

D. The Church and its agencies should encourage unions to: (1) accept union responsibility to look beyond their own organizational benefit and be more active in organizing women, temporary employees, people of color and others disadvantaged in the labor market; (2) promote full participation of rank-and-file members in union decision-making; and (3) defend the rights of organized and unorganized and develop global solidarity across nations and industries.

E. The Church and its agencies should support the conventions of the International Labor Organizations that advance safety in the workplace; freedom from bonded or forced labor; the

elimination of discrimination in respect to employment and occupation; effective abolition of

child labor; fair compensation; just supervision; and the right of collective action for employees in all nations. The Church and its agencies should call for the ratification and enforcement of these conventions.

F. The Church and its agencies should join efforts to reform national labor laws that inadequately protect or enable workers to form unions and negotiate terms of employment. These reforms should, at a minimum: 1) enable workers to form unions when a majority have indicated their desires for representation. 2) Correct slow administrative or judicial procedures that unduly delay representation decisions. 3) Eliminate exclusions of any class of workers from coverage.



G. The Church and its agencies to address the global crisis of unemployment will support development efforts that enhance job creation, effective vocational training, and transitional security measures during periods of economic turmoil.

H. The General Board of Church and Society and the General Board of Global Ministries should urge the United States government to protect the rights of migrant workers through the ratification of the International Convention on the Rights of Migrant Workers and their Families.

Petition Number: 31769-CS-R473-U; Israel I Alvaran, Philippines.

#### The practice of contractualization and subcontractualization which abuses workers

Add a new subparagraph to "Rights of Workers, II. Characteristics of the International Economy," *Book of Resolutions*, p.474

D. Investors with cheap labor practice contractualization and sub-contractualization which are schemes that deny workers social security benefits, minimum wage, security of tenure, and membership in a union.

Petition Number: 30516-CS-R478-U; Gen'l Board of Church & Society.

#### Environmental health & safety in workplace and community

Replace "Safety and Health in Workplace and Community" with "Environmental Health and Safety in Workplace and Community," *Book of Resolutions*, p. 478

Just as biblical religion affirms that God is involved in the healing of individuals (Genesis 20:17; Matthew 8), so also does God's covenant with his people include the mandate to protect the community from dangers that threaten the health of the people (Leviticus 14:33-15:14). God's covenant with humanity affirms that God is involved in the healing of individuals (Proverbs 3:7-8; Matthew 8:9) and includes the mandate to protect the community

from dangers that threaten the health and safety of the people. At the beginning of Methodism, John Wesley provided medicine and medical treatment at no cost to the poor in London and Bristol. In addition to pioneering free dispensaries in England, Wesley emphasized prevention of illness. In his book *Primitive Physic*, he dealt with nutrition and hygiene, as well as treatment of the sick.

The first Social Creeds, adopted by the 1908 General Conference of The Methodist Episcopal Church (North), declared that workers must be protected "from dangerous machinery, occupational disease, injuries, and mortality," and that working conditions must be regulated to safeguard the physical and moral health of the community.

Today as well, the Church is called to declare that the health of every individual is part of community health, including safe and healthy conditions in places where people work. The Church has a responsibility to pronounce clearly the implications of God's law of love for human health. Where human life and health are at stake, economic gain must not take precedence.

#### A. Public Health and Safety Hazards

Public health hazards originate from a variety of sources, including organisms (e.g., bacteria, fungi, and viruses), physical conditions (e.g., hazardous machinery, excessive noise, repetitive motion), toxic chemicals, and radiation. Some public health hazards, such as venereal disease and lead poisoning, were known to our biblical forbears and to other ancient civilizations. Other hazards such as toxic chemical wastes are products of the past century's rapid technological development. Such hazards can produce infectious diseases, disabling injuries, incapacitating illnesses, and death. Toxic substances and related hazards such as ionizing radiation threaten the exposed individual to additional hazards such as cancer and sterility, and they also threaten future generations with birth defects and gene mutations.

A single toxic substance may have wide-range usage, from the home to the workplace to the environment. It may persist for years in the form of dangerous wastes and residues. The human consequences of such public health hazards are vast. In 1977, work-related injuries claimed 5.3 million victims, 4,760 of whom died. In 1976, compensation payments of \$7.5 billion were made for work-related deaths, disease, and disability. Environmental and occupational cancer are estimated to represent 20-38

percent of all cancer. —*Ibid.* Page 354, Table No. 558, "Workmen's Compensation Payments."

"Estimates of the Fraction of Cancer in the United States Related to Occupational Factors," prepared by the National Cancer Institute, National Institute of Environmental Health Sciences, National Institute for Occupational Safety and Health, mimeographed report, September 14, 1978; page 24. One substance alone, asbestos, is expected to claim the lives of 1.6 million of the 4 million individuals heavily exposed since World War II, including a substantial number of shipyard workers. ~~These deaths, diseases, and disabilities have an additional impact on the affected individuals and their families in terms of medical costs, lost earning capacity, pain, suffering, and grief. When long-term diseases such as cancer, birth defects, and gene mutations are involved, the human consequences extend far beyond the immediately perceived hazards of infection or injury.~~

#### *-B. Declaration*

Public health and safety is dependent on effective prevention and active protection before illness or injury have occurred. To fulfill God's commandment to love our neighbor as ourselves, we should support action to protect each individual's health and to preserve the health of the community. To this end, we declare:

— 1. Every individual, including those with disabilities, has a right to a safe and healthful environment unendangered by a polluted natural world, a hazardous workplace, an unsanitary community, dangerous household products, unsafe drugs, and contaminated food. This human right must take precedence over property rights. Moreover, the necessary preservation of human life and health must not be sacrificed or diminished for economic gain. It is unconscionable that anyone should profit from conditions that lead to the disease, disability, or death of another.

Furthermore, the essential protection of the physical and moral quality of human life must not be compromised by competing considerations of capital investment and return, or diminished by society's insistence on affluence, luxury, and convenience. Environmental health and safety regulations must not be compromised by private property rights or risk-benefit analysis.

2. Public health hazards must be prevented in order to avoid the serious individual and

community consequences of injury, illness, and untimely death, including disability, physical pain, mental anguish, lost human potential, family stress, and the diversion of scarce medical resources.

3. Public health hazards to future generations, such as toxic substances and wastes that produce birth defects and gene mutations, must be prevented in order to avoid a legacy of disease, disability, and untimely death. No generation has the right to assume risks that potentially endanger the viability of future life.

4. The public health risks of technological development must be fully researched and openly assessed before new technologies are introduced into the home, the workplace, the community, or the environment. Consumers and workers have the right to know what technologies and substances are used in the workplace, in foods, and other products. ~~Medical research should be required to give high priority to the identification of hazardous substances and processes.~~

5. The preservation and protection of human life from public and environmental health hazards is a fundamental responsibility of government that must be maintained by active public support and adequate public funds. All levels of government must enforce public and environmental health and safety laws. ~~Efficient administration and effective enforcement of public health laws, including those governing the use and disposal of toxic substances, should be supported at all levels of government.~~

6. Preventive health care should be taught in educational institutions to persons in every age group at every level of society. Health professionals in all branches of medicine and public health, and those in related fields, should be encouraged to practicing preventive medicine, implementing community preventive health strategies, and assisting patients in the adoption of healthy lifestyles. Programs should be implemented that educate and inform consumers and workers about physical, chemical, biological, and radiological hazards of products, services, working conditions, and environmental contaminants.

7. The right to a healthy and safe workplace is a fundamental right. Employers must assume responsibility to eliminate hazards in their workplaces which cause death, injury and disease and to work together with their employees and employee organizations to achieve this objective.



### C. General Recommendations

We call upon all local churches, annual and central conferences, and general boards and agencies of the United Methodist Church to provide for the safety and health of persons in their meeting places and work places; and to educate and to encourage advocacy for public and environmental health and safety in the community as indicated in the declarations above.

#### ADOPTED 1988

See Social Principles, ¶¶ 66Q, 67B, C, F; "Universal Access to Health Care in the U.S. and Related Territories"; "Rights of Workers"; "Emphasis of Concern for Workers."

Petition Number: 30517-CS-R486-U; Gen'l Board of Church & Society.

#### Rights of farmworkers in the US

Replace "Special Needs of Farm Workers" with "Rights of Farmworkers in the U.S.," p. 486, *Book of Resolutions*:

As we embark on a new century, the gap between the wealthy and poor in the United States continues to widen. The Church is called to take an active role in advocating for social justice.

Farmworkers are essential to the economic well-being of U.S. society, but they continue to live and work under conditions which deprive them of what is decent and adequate to survive. They are among the poorest paid workers in this country and have struggled to be included under the minimum wage laws. The wages they receive (an average annual income of \$8000) result in farmworkers and their families living in conditions of poverty. At their workplace and in communities in which they live, they face discrimination and exploitation based on ethnicity, country of origin, socio-economic status, immigrant status, and educational level.

U.S. national labor laws exclude farmworkers from their protection. Intentional exclusion from these protections denies farmworkers such rights as overtime pay or the protected right to organize. The few state and federal laws established to protect farmworker rights, such as the Migrant and Seasonal

Agricultural Worker Protection Act, have not been adequately enforced. Instead these laws have continued to be weakened at every level. This places farmworkers and their families in jeopardy of abuse, serious injury, and even death. In addition, unemployment and workers' compensation benefits have been systematically denied to farmworkers.

Farm labor policies, such as the current guestworker/H2A visa program which allows agricultural workers temporary entrance into the U.S., have severely diminished the limited protections afforded farmworkers. This type of program keeps real wages down; maintains substandard working conditions; eliminates workers rights to voice grievances; and denies workers their civil rights, including the fundamental right of freedom of movement.

Farm work is one of the most hazardous occupations in the United States, placing workers at a higher risk of injury. Farmworkers and their families exhibit a variety of severe health problems at a rate well above the national average. Health insurance benefits for most workers are non-existent and access to adequate health care services is extremely limited. They cope with both a lack of toilets and drinking water in the fields, and daily exposure to pesticides. The U.S. Environmental Protection Agency estimates that as many as 300,000 farmworkers are poisoned each year by pesticides. They suffer the highest rate of chemically-related illness of any occupational group. Farmworkers' ability to protect themselves from pesticide poisoning is minimized by their lack of access to the necessary information, and the fear of retaliation for filing complaints when violations occur. The agricultural industry continually attempts to dilute the law render it useless.

Children of farmworkers are often forced by their parents' poverty into the fields at ages as young as 10. Educational systems have almost universally failed to provide for their needs, resulting in extremely high dropout rates of farmworker children and perpetuating the poverty of farmworker families. Immigration and welfare reform laws attempted to exclude many farmworker children from access to education.

In a 1994 report entitled "Farmworker Women Speak Out," the Farmworker Justice Fund found that: (1) Farmworker women do nearly every kind of farm labor on every kind of farm. (2) They routinely receive less pay than men for the same work. (3) Employers frequently attribute and give women's earnings to the male head of the household as a way of meeting federal or state minimum wage require-



ments. (4) They are subjected to sexual harassment, assault, and rape by crewleaders and male farmworkers. (Crewleaders are paid by growers to recruit, transport, house, and supervise farmworkers.) (5) Women report that crewleaders often demand sexual favors in return for giving them places on work crews—and on the buses that take them to the fields.

We Christians are called to be in solidarity with the least of these our brothers and sisters. (Matthew 25) In response to the plight of farmworkers and their families, The United Methodist Church:

1. Publicly denounces any and all mistreatment of farmworkers and strongly demands that the employers treat farmworkers and their families with dignity and respect; commits itself to work in cooperation with the National Farm Worker Ministry and community-based farmworker organizations, whose primary mission is promoting the self-organization and self-determination of farm-workers;

2. Calls on the General Board of Church and Society, the General Board of Global Ministries and annual conferences to support state and federal legislation that would strengthen the laws protecting farmworkers rights and provide the funding necessary for adequate enforcement of the laws.

3. Urges the United Methodist Committee on Relief to especially consider the needs of farmworkers when administering relief efforts.

4. Urges annual conferences, especially where farmworkers live and work, to monitor situations where farmworkers have won union elections but have not been able to negotiate effective collective agreements and to use their personal and institutional resources to encourage bargaining in good faith.

5. Urges local churches to consider a farmworker Sabbath as a day of study, prayer and action, including legislative advocacy, and to develop ministries of mercy and justice to and with farmworkers in cooperation with community organizations, government agencies and labor unions.

Petition Number: 30518-CS-R494-U; Gen'l Board of Church & Society.

## Assistance & sanctuary and deportation relief for Central American & Caribbean refugees

Change title to "Assistance, Sanctuary and Deportation Relief for Central American and Caribbean Refugees" and amend current text, p. 494, *Book of Resolutions*:

~~-As Christians we are called by God to show compassion for refugees. The Bible directs us to care for the "foreigners" in our midst (Exodus 23:9, King James Version) and reminds us that we too are "sojourners" (Leviticus 25:23, Revised Standard Version). Jesus and his family had to flee to Egypt to escape persecution (Matthew 2:13-15). We are told in Hebrews 13:2 (RSV), "Do not neglect to show hospitality to strangers for thereby some have entertained angels unawares."~~

~~-Whereas, at various times in history the Christian church has been called upon to give concrete evidence of its commitment to love and justice even when it seems contrary to public opinion; and~~

~~-Whereas, According to the terms of the Refugee Act of 1980, the United States accords refugee or asylum status to persons who cannot return to their countries of origin because of persecution or fear of persecution, for reasons of race, religion, nationality, membership in a particular social group, or political opinion; and Whereas, . Refugees from Central America and other areas of Latin America and the Caribbean are fleeing to the United States to escape the persecution, torture, and murder of their civil-war-torn homelands; and Whereas, Many of these refugees have been tortured and murdered when forced to return to their homelands; and.~~

~~-Whereas, Scripture says not to mistreat foreigners who live in your land (Leviticus 19:33) because sojourners and strangers have a special place in the heart of God;~~

~~-Therefore, be it resolved, that We call upon The United Methodist Church strongly to:~~

~~— 1. Urges the President of the United States, the Department of State and the Department of Justice, and the Congress to grant "extended voluntary departure" legal status to refugees from El Salvador and Guatemala, and other areas of the Caribbean and Latin America; Strongly oppose the deportation of Central American and Caribbean refugees from the United States; and call on the President of the United States, the United States Attorney General, the Department of State, and the~~

Congress to grant "permanent resident" legal status to Central American and Caribbean refugees;

— 2. Requests that annual conferences and local churches assist in ministries to Central American, and Caribbean, ~~and other Latin American~~ refugees by providing them with legal assistance, bail bond funds, food, housing, and medical care;

— 3. Encourages congregations ~~who take seriously the mandate to do justice and~~ to resist the policy of the Immigration and Naturalization Service by declaring their churches to be as "sanctuaries" for refugees from El Salvador, Guatemala, ~~and other areas of the Caribbean and Latin America;~~ and

— 4. Urges the United States government to follow the United Nations definition of refugees.

-ADOPTED 1984

Petition Number: 31734-CS-R502-U; Paul F Perry, SW TX.

### Capital punishment

Amend Resolution on "Capital Punishment" (pp. 502-4) by adding the following at the end:

The international portions of the United Methodist Church are deeply grieved by the use of the death penalty in the United States. United Methodists in Central Conferences and people in the autonomous Methodist churches deplore this fact and are embarrassed by this immoral practice in many states in the United States. The international conscience is mobilizing to condemn this cruel practice and targets the United States as "an enemy of civilized people" in their protests.

We urge specific actions to curtail the continued legalization of the death penalty:

1. Congregations, districts, conferences and ecumenical coalitions in states where the death penalty is currently practiced are instructed to take overt action to change the laws and the social conditions which produce this violent act.

2. We support persons and groups who take this moral issue into the public arena (such as addressing elected officials, vigils, letter-writing campaigns,

paid advertising, and other responsible direct action) to abolish the death penalty.

3. The General Boards of Global Ministries and Church and Society and their affiliates throughout the denomination and ecumenical partnerships are instructed to develop strategies of education and political action to eliminate this foul act.

4. The global scope of the protest summons our people to take seriously this abhorrent practice, and for United Methodist persons to incorporate this protest into their personal social conscience.

5. We commend the people who have provided moral judgment, prophetic insight, pastoral care for those who suffer from this practice, and have borne the pain of hostility and indifference to this advocacy.

Petition Number: 30566-CS-R505-U; Gen'l Board of Church & Society.

### Church-government relations in the US

Amend p. 505ff, add a new paragraph after 3 of "A Statement Concerning Church-Government Relations and Tax Exemption," p. 512, *Book of Resolutions*:

#### *-Introduction*

-In response to a question about paying taxes, Jesus said: "Render Then give to Caesar the things that are what is Caesar's, and to God the things that are what is God's" (Luke 20:25 NIV).

-As we consider . . . In recognizing that debt, we reaffirm ~~much of~~ the substance of that declaration, prepared by two distinguished committees under the authority of the General Conference and operating over two quadrenniums of the life of the Church.

#### *-A Statement Concerning Church-Government Relations and Education*

~1~We specifically oppose tuition tax credits, school vouchers, or any other mechanism . . . Persons of one . . . religious group. ~~But they~~ They should not, however, expect all taxpayers . . .

To fulfill the . . . in education, sometimes it government and nonpublic educational institutions need to enter a cooperative relationship. ~~But public~~ Public funds should be used . . . Such funds must . . . public responsibility, and should be subject to public accountability.



By providing a setting for contact at an early age between children of vastly different backgrounds, public schools have often been an important unifying force in modern pluralistic society. by providing a setting for contact at an early age between children of vastly different backgrounds.

-3-We affirm the . . . rather than by supervision, censorship by supervisors, school boards, or any control imposed by churches . . .

-4-With respect to church . . . to require ecclesiastical "loyalty oaths" loyalty oaths designed . . .

#### A Statement Concerning Church-Government Relations and governmental Chaplaincies

-4-There are degrees of . . . public institution. Government regulations and manuals describe him or her as "the advisor on religion, . . . welfare." the advisor on religion, morals, . . . welfare. Therefore, we . . .

#### A Statement Concerning Church-Government Relations and Tax Exemption

-1- We believe that governments recognize that the unique category . . .

#### -4-A Statement Concerning Church Participation in Providing Social Services

We believe that all the organizations and resources of the private sector, as well as those of governments, should be taken into account in the formulation and execution of social welfare policies.

We recognize that appropriate government bodies have the right to prescribe minimum standards for all public and private social welfare agencies. We believe that no private agency, because of its religious affiliations, ought to be exempted from any of the requirements of such standards.

Governmental provision of material support for church-related agencies inevitably raises important questions of religious establishment. In recognition, however, that some health, education, and welfare agencies have been founded by churches without regard to religious proselytizing, we consider that such agencies may, under certain circumstances, be proper channels for public programs in

these fields. When government provides support for programs administered by private agencies, it has the most serious obligation to establish and enforce standards guaranteeing the equitable administration of such programs and the accountability of such agencies to the public authority. In particular, we believe that government resources should not be provided to any church-related agency unless it meets the following minimum criteria:

1. The services to be provided by the church-related agency shall meet a genuine community need;

2. The services of the agency shall be designed and administered in such a way as to avoid serving a sectarian purpose or interest;

3. The services to be provided by the agency shall be available to all persons without regard to race, color, national origin, creed, or political persuasion;

4. The services to be rendered by the agency shall be performed in accordance with accepted professional and administrative standards;

5. Skill, competence, and integrity in the performance of duties shall be the principal considerations in the employment of personnel and shall not be superseded by any requirement of religious affiliation;

6. The right to collective bargaining shall be recognized by the agency.

We recognize that all of the values involved in the sponsorship of a social welfare agency by a church may not be fully expressed if that agency has to rely permanently on access to government resources for its existence. We are also aware that under certain circumstances, sponsorship of a social welfare agency by a church may inhibit the development of comprehensive welfare services in the community. Therefore, the church and the agency should choose which pattern of service to offer: (1) channeling standardized and conventional services supplied or supported by government, or (2) attempting experimental or unconventional ministries and criticizing government programs when they prove inadequate. We believe that these two patterns are difficult, if not impossible, to combine in the same agency, and that the choice between them should be made before dependence upon government resources makes commitment to the first pattern irreversible.



In their efforts to meet human needs, churches should never allow their preoccupation with remedial programs under their own direction to divert them or the larger community from a common search for basic solutions. In dealing with the elimination of the conditions of poverty and hunger, churches should have no stake in programs that contribute to promote dependency or embody attitudes and practices that fail to promote self-sufficiency.

We believe that churches have a moral obligation to challenge violations of the civil rights of the poor and marginalized. They should direct their efforts toward helping the poor overcome the powerlessness that makes such violations of civil rights possible. Specifically, churches should protest such policies and practices by welfare personnel that are as unwarranted invasions of privacy and requirement of attendance at church activities in order to qualify for social services.

*A Statement Concerning Church Participation in Public Affairs*

~1-

-Legislation . . . items. As such, it . . . ~~"inhibit religion"~~ inhibit religion in that . . .

Furthermore . . . this could ~~"inhibit religion"~~ inhibit religion to the extent . . .

If the government . . . records and files. Such action . . . ~~"excessive government entanglement with religion"~~ excessive government entanglement with religion.

The United Methodist Church . . . for lobbying. Since local churches . . . to the World Service Dollar Fund, and . . . This could not be done . . . having ~~"knowingly"~~ knowingly omitted material facts ~~"required to be disclosed"~~ required to be disclosed.

For these reasons . . . churches. In its most stringent form, ~~this~~ legislation such as this would inhibit our . . .

~2-

-When churches . . . memberships. . . . In the present period . . . to the consciences of all persons of good will.

Petition Number: 30567-CS-R516-U; Gen'l Board of Church & Society.

### The UMC and church-government relations

Delete "The United Methodist Church and Church-Government Relations," p. 516, *Book of Resolutions*

Petition Number: 30568-CS-R520-U; Gen'l Board of Church & Society.

### Community life and public education

Amend title "Community Life and Public Education," p. 520, *Book of Resolutions*:

At the heart . . . persons. . . . In our society . . . nurture one another and create ~~for all~~ an atmosphere . . .

The Church . . . experiences of life. It is in community that men, women, ~~and~~ youth and children discover . . .

Communities . . . changes. . . . This polarization along class and racial lines serves . . . entities along political, social, economic, and educational lines.

The development . . . are there. . . . We affirm the 1972 The United Methodist Church's Statement on Housing.

### The Local Church and The Local Public School

In innumerable . . . community. . . . By virtue of . . . to affect. This is why we can affirm with John Wesley: "the world is [our] parish."

The church teaches that all are created in the image of God and blessed by the Creator with the gifts of creativity, morality, and reason. In a pluralistic and democratic society, a quality public education system is the best means whereby these gifts can be nurtured and a community of equality, transcending differences of race, ethnic origins, and gender can be built.

~~The local public~~ Public schools . . . communities.

Some of the . . . are: financial inadequacies, school vouchers, historic racial attitudes, lack of cultural and language sensitivity, school violence, ~~busing~~, curriculum, growing professionalism of teachers and administrators, lack of parental involvement, and ~~the lack of~~ well informed . . . members.

In each community, the local United Methodist Church is responsible for being a catalyst in helping the entire community become sensitive to the issues of public education.

We believe that our country must again recommit itself to public education and be willing to pay taxes sufficient to develop quality education, and attract and retain quality teachers. We support the continuing education and training of teachers to better prepare them to deal with the cultural diversity of students. Priority should be placed on recruitment of ethnic minorities in a national training plan, for these teachers serve as positive role models and instill cultural pride in minority students. Living within a global society, it is important that our children be bilingual and that this is facilitated through the public school system.

Though state and local governments have a primary responsibility for public education, the federal government's responsibility is also to be affirmed. In such areas as racial integration and education for the disadvantaged, the involvement of the federal government is crucial.

As the nation seeks to increase excellence in education, it must continue to provide quality education for all. New immigrants, persons with handicapping conditions, poor persons, racial minorities, and women must have equal access to quality education.

A democratic and pluralistic society is built on the foundation of commonly shared values such as honesty, truthfulness, fairness, and responsibility. The schools also have the task of teaching the social values of equality amid diversity, civic participation, and justice for all.

We encourage each local church to recognize the importance of the language, culture . . .

The lack of opportunities . . . and cultures of all ethnic groups and nationalities ~~rac~~es is reflected . . .

Our ~~Judeo-Christian~~ theological tradition of holy living reveals clearly our personal accountability to ~~almighty~~ Almighty God in relation to our personal . . .

Where problems exist, it is especially . . . solutions. . . . It is also recommended . . . in finding meaningful solutions.

The continuation of a democratic and pluralistic society in the United States requires a public education system that produces quality education for every student, so that all might contribute to the building of community.

We encourage state government to budget adequately for quality education, with special attention given to low income areas, rather than to tie this important function to risky funding such as lotteries.

We urge general boards and agencies to support and work toward legislation that could bring meaningful solutions to the challenges facing public education.

Petition Number: 30569-CS-R522-U; Gen'l Board of Church & Society.

### The criminal justice system

Amend title "Community Life and Public Education," p. 520, *Book of Resolutions*:

At the heart . . . persons. . . . In our society . . . nurture one another and create ~~for all~~ an atmosphere . . .

The Church . . . experiences of life. It is in community that men, women, ~~and~~ youth and children discover . . .

Communities . . . changes. . . . This polarization along class and racial lines serves . . . entities along political, social, economic, and educational lines.

The development . . . are there. . . . We affirm ~~the 1972~~ The United Methodist Church's Statement on Housing. *The Local Church and The Local Public School*

In innumerable . . . community. . . . By virtue of . . . to affect. This is why we can affirm with John Wesley: "the world is [our] parish."

The church teaches that all are created in the image of God and blessed by the Creator with the gifts of creativity, morality, and reason. In a pluralistic and democratic society, a quality public education system is the best means whereby these gifts can be nurtured and a community of equality, transcending differences of race, ethnic origins, and gender can be built.

~~The local public~~ Public schools . . . communities.

Some of the . . . are: financial inadequacies, school vouchers, historic racial attitudes, lack of cultural and language sensitivity, school violence, ~~busing~~, curriculum, growing professionalism of teachers and administrators, lack of parental involvement, and ~~the lack of~~ well informed . . . members.

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A democratic and pluralistic society is built on the foundation of commonly shared values such as honesty, truthfulness, fairness, and responsibility.

The schools also have the task of teaching the social values of equality amid diversity, civic participation, and justice for all.

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The lack of opportunities . . . and cultures of all ethnic groups and nationalities ~~rac~~es is reflected . . .

Our ~~Judeo-Christian~~ theological tradition of holy living reveals clearly our personal accountability to ~~almighty~~ Almighty God in relation to our personal . . .

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The continuation of a democratic and pluralistic society in the United States requires a public education system that produces quality education for every student, so that all might contribute to the building of community.

We encourage state government to budget adequately for quality education, with special attention given to low income areas, rather than to tie this important function to risky funding such as lotteries.

We urge general boards and agencies to support and work toward legislation that could bring meaningful solutions to the challenges facing public education.

Petition Number: 30519-CS-R525-U; Gen'l Board of Church & Society.

#### Opposition to the deportation of Salvadoran refugees from the US

Delete "Opposition to the Deportation of Salvadoran Refugees from the United States," p.525, *Book of Resolutions*

Petition Number: 30570-CS-R526-U; Gen'l Board of Church & Society.

#### Domestic surveillance



Delete "Domestic Surveillance," p. 526, *Book of Resolutions*

Petition Number: 30571-CS-R529-U; Gen'l Board of Church & Society.

### Equal justice

Amend "Equal Justice," p. 529, *Book of Resolutions*:

It must be remembered that the advice "Let every person be subject to the governing authorities" (Romans 13:1 NRSV) is preceded by "Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all" (Romans 12:16-17 NRSV). The admonition is directed to the authorities who govern as well as those who may be subject.

The Social Principles of The United Methodist Church state (68B,F): "The church should continually exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and opposing policies and programs that are unjust. . . ." We support governmental measures designed to reduce and eliminate crime that are consistent with respect for the basic freedom of persons. We reject all misuse of these necessary mechanisms, including their use for the purpose of persecuting or intimidating those whose race, appearance, lifestyle, economic condition, or beliefs differ from those in authority; and we reject all careless, callous, or discriminatory enforcement of law.

### *The Police*

In ~~our~~ a democratic society, the police fill a position of extraordinary trust and power. Usually the decision of whether a citizen is to be taken into custody rests solely with the police. For these reasons, law enforcement officers must be persons who possess good judgment, sound discretion, proper temperament, and are physically and mentally alert.

Unusual care must be exercised in the selection of those persons to serve as police officers. We recommend psychological testing prior to employment of police officers and periodically thereafter. During the period of training and continually thereafter, police must be instilled with the knowledge that the rights of many will never be secured if the government, through its police powers, is permitted to prefer

some of its citizens over others. The practice of citizen preference in the enforcement of our criminal laws must not be tolerated. Our laws must be fairly enforced and impartially administered. No one is immune from the requirements of the law because of power, position, or economic station in life. Further, the power of the police must never be used to harass and provoke the young, the poor, the unpopular, and the members of racial and cultural minorities.

Where there is heavy pressure upon police officers by police departments to regularly make a large number of arrests as a demonstration of their initiative and professional performance, we urge that such practice be discontinued.

In a democratic society, however, a large majority of police work encompasses peacekeeping and social services rather than crime control functions. Police routinely use more than 85 percent of their duty time in giving assistance to citizens and making referrals to other governmental agencies. It is important for police to be recognized and promoted for their effectiveness in such roles as diverting youths from disorderly activities, peacefully intervening in domestic quarrels, anticipating disturbances through the channeling of grievances, and the building of good community relationships.

The United Methodist Church recommends that police departments publicly establish standards of police conduct and policies for promotion. To this end, congregations should encourage the police to conduct public hearings among all classes of citizens, giving adequate weight to peacekeeping, life-protecting, and other service roles, as well as the bringing of criminal offenders to justice. The standards must include strict limits on the police use of guns.

We further recommend that police officers live within the jurisdiction in which they are employed.

We make these recommendations not only in concern about the frequent abuses of people by the police, but also because we are concerned for more effective control of crime. We observe that only about one half the victims of serious crime, and a far smaller proportion of witnesses, report to the police. If offenders are to be apprehended and convicted, police and law-abiding citizens must work closely together. Such cooperation can occur only when the police are fair and humane and when they are publicly known to be sensitive and considerate.

The United Methodist Church urges that communities establish adequate salary scales for police officers and develop high standards for recruiting both men and women, and members of all ethnic groups. Recruitment must be followed by adequate training in social relations and dispute settlement as well as in law and the skills of crime detection investigation and the apprehension of offenders. As police officers continue to meet those improved qualifications, we will recognize law enforcement as a profession with status and respect

### *Criminal Laws and the Courts*

Restorative justice practices should be utilized within the community as a first response to any criminal behavior. Justice can only prevail when there is healing of the victim, repentance of the offender, and when forgiveness and reconciliation are shared throughout the community. Victim-offender mediation, family group conferencing and various other restorative justice techniques are urged to be considered as an alternative to the criminal courts.

Overwhelmingly, criminal convictions are by guilty pleas, a large proportion of those by plea bargaining. Where the law recognizes and permits plea-bargaining, and in those instances where the ends of justice dictate that a renegotiated plea be considered, we recommend it should be permitted and approved only after full disclosure in open court of the terms and conditions of such plea-bargaining agreement. Equal justice requires that all trials and the sentencing of those convicted under our criminal laws must be conducted in the public courtroom.

Since at present 90 percent of all criminal convictions are by guilty pleas an unknown but large proportion of those by plea-bargaining this recommendation would mean a large increase in the work of the criminal courts. However, that work should be correspondingly eased by changes in the law, such as the moving of most traffic offenses out of criminal court to administrative procedures, and by relieving the court of great numbers of civil cases through the adoption of genuine no-fault motor-vehicle insurance laws. The courts must also organize their work efficiently, employing modern management procedures. Many improvements could be made by the use of administrative volunteers, including retirees who can furnish professional services to the court at minimal costs.

Other changes needed to obtain equal justice in the courts include:

1. The repeal of some criminal laws against certain personal conditions or individual misconduct. Examples are criminal prohibitions of vagrancy, personal gambling, public drunkenness, drug use, and prostitution. Together, these items charges alone account for more than half of all arrests in some jurisdictions. They result in little social good, but great evil in class discrimination, alienation, and waste of resources needed for other purposes. Some related laws such as those against drunken driving and those limiting and controlling the operation of gambling establishments need to be tightened;

2. The adoption of systematic new penal codes prescribing penalties proportionate to the predictable damage done by the various kinds of crime, without regard to the race or class of the offender. For example, in the United States, the discriminatory high penalties for the use of crack cocaine (most often used by blacks) as opposed to powder cocaine (most often used by whites);

3. The training of judges of juvenile and criminal courts in the use of nonincarcerating community sanctions wherever the offense does not involve persistent violence;

4. The adoption of systematic new penal codes prescribing a range of penalties without regard to the class of the offender, but utilizing nonincarceration community sanctions wherever possible consistent with community protection. The provision for court-fixed sentences, rather than mandatory ones, in order to draw upon the skill and the training of qualified judges. Judges are presumed to be qualified to set sentencing without mandatory minimums set by the state or federal government.

5. A statement by the sentencing judge of the reason or reasons why he or she is selecting from the range permitted by the law the particular sentence being pronounced;

6. The development of appropriate jury selection procedures that would ensure the most inclusive representation, including representatives of the socioeconomic class and ethnic group of the defendants and of the crime victims, as well as balance between male and female jurors;

7. The adoption by all courts of: (a) speedy trial provisions, which the Constitution guarantees; and (b) that degree of personal recognizance and supervision which each defendant's situation warrants, regardless of race and class identity, in place of the



present, inherently discriminatory bail-bond, pre-trial release process that exists in some courts;

8. When fines are assessed, they should be scaled to the magnitude of the crime and the ability of the offender to pay. In suitable cases, fines should be made payable in installments; and

9. Governmentally regulated programs of compensation for reimbursement of financial loss incurred by innocent victims of crime should be encouraged, with preference being given for programs in which specific offenders provide restitution to their specific victims as an alternative to incarceration; and

10. Changes in state self-defense laws to allow for cases in which persistently battered persons, especially women and children, are driven to violence against their batterers, when they believe with good reason, that another attack is forthcoming.

We recommend that local churches consider setting up court monitoring panels to observe the court operations and proceedings. Such panels may well adopt a role of "~~friends of the court~~" friends of the court or of advocacy on behalf of accused persons and/or on behalf of crime victims. They may adopt other appropriate procedures in the interest of criminal restorative justice, including close scrutiny of plea-bargaining and/or evidence of unequal imposition of sentences.

-See Social Principles, ¶68F; "Criminal and Restorative Justice"; "~~Grand Jury Abuse~~"; "Juvenile Delinquency and Prevention Justice"; "Restorative Justice"; "Victims of Crime."

Petition Number: 30572-CS-R534-U; Gen'l Board of Church & Society.

### Grand jury abuse

Amend "Grand Jury Abuse," p. 534, *Book of Resolutions*:

Jesus' words, "Do not judge, so that you may not be judged" (Matthew 7:1 NRSV), surely imply that all judgments are made ~~judged~~ in the light of God's truth.

A government prosecutor can . . . prosecution . . . . As an example, the United States Congress has never . . .

-Comprehensive grand jury . . . citizens . . . The United States Constitution's Fifth Amendment right . . . and reinforced.

See Social principles, ¶168F; "Equal Justice"; "The Criminal Justice System"; "Restorative Justice."

Petition Number: 30039-CS-R535-U; Donald Ellenberger, Columbus UMC, Columbus, NC.

### UMC position on guns is inappropriate

*Editor's note: This petition calls for change in a resolution that was not passed by the 1996 General Conference and was included in the Book of Resolutions in error.*

Whereas there are individuals and organizations in the U.S. who believe firearms should be controlled to the point of extinction, and

Whereas some of these individuals may mean well, they do not realize that they are actually promoting laws that are counterproductive, and,

Whereas these entities will do anything from badly distorting the truth to outright lying to further their position, that is, the *end justifies the means*, and,

Whereas these entities do not hesitate to use their First Amendment rights to try to convince Americans that they have no Second Amendment rights, their actions bordering on the subversive—in short, they are, in reality, political forces that a church should want to distance itself from and,

Whereas the subject of gun control has absolutely nothing to do with religion and everything to do with politics, and is therefore needlessly divisive with the Church, with probably half the Church agreeing and half disagreeing, and,

Whereas *The Book of Resolution*, page 536 says, "the United States might well learn from the experience of other societies where stringent gun-control laws are enforced," then referring to the low crime statistics of these other countries, while it should, on the other hand, be wary of comparisons of other



countries with their narrow ethnic base to the U.S. smorgasbord, in which the area of the country with the strictest gun law, Washington D.C., is the murder capital, while Vermont, with no gun laws, has a very low crime rate, and,

Whereas the Boy Scouts, which the United Methodist Church supports, have merit badge for expertise in firearms,

Therefore, the United Methodist church should retract the above-cited section of *The Book of Resolutions* and if it feels that it must speak out on this purely political question, it should use the following mainstream language:

Regarding firearms, members are encouraged to contact the National Rifle Association which has many fine programs that teach firearm safety and responsibility, sportsmanship, and crime reduction and home defense. The NRA is an old, patriotic, civil rights organization dedicated to the defense of the Constitution of the U.S., including each American citizen's second amendment rights. The NRA can be reached at 11250 Waples Mill Road, Fairfax, VA 22030-9400.

Petition Number: 30573-CS-R535-U; Gen'l Board of Church & Society.

#### Delete resolution

Delete "Gun Violence in the U.S.," p. 535, *Book of Resolutions*

Petition Number: 30840-CS-R535-U; GBGM.

#### Gun violence in the U.S.

*Editor's note: This petition calls for change in a resolution that was not passed by the 1996 General Conference but was included in the Book of Resolutions in error.*

Delete current text of "Gun Violence in the U.S." and replace with the following new text, p. 535:

Violence and, more particularly, violence to children and youth is a primary concern for United

Methodists. We recognize and deplore violence which kills and injures children and youth. In the name of Christ, who came so that persons might know abundant life, we call upon the church to affirm its faith through vigorous efforts to curb and eliminate gun violence.

Gun violence is killing America's children. Based on statistics from the Bureau of Alcohol, Tobacco and Firearms, there are an estimated 223 million firearms in the United States. Approximately one out of every four households owns a handgun. The risk of handgun violence to children and youth is more prevalent in the United States today than in any previous generation. Our communities and schools are so exposed to large numbers of privately owned guns that no mere attempts at providing slightly better security can match the awful threat of guns finding their way through our well-intentioned safety systems.

A significant total reduction in the numbers of guns in our communities is our goal in ministry. We serve and our society's children go to school amidst passionately violent segments of current youth culture. No appeals to individual autonomy are sufficient to justify our church's ignorance of this threat. The need to prevent the incidence of firearm related injury and death is an issue of increasing concern and a priority U.S. public health issue. The United Methodist Church is among those religious communions calling for social policies and personal lifestyles that bring an end to senseless gun violence.

Gun violence in America's schools has emerged as a growing and disturbing trend. The United Methodist Church supports ministries that address the issue of violence and crime prevention for children/youth in urban areas through the Communities of Shalom. Violence is no longer confined to the streets of urban areas but has occurred at an increasing rate in suburban communities. Over the past several years, high profile cases of school shootings involving suburban youth killing and injuring teachers and peers alike have once again brought the issue of guns and youth to the forefront of national attention.

These acts of senseless violence should not be an acceptable occurrence in any community: suburban, urban or rural. The church must continue to address these issues of violence and develop programs to enrich the lives of all children/youth.

In light of the increase of gun violence affecting the lives of children and youth, we call upon The United Methodist Church to:

1. Convene workshops of clergy and other mental health care professionals from communities (urban, rural and suburban) in which gun violence has had a significant impact in order to discuss ways by which The United Methodist Church should respond to this growing tragedy, and to determine what role the church should take in facilitating dialogue to address the issue of gun violence in our schools and among our children. 2. Educate the United Methodist community (parents, children and youth) on gun safety, violence prevention, adult responsibility around gun violence prevention, and the public health impact of gun violence.

3. Identify community-based, state and national organizations working on the issue of gun violence and seek their assistance to design education and prevention workshops around the issue of gun violence and its effect on children and youth.

4. Develop advocacy groups within local congregations to advocate for the eventual reduction of the availability of guns in society with a particular emphasis upon handguns, handgun ammunition, assault weapons, automatic weapons, automatic weapon conversion kits, and guns that cannot be detected by traditionally used metal detection devices. Link these groups to community-based, state and national organizations working on gun and violence issues.

5. Support federal legislation to regulate the importation, manufacturing, sale, and possession of guns and ammunition by the general public. Such legislation should include provisions for the registration and licensing of gun purchasers and owners, appropriate background investigation and waiting periods prior to gun purchase, and regulation of subsequent sale.

6. Call upon the United States government to establish a national ban on the importation, manufacture, sale, and possession of handguns, handgun ammunition, assault weapons, automatic weapon conversion kits, as well as the production of guns that cannot be detected by traditionally used metal-detection devices.

7. Call upon the print, broadcasting, and electronic media, as well as the entertainment industry, to refrain from promoting gun usage to children.

-8. Discourage the graphic depiction and glorification of violence by the entertainment industry, which greatly influences our society, and recommend that these issues be addressed through education and consciousness raising.

9. Call upon the federal and state governments to provide significant assistance to victims of gun violence and their families.

10. Recommend that annual conferences make visible public witness to the sin of gun violence and to the hope of community healing.

Petition Number: 30520-CS-R539-U; Gen'l Board of Church & Society.

### Human rights

Amend twelfth paragraph of "Human Rights" and add a new subparagraph after it, p.539, *Book of Resolutions*:

As people of faith and hope, we commend those trends that contribute positively to the human rights movement. Among them:

the growing acceptance of universal standards for human rights;

~~the establishment of organizations such as Amnesty International, which documents, verifies, and publicizes political imprisonment, torture, killings, and crimes against humanity;~~

the increasing consensus against war as a viable solution to international conflicts;

movement toward the inclusion of "basic human needs" criteria in international aid packages and financial aid programming;

the growing importance of human rights offices in governments around the world; and

the growing emphasis on technology appropriate to the cultural setting.

The United Methodist Church endorses and supports the work of Amnesty International. It has provided valuable resources through its documentation of political imprisonments, tortures, and

killings involving governments, militaries, police forces, para-military groups, and political movements.

We uphold the requirements advocated by the National Council of Churches to preserve and protect human rights:

1. Human rights require world peace;
2. Human rights require a secure and sustainable environment;
3. Human rights require sustainable human development;
4. Human rights require the preservation of communities; and
5. Human rights require the preservation of religious liberty and freedom of conscience. . . .

Petition Number: 30647-CS-R540-U; Ad Council, Epworth, Oklahoma City, OK.

**Amnesty International proposes ending abuses based on sexual orientation and defends rights**

Amend Human Rights, page 539, by adding a new paragraph between the ninth and tenth paragraphs, *Book of Resolutions*:

Discrimination against . . . human dignity.

Furthermore, Amnesty International has proposed to "end abuses based on sexual orientation" and to "defend the rights of lesbians, gay men, and bisexuals to live lives free from stigmatization and violence."

We call upon citizens . . . human rights.

Petition Number: 30521-CS-R549-U; Gen'l Board of Church & Society.

**Immigrants in the US: ministries of hospitality, advocacy & justice**

Amend "Immigrants in the United States: Ministries of Hospitality, Advocacy, and Justice," p.549, *Book of Resolutions*:

Immigrants in the United States:

Ministries of Hospitality, Advocacy, and Justice

Our Christian roots are centered among people who were sojourners in the land. Throughout history, people have been uprooted under conditions similar to that of Mary and Joseph, who were forced to flee to save the life of their son. Most of our own forefathers and foremothers were immigrants to this country. The Bible is clear about how we should treat these wanderers:

When strangers sojourn with you in your land, you shall not do them wrong. The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt. . . . (Leviticus 19:33-34, Revised Standard Version)

Immigrants come to the United States because communities throughout our world are suffering from war, civil conflict, economic hardships, environmental destruction, and persecution for political, religious, ethnic, or social reasons. They come seeking food and shelter—refuge—but instead they are met with closed doors and detention centers fueled by attitudes of racism, xenophobia and hostility. Immigrants with or without legal status are vulnerable to human rights abuses starting with coyotes who provide illegal transportation into the United States to the sub-standard working conditions and low-wages that swell business profits. Often immigrants are forced into prostitution and other forms of illegal work in order to pay their transportation debt. ~~The World Council of Churches reports that two out of every 100 human beings are fleeing their country, and many families are forcibly displaced within their own countries.~~ For these reasons, we stand firmly opposed to state or federal legislative action such as ~~that proposed in the federal Illegal Immigration Reform and Immigrant Responsibility Act of 1996, California's Proposition 187 or any similar legislation which discriminates against immigrants and that may have the following effects:~~

Public Schools: Districts are required to verify the legal status of students enrolling for the first time. The status of parents or guardians of students must also be verified;



**Higher Education:** Undocumented immigrants are barred from community colleges and public institutions of higher learning;

**Health:** Undocumented immigrants as well as legal immigrants are ineligible for public health services, except for emergency care;

**Welfare:** Undocumented immigrants as well as legal immigrants are already ineligible for the major welfare programs. Most child-welfare and foster-care benefits are also eliminated;

**Law Enforcement:** Service providers are required to report suspected undocumented immigrants. Law-enforcement agencies must verify the residency status of individuals arrested or suspected of being in the United States illegally. When legal residency cannot be proved, the person will be reported to the United States Immigration and Naturalization Service.

With grace and concern, the Church must address the legal, economic, social, and human rights conditions of people who are legal or undocumented immigrants, and it must oppose the introduction of legislation by Congress or any state that would cause human suffering and a denial of such individual's rights as interpreted through our biblical understanding of God's grace to all peoples, but especially to the sojourner. Our faith, grounded in Christ and in the Wesleyan call to work for prophetic justice, calls us to follow our Social Principles and respond in appropriate and direct ways to prevent harm to the sojourner.

Jesus teaches us to show special concern for the poor and oppressed who come to our land seeking survival and peace. We call upon United Methodists individuals and churches in the United States and through general boards and agencies throughout The United Methodist Church to do the following:

1. Actively oppose anti-immigrant legislative action and support legislative action that protects the poor and oppressed in their quest for survival and peace;

2. Urge stringent policing and penalties for coyotes (illegal transporters); ~~and those individuals, businesses, or groups that fuel them and other exploiters of undocumented immigrants, since their activities may cause immigrants to suffer serious injury or death;~~

3. Urge that humane and fair treatment be extended to all immigrants by business and agricultural groups;

4. Advocate human rights (political, economic, and civil) for all people, including the strangers who sojourn in our land;

5. Support communities and congregations by prayer and action where anti-immigrant measures ~~are may be~~ implemented;

6. Continue to work with community organizations to provide forums for citizens to voice concerns, educate one another, and confront the problems of racism and xenophobia as obstacles to building community;

7. Continue to work with civic and legal organizations to support communities who are now, or will be, affected by the destructive, deteriorating social issues raised by anti-immigrant measures;

8. **Support the legal needs of immigrants through church based immigration clinics.**

Finally, we call upon United Methodists to practice hospitality and express our commitment to an inclusive Church and society through all our ministries in the spirit of our biblical tradition:

Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt. (Exodus 23:9, New International Version)  
ADOPTED 1996

See Social Principles ¶ 68A and ¶ 69A; "Immigrants and Refugees: To Love the Sojourner."

Petition Number: 30617-CS-R556-U; Methodists United for Peace with Justice.

### **Abolishing nuclear weapons is a matter of human rights**

Amend "Nuclear Abolition: Saying No to Nuclear Deterrence," p. 556, *Book of Resolutions*:

In 1988, the United Methodist . . . *In Defense of Creation*. Four years . . . achieving this goal.

The 1996 General Conference reaffirmed this commitment in a resolution entitled "Nuclear

Abolition: Saying No to Nuclear Deterrence" and recommended a set of initiatives to achieve this goal.

Delete "Goals and Objectives," "Progress and Prospects," "Further Initiatives Required," and substitute the following new text:

#### *Our Commitment*

We reaffirm the finding that nuclear weapons, whether used or threatened, are grossly evil and morally wrong. As an instrument of mass destruction, nuclear weapons slaughter the innocent and ravage the environment. When used as instruments of deterrence, nuclear weapons hold innocent people hostage for political and military purposes. Therefore, the doctrine of nuclear deterrence is morally corrupt and spiritually bankrupt.

Therefore, we reaffirm the goal of total abolition of all nuclear weapons throughout Earth and space.

#### *Recommended Actions*

Because we unequivocally reject the use or threatened use of nuclear weapons, we call upon all possessors of nuclear weapons to carry out the following actions as soon as possible:

1) Renounce unconditionally the use of nuclear weapons for deterrence and war-fighting purposes.

2) Pledge never to use nuclear weapons against any adversary under any circumstance.

3) Immediately take all nuclear weapons off alert by separating warheads from delivery vehicles and by other means.

4) Embark upon a program to systematically dismantle all nuclear warheads and delivery vehicles as soon as possible with adequate safeguards and verification, carried out under multilateral treaties and through reciprocal national initiatives.

5) Ratify and implement the Comprehensive Test Ban Treaty.

6) Cease all research, development, testing, production, and deployment of new nuclear weapons and refrain from modernizing the existing nuclear arsenal.

7) Halt all efforts to develop and deploy strategic antimissile defense systems because they are illusory, unnecessary, and wasteful.

8) Respect the requirements of nuclear weapon-free zones where they exist.

9) Enter into a multilateral process to develop, adopt, and carry out a nuclear weapons convention that outlaws and abolishes all nuclear weapons under strict and effective international control.

10) Develop and implement a system for control of all fissile material with international accounting, monitoring, and safeguards.

We call upon all nations that do not possess nuclear weapons to:

1) Cease all efforts to develop these instruments of mass destruction and their delivery systems.

2) Ratify and carry out the provisions of the Comprehensive Test Ban Treaty.

3) Adhere to all provisions of the Non-Proliferation Treaty.

4) Respect the requirements of nuclear weapon-free zones and extend this approach to other nations and continents.

Delete current text of "Leadership for Study and Action" and replace with the following new text:

#### *Implementation*

To promote the achievement of goals and objectives specified in this resolution,

1) We ask the Council of Bishops to transmit a copy of the resolution to the heads of states of all nations possessing nuclear weapons.

2) We ask the General Board of Church and Society to publicize the resolution with appropriate governmental officials, legislators, the media, and the general public.

-3) We call upon the Council of Bishops and the General Board of Church and Society to provide leadership, guidance, and educational material to United Methodists, congregations, and conferences in order to assist them in understanding and working for the goal and objectives of nuclear abolition.

-4) We request the Council of Bishops and the General Board of Church and Society to report to the 2004 General Conference the activities they have carried out and the progress achieved by the nations of Earth toward the goal of nuclear abolition.

Petition Number: 30575-CS-R565-U; Gen'l Board of Church & Society.

#### Penal reform

Delete "Penal Reform," p. 565 *Book of Resolutions*

¶¶Petition Number: 30576-CS-R567-U; Gen'l Board of Church & Society.

#### The Police Firearms Policy

Delete "Police Firearms Policies," p. 567 *Book of Resolutions*

Petition Number: 30577-CS-R569-U; Gen'l Board of Church & Society.

#### Ratification for District of Columbia representation

Amend "Ratification for District of Columbia Representation," p. 569, *Book of Resolutions*:

The Scriptures tell us clearly that God shows no partiality (Acts 10:34 NRSV). The Social Principles of The United Methodist Church cite state that "the strength of a political system depends upon the full and willing participation of its citizens." ~~as a key factor in the strength of our political system.~~

In keeping with the idea of impartiality and the call for citizen participation, we are concerned about the lagging issue of ratification of the constitutional amendment providing for full representation of the District of Columbia in the Congress. We are well aware that the population of the District of Columbia is powerless with respect to our national legislative body.

In October of 1971, a statement of the Board of Christian Social Concerns of The United Methodist Church asked the United States Congress to provide the District of Columbia with two voting U.S. Senators plus the number of voting U.S. Representatives it would be entitled to if it were a State. This position was reaffirmed by the Board of Church and Society in October of 1978.

In 1978, the U.S. Congress passed a constitutional amendment providing for full voting representation of the District of Columbia in both the House and the Senate.

In order for ~~This~~ this amendment ~~is now before the various state legislatures and,~~ to become law, ~~must~~ it needed to be ratified by thirty-eight states by 1985. ~~A number of states have already ratified the amendment.~~ Only 16 of the required 38 states voted to ratify the amendment.

In 1993, the League of Women Voters U.S. (LWVUS) Board again tried to attain voting rights for Washingtonians. They agreed that statehood would "afford the same rights of self-government and full voting representation" for citizens of the District as of other U.S. citizens. Unfortunately, this effort did not succeed.

The population of the District of Columbia ~~contains about 750,000 residents~~ is approximately 950,000. This represents a population equal to or greater than seven states, each of which has full voting representation in the U.S. Congress. Each year, District residents pay more than \$1 billion into the federal treasury, yet they are not permitted to have voting representation in the Congress. Such a practice appears to violate our American heritage of ~~"no taxation without representation"~~ no taxation without representation.

In terms of simple justice, we believe it is appropriate that District of Columbia citizens should have the right to elect national legislators who make the laws under which they too must live. ~~Therefore, we urge all uncommitted state legislatures to ratify the constitutional amendment providing the District of~~



Columbia with full voting representation in the Congress. Therefore, we have joined the Coalition for D.C. Representation in encouraging Leagues across the country to call for the rights enjoyed by all other citizens to be applied to the residents of the District of Columbia. We further encourage all United Methodists to support contact their state legislators in this endeavor on this issue.

See Social Principles, 68B.

Petition Number: 30941-CS-R570-U; Gen' Board of Church & Society.

### Religious Liberty

Amend "Religious Liberty," p. 570, The Book of Resolutions:

The United Methodist Church, as a worldwide denomination . . . "Who are you to pass judgment on servants of another?" (Romans 14:4, NRSV). . . . not by placing our demands on all persons, but by making a true account of our own selves. . . .

Theocracies or other governments . . . to ensure and guarantee not only the religious rights and spirituality of indigenous groups, but also the political, economic, social, and cultural rights of those who are not members of the favored group. . . .

We recognize that situations exist . . . ~~They must only be imposed in the midst of clear and serious danger to society beyond that of the observant adult.~~ Governments must present a compelling interests test (i.e., public health and safety could be affected by a particular religious observance) to any government action that places a substantial burden on sincere religious practices. That is, government should have to prove a compelling reason for burdening a religious practice as well as proving that it is pursuing its compelling reason in a way that places the most minimal burden on religion. . . .

6. Offer support to the Office mandate of the United Nations Special Rapporteur on Religious Intolerance.

Petition Number: 30578-CS-R573-U; Gen'l Board of Church & Society.

### Repression and the right to privacy

Amend "Repression and the Right to Privacy," p. 573, *Book of Resolutions*:

The Social Principles . . . national security" (§68C). "We also strongly . . . elective or appointive offices" (§68A). Citizens of all countries should have access to all essential information regarding their government and its policies. Illegal and unconscionable activities directed against persons or groups by their own governments must not be justified or kept secret, even under the guise of national security (§68C).

Openness is a redemptive gift of God, calling for trust and honesty between various segments of the community. Justice is the cornerstone of that trust we have come to expect in our elective and appointive representatives of the community. Communal wholeness is attained through the concerted use of these elements.

The prophets of Israel . . .

### Repression

We have lived . . . group within the population. ~~Seized with apprehension, many became obsessed with establishing a climate of security—even by the sacrificing of creating and maintaining justice and protecting the rights and liberties of individuals.~~

~~The~~ Institutions of this society began to reflect ~~the these~~ fears of the majority of the population and established . . .

In the immediate past, we sounded a call to of concern because . . .

It is deplorable that . . . censorship of journalism in educational and correctional institutions;

. . . within the military forces; ~~the use of police to control dissent within the churches; utilizing the utilization of grand juries for the . . .~~

Therefore, we urge that all United Methodist Church members and leaders . . .

### The Right to Privacy

The revelation that intelligence agencies, local police, the Internal Revenue Service, and the United States Army . . .

Petition Number: 30522-CS-R619-U; Gen'l Board of Church & Society.

**In opposition to building radar in Lajas Valley & the town of Vieques, Puerto Rico**

Delete resolution, p. 619, *Book of Resolutions*

Petition Number: 30523-CS-R620-U; Gen'l Board of Church & Society.

**In support of self determination & nonintervention**

Amend "In Support of Self-Determination and Nonintervention," p.620, *Book of Resolutions*:

Interventions of nations into the affairs of other nations, frustrating justice and self-determination, are a reality of our time. The United Methodist Church stands unequivocally against such interventions.

The Hebrew prophets call us to a world in which all peoples are secure in their own land and on their own mountains. God breaks the bars of the yoke of oppression and feeds the people in justice (Ezekiel 34). Our Savior, Jesus Christ, calls us to be peacemakers, to live in justice and in peace with one another (Matthew 5).

The Social Principles of our Church offer guidance:

— "The first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them. . . ." (§ 69C)

— "We affirm the right and duty of people of all nations to determine their own destiny. . . ." (§ 69B)

— "Upon the powerful [nations] rests responsibility to exercise their wealth and influence with restraint. . . ." (§ 69B)

The United Nations Charter provides mandates. All member states shall:

— settle international disputes by peaceful means;

— respect the principle of equal rights and self-determination of peoples;

— refrain from the threat or use of force against the territorial integrity or political independence of any other state; and

— undertake to comply with the decision of the International Court of Justice in any case to which it is a party.

The Charter of the Organization of American States offers an additional directive:

— No state or group of states has the right to intervene in any way, directly or indirectly, for any reason whatever, in the internal or external affairs of any other state.

In spite of the mandates of international law and the cries of the people for a world of peace with justice, Interventionist actions continue to we are faced with continuing interventions of all kinds. These actions undermine international law, breed injustice, frustrate the self-determination of peoples, and are responsible for untold human suffering.

Intervention, as used in this resolution, is defined as the knowing and willful intrusion by one nation into the affairs of another country with the purpose of changing its policies or its culture.

It includes any covert or overt activity—military, economic, political, social, cultural, covert or overt — designed to stabilize or destabilize an existing government.

We are guided in our activities for self-determination and nonintervention by our biblical faith, the Social Principles, and the principles of international law. Specifically, we adopt the following guidelines:

1. The United Methodist Church categorically opposes interventions by more powerful nations against weaker ones. Such actions violate our Social Principles and are contrary to the United Nations Charter and international law and treaties.

2. We oppose clandestine operations, such as political assassinations; political and military coups; sabotage; guerrilla activities; atrocities, particularly those directed at children; paramilitary efforts; mili-

tary training; weapons support and supply; mining of navigable waters; economic pressures; political or economic blackmail; and propaganda aimed at destabilizing other governments. We oppose activities where national or international intelligence agencies engage in political or military operations beyond the gathering of information.

3. We support multilateral diplomatic efforts—for example, the Contadora peace process and the Arias Initiative (Esquipulas II), which have been used ~~in Central America~~ as a means of settling disputes among nations. We support regional and international negotiations arranged in cooperation with the United Nations and held without resort to political rhetoric and public posturing.

4. To deepen understanding among nations and to affirm the ~~diversities~~ diversity among peoples, their politics and culture, ~~we~~. We support increased contacts between peoples—between East and West, North and South, ~~between the peoples of the Soviet Union and the United States, between the peoples of Nicaragua and the United States, and between the peoples of Afghanistan and the Soviet Union.~~ These contacts could include cultural exchanges, tourism, educational and scientific seminars, and church visitations. We applaud and encourage the development of covenant relationships between United Methodist congregations in countries with differing social or economic systems.

5. We support affirmative United Nations policies and actions to assist peoples of the world, particularly of developing nations, in achieving self-determination. We support the development and implementation of United Nations sanctions against those nations that intervene unilaterally in the affairs of other nations in violation of international law.

6. We support United Nations and regional policies and actions designed to isolate and quarantine any nation that consistently denies fundamental human rights, as enumerated in the Universal Declaration of Human Rights, to any segment of its people. Through collective action, wars fought to achieve justice might be averted or diminished. Such measures include: "complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio, and other means of communication, and the severance of diplomatic relations" (Article 41, United Nations Charter). ~~If we have failed in all these measures and there is clear evidence of geno-~~

~~cide, then intervention by the United Nations may be necessary.~~

Therefore, we call upon all United Methodists, United Methodist Agencies and institutions, to:

1. Study the issue of intervention and to hold their own governments accountable to the United Nations Charter and other international laws and treaties;

2. Deliver this resolution to their government leaders and to discuss its contents with them, urging its support and implementation; and

3. Monitor their own governments and to support appropriate actions to hold their governments accountable to the United Nations Charter and international laws and treaties.

#### ADOPTED 1988

See Social Principles, ¶ 69B, D; "End U.S. Military Presence in Bolivia"; "Oppose Food and Medicine Blockades or Embargoes"; "The United Methodist Church and Peace."

Petition Number: 30524-CS-R628-U; Gen'l Board of Church & Society.

Justice for the Rev. Alex Awad

Delete resolution, p. 628, *Book of Resolutions*

Petition Number: 30525-CS-R648-U; Gen'l Board of Church & Society.

**Oppose food and medicine blockades or embargoes**

Amend "Oppose Food and Medicine Blockades or Embargoes," p. 648 *Book of Resolutions*

~~WHEREAS, as Christians we have a moral obligation to support life and stand against any force or action that causes suffering and death; and:~~



WHEREAS, some governments and/or groups of nations and/or factions within a country have stopped the flow and free marketing of food and medicines, seeking political gains; and

WHEREAS, such practices cause pain and suffering, malnutrition, or starvation with all its detrimental consequences to the innocent civilian population, especially the children; and

WHEREAS, the blockade of food and medicines is used many times to force riots in the general population, putting them in greater danger; and

WHEREAS, the media have brought to us the terrible images of children and women suffering, sick, and starving due to the blockade of food and medicines in recent conflicts;

As Christians we have a moral obligation to support life and stand against any force or action that causes suffering and death. Some governments and/or groups of nations and/or factions within a country have stopped the flow and free marketing of food and medicines, seeking political gains. The blockade of food and medicines is used many times to force riots in the general population, putting them in greater danger. Such practices cause pain and suffering, malnutrition, or starvation with all its detrimental consequences to the innocent civilian population, especially the children and women.

~~Therefore, be it resolved, that as~~ As United Methodists, we request: 1) the United Nations to declare the practice of impeding the flow or free commerce of food and medicines to be a crime against humanity; and, as such, not to be permitted in or by the Security Council; and

~~Be it further resolved, that as~~ United Methodists, we request the President of the United States and the United States Congress 2) heads of state and legislatures to abstain from using embargoes or blockades of food and medicines, with no exceptions, as an instrument of foreign policy; ~~And we, as Christians, call upon~~ 3) world leaders to affirm life, to affirm and guarantee the right of all human beings to have access to food and adequate health care, regardless of their political or ideological views.

See Social Principles, ¶ 69; "Recognition of Cuba"; "The United Methodist Church and Peace."

Petition Number: 30526-CS-R658-U; Gen'l Board of Church & Society.

### UMC and peace

Amend "The United Methodist Church and Peace," p.658, *Book of Resolutions*:

"Peace is not simply the absence of war, a nuclear stalemate or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isaiah 2:1-4); where historic antagonists dwell together in trust (Isaiah 11:4-11); and where righteousness and justice prevail. There will be no peace with justice until unselfish and informed life is structured into political processes and international arrangements" (Bishops' Call for Peace and the Self-Development of Peoples).

The mission of Jesus Christ and his church is to serve all peoples regardless of their government, ideology, place of residence, or status. Surely the welfare of humanity is more important in God's sight than the power or even the continued existence of any state. Therefore, the Church is called to look beyond human boundaries of nation, race, class, sex, political ideology, or economic theory and to proclaim the demands of social righteousness essential to peace.

The following are interrelated areas that must be dealt with concurrently in a quest for lasting peace in a world community.

#### 1. Disarmament

The arms race goes on. However, the danger of a holocaust remains as long as nations maintain nuclear weapons. Meanwhile, millions starve, and development stagnates. Again and again, regional tensions grow, conflicts erupt, and outside forces intervene to advance or protect their interests without regard to international law or human rights.

True priorities in national budgeting are distorted by present expenditures on weapons. Because of fear of unemployment, desire for profits, and contributions to the national balance of payments, the arms industry engenders great political power. Arms-producing nations seek to create markets, then vie with one another to become champion among the arms merchants of the world. Food, health, social services, jobs, and education are vital to the welfare

of nations. Yet their availability is constantly threatened by the overriding priority given by governments to what is called "defense."

We support disarmament initiatives that go beyond compliance with international treaties. In particular, we ask that the nuclear powers dismantle nuclear stockpiles to show good faith to the non-nuclear participants of the extended Non-Proliferation Treaty. We have rejected possession of nuclear weapons as a permanent basis for securing and maintaining peace. Possession can no longer be tolerated, even as a temporary expedient. We affirm the prophetic position of our bishops, who said in their statement *In Defense of Creation*: "We say a clear and unconditional

~~NO to nuclear war and to any use of nuclear weapons. We conclude that nuclear deterrence is a position that cannot receive the church's blessing."~~

We support initiatives in every part of the world that move toward the goal of disarmament. This demands a radical reordering of priorities coupled with an effective system of international peacemaking, peacekeeping, and peace building. The church must constantly keep that goal before peoples and governments. In particular, we support the abolition of nuclear weapons. We affirm the prophetic position of our bishops who said in their statement *In Defense of Creation*: "We say a clear and unconditional NO to nuclear war and to any use of nuclear weapons. We conclude that nuclear deterrence is a position that cannot receive the church's blessing." Accordingly, we reject the possession of nuclear weapons as a permanent basis for securing and maintaining peace. Possession can no longer be tolerated, even as a temporary expedient. We call upon all nations that possess nuclear weapons to renounce these vile instruments of mass destruction and to move expeditiously to dismantle all nuclear warheads and delivery vehicles. As a first step, we support all movement to ban the "first strike" policy from all North Atlantic Treaty Organization (NATO) doctrine.

~~The time to test nuclear weapons is past. The Comprehensive Test Ban Treaty must include a prohibition on all tests that release radiation. We condemn those nations that continue to conduct such tests. Their actions show they are not responsible members of the world community. We ask that measures such as embargoes, boycotts, or other peaceful pressures be universally applied against nations that continue to test.~~

We support the Comprehensive Nuclear Test Ban Treaty and the Nuclear Non-Proliferation Treaty. We call upon all nations to become signatories of these important treaties and to abide by their provisions.

At the same time, nations must provide for more secure control of weapons-grade nuclear materials. It is clear deterrence comes from international controls on materials from which bombs are made.

We support the concept of nuclear-free zones where governments or peoples in a specific region band together to bar nuclear weapons from the area either by treaty or declaration. **The United Methodist Church affirms its commitment to a nuclear-free Pacific. As Christian people committed to stewardship, justice, and peacemaking, we oppose and condemn the use of the Pacific for tests, storage, and transportation of nuclear weapons and weapons-delivery systems and the disposal of radioactive wastes. We further affirm the right of all indigenous people to control their health and well-being.**

World public opinion justly condemns the use of chemical or biological weapons. Governments must renounce the use of these particularly inhumane weapons as part of their national policy. **We support universal application of the Chemical Weapons Convention and the Biological Weapons Convention.**

We support treaty efforts to ban the development, trade, and use of weapons that are inhumane, are excessively injurious, and have indiscriminate effects. Such weapons include land mines, booby traps, weapons with non-detectable fragments, incendiary weapons, and blinding laser weapons. **We call upon all nations to sign and abide by the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction.**

We are also concerned about the use of inhumane weapons by civilian or military police. Hollow-point ("dumdum") or other bullets designed to maim are not acceptable weapons for use by civilian or military forces. We support measures that outlaw use of such weapons at all levels.

We affirm peoples' movements directed to abolition of the tools of war. Governments must not impede public debate on this issue of universal concern.



The goal of world disarmament demands a radical reordering of priorities coupled with an effective system of international peacemaking, peacekeeping, and peace building. The church must constantly keep that goal before peoples and governments.

## *II. Democracy and Freedom*

Millions of people still live under oppressive rule and various forms of exploitation. Millions more live under deplorable conditions of racial, sexual, and class discrimination. In many countries, many persons, including Christians, are suffering repression, imprisonment, and torture as a result of their efforts to speak truth to those in power.

Action by governments to encourage liberation and economic justice is essential but must be supported by parallel action on the part of private citizens and institutions, including the churches, if peaceful measures are to succeed. Unless oppression and denial of basic human rights are ended, violence on an increasing scale will continue to erupt in many nations and may spread throughout the world. The human toll in such conflicts is enormous, for they result in new oppression and further dehumanization.

We are concerned for areas where oppression and discrimination take place. We, as United Methodist Christians, must build the conditions for peace through development of confidence and trust between peoples and governments. We are unalterably opposed to those who instill hate in one group for another. Governments or political factions must not use religious, class, racial, or other differences as the means to achieve heinous political purposes.

This concern extends to all situations where external commercial, industrial, and military interests are related to national oligarchies that resist justice and liberation for the masses of people. It is essential that governments which support or condone these activities alter their policies to permit and enable people to achieve genuine self-determination.

## *III. The United Nations*

International justice requires the participation and determination of all peoples. We are called to look beyond the "limited and competing boundaries of nation-states to the larger and more inclusive community of humanity" (Bishops' Call for Peace and the Self-Development of Peoples).

There has been unprecedented international cooperation through the United Nations and its spe-

cialized agencies as they have worked to solve international problems of health, education, and the welfare of people. The United Nations Children's Fund (UNICEF) is one of the agencies that has been successful in this area.

These achievements are to be commended. However, in other areas, political considerations have diminished the support needed for the United Nations to achieve its goals. Many nations, including the most powerful, participate in some programs only when such action does not interfere with their national advantage.

We believe the United Nations and its agencies must be supported, strengthened, and improved. We recommend that Christians work for the following actions in their respective nations:

- The Universal Declaration of Human Rights is a standard of achievement for all peoples and nations. International covenants and conventions that seek to implement the Declaration must be universally ratified.

- Peace and world order require the development of an effective and enforceable framework of international law that provides protection for human rights and guarantees of justice for all people.

- Greater use should be made of the International Court of Justice. Nations should remove any restrictions they have adopted that impair the court's effective functioning.

- The industrialized world must not dominate development agencies. We support efforts to make controlling bodies of such agencies more representative.

- We support the development and strengthening of international agencies

designed to help nations or peoples escape from domination by other nations or transnational enterprises.

- Economic and political considerations greatly affect issues of food, energy, raw materials, and other commodities. We support efforts in the United Nations to achieve new levels of justice in the world economic order.

- We support the concept of collective action against threats to peace. Wars fought in the search for justice might well be averted or diminished if the na-



tions of the world would work vigorously and in concert to seek changes in oppressive political and economic systems.

#### *IV. World Trade and Economic Development*

The gap between rich and poor countries continues to widen. Human rights are denied when the surpluses of some arise in part as a result of continued deprivation of others. This growing inequity exists in our own communities and in all our nations. Our past efforts to alleviate these conditions have failed. Too often these efforts have been limited by our own unwillingness to act or have been frustrated by private interests and governments striving to protect the wealthy and the powerful.

In order to eliminate inequities in the control and distribution of the common goods of humanity, we are called to join the search for more just and equitable international economic structures and relationships. We seek a society that will assure all persons and nations the opportunity to achieve their maximum potential.

In working toward that purpose, we believe these steps are needed:

- Economic systems structured to cope with the needs of the world's peoples must be conceived and developed.

- Measures that will free peoples and nations from reliance on financial arrangements that place them in economic bondage must be implemented.

- Policies and practices for the exchange of commodities and raw materials that establish just prices and avoid damaging fluctuations in price must be developed.

- Control of international monetary facilities must be more equitably shared by all the nations, including the needy and less powerful.

- Agreements that affirm the common heritage principle (that resources of the seabed, subsoil, outer space, and those outside national jurisdiction are the heritage of humanity) should be accepted by all nations.

- Multilateral, rather than bilateral, assistance programs should be encouraged for secular as well as religious bodies. They must be designed to respond to the growing desire of the "developing world" to become self-reliant.

- Nations that possess less military and economic power than others must be protected, through international agreements, from loss of control of their own resources and means of production to either transnational enterprises or other governments.

These international policies will not narrow the rich-poor gap within nations unless the powerless poor are enabled to take control of their own political and economic destinies. We support people's organizations designed to enable the discovery of local areas of exploitation and development of methods to alleviate these problems.

Economic and political turmoil within many developing nations has been promoted and used by other powers as an excuse to intervene through subversive activities or military force in furtherance of their own national interests. We condemn this version of imperialism that often parades as international responsibility.

We support the United Nations' efforts to develop international law to govern the sea and to ensure that the world's common resources will be used cooperatively and equitably for the welfare of humankind.

We urge the appropriate boards and agencies of The United Methodist Church to continue and expand efforts to bring about justice in cooperative action between peoples of all countries.

#### *V. Military Conscription, Training, and Service*

1. *Conscription.* We affirm our historic opposition to compulsory military training and service. We urge that military conscription laws be repealed; we also warn that elements of compulsion in any national service program will jeopardize seriously the service motive and introduce new forms of coercion into national life. We advocate and will continue to work for the inclusion of the abolition of military conscription in disarmament agreements.

2. *Conscientious objection.* Each person must face conscientiously the dilemmas of conscription, military training, and service and decide his or her own responsible course of action. We affirm the historic statement: "What the Christian citizen may not do is to obey persons rather than God, or overlook the degree of compromise in even our best acts, or gloss over the sinfulness of war. The church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in

Christ's name" ("The United Methodist Church and Peace," 1968 General Conference).

Christian teaching supports conscientious objection to all war as an ethically valid position. It also asserts that ethical decisions on political matters must be made in the context of the competing claims of biblical revelation, church doctrine, civil law, and one's own understanding of what God calls him or her to do.

We therefore support all those who conscientiously object to preparation for or participation in any specific war or all wars, to cooperation with military conscription, or to the payment of taxes for military purposes, and we ask that they be granted legal recognition.

Since 1936, The United Methodist Church or one of its predecessors has provided to those of its members who claim to be conscientious objectors the opportunity to register. Certified copies of such registration are supplied for use with the draft authorities. It is the responsibility of the Church at all levels to inform its members of the fact that conscientious objection, as well as conscientious participation, is a valid option for Christians and is recognized in many countries as a legal alternative for persons liable to military conscription.

The local church's support of an individual participating in this process does not express agreement or disagreement with the convictions of the applicant member. Rather, the church's task is to record which of its members are opposed to participation in military service on grounds of conscience and to assist them in securing proper counsel. When a member has registered as a conscientious objector and his or her registration has been certified by the proper authorities, that action should be recorded with the conference and the General Board of Church and Society.

The United Methodist Church also supports those persons who refuse to register for the draft and deplore discrimination against those persons by any institution.

3. Amnesty and reconciliation. We urge understanding of and full amnesty or pardon for persons in all countries whose refusal to participate in war has placed them in legal jeopardy. We urge governments to grant political asylum to persons whose countries fail to recognize their conscientious objection to war.

## VI. Peace Research, Education, and Action

The 1960 General Conference established the landmark study "The Christian Faith and War in the Nuclear Age." That study said, "The Christian Church and the individual must accept responsibility for the creation of a climate of opinion in which creative changes can occur." It called work for these creative alternatives "our mission field as we live as disciples of the Prince of Peace." In order to create such a climate of conciliation and compromise, we call upon The United Methodist Church, including its agencies and institutions of higher education, in the light of its historical teachings and its commitment to peace and self-development of peoples, to:

1. Seek the establishment of educational institutions devoted to the study of peace;

2. Develop alternatives to vocations that work against peace, and support individuals in their quest;

3. Explore and apply ways of resolving domestic and international differences that affirm human fulfillment rather than exploitation and violence;

4. Affirm and employ methods that build confidence and trust between peoples and countries, including training in multicultural understanding and appreciation of differences, rejecting all promotion of hatred and mistrust;

5. Continue to develop and implement the search for peace through educational experiences, including church school classes, schools of Christian mission, and other settings throughout the Church; and

6. Encourage local churches and members to take actions that make for peace and to act in concert with other peoples and groups of good will toward the achievement of a peaceful world.

ADOPTED 1984; AMENDED &  
READOPTED 1996

See Social Principles, ¶ 69; "Peace with Justice as a Special Program"; "Justice, Peace, and the Integrity of Creation."

Petition Number: 30542-CS-R680-U; GCCUIC.

## Understanding globality in the UM tradition

Amend title "Understanding Globality in The United Methodist Tradition ~~Church as a Global Church~~," and amend paragraphs 2 and 3, p. 680, *Book of Resolutions*:

2. Celebrate the ~~global~~ international dimension brought to of The United Methodist Church by consisting of sisters and brothers from ~~all over the globe~~ and different parts of the world including sisters and brothers from indigenous communities. ~~the Native American nations, who are a part of U.S. society and The United Methodist Church;~~

3. Celebrate the autonomous affiliated Methodist churches ~~and the Central Conference of The United Methodist Church~~ as important expressions of the diversity of cultures and peoples called by God to be the church universal;

Petition Number: 30527-CS-R689-U; Gen'l Board of Church & Society.

### US-Mexico border

Amend "United States-Mexico Border," p. 689, *Book of Resolutions*:

The United States-Mexico border is a 2,000-mile-long area where the socio/economic dynamics of two interacting cultures have a negative impact on the quality of life of adjoining populations. This adverse situation has been exacerbated by domestic and international policies espoused by the U.S. and Mexican governments.

The border region is characterized by:

— political domination by a minority of rich and powerful families;

— drastic economic disparity between segments of the population;

— constant deterioration of the health conditions, particularly those affecting the poor;

— high incidence of crime and drug trafficking; and

— high rates of unemployment and underemployment, and (in the United States) the lowest per-capita income.

These detrimental conditions also affect the constant influx of thousands of refugees and undocumented persons coming to the United States seeking safe haven or better economic conditions. This situation of pain and suffering affects millions of women, children, and men residing on both sides of the border. The impact of these dynamics reaches well into the interiors of both countries.

Confronted by this human suffering along the United States-Mexico border region, we recognize that the vision of the "new heaven and new earth" (Revelation 21) will be only an illusion as long as "one of the least" (Matthew 25) continues to suffer.

As Christians and United Methodists, we express our sorrow and indignation and accept the responsibility to use our resources toward the elimination of the root causes creating this tragic human problem. We are particularly concerned about the following conditions:

We are concerned about the following conditions:

#### 1. Environmental:

(a) the constant indiscriminate use of pesticides in the growing and harvesting of agricultural products, ~~a problem on both sides of the border; pesticides harmed or restricted in one nation are being exported for use in the other; and the export of banned or restricted pesticides across the border;~~

(b) ~~the~~ water contamination caused by corporations dumping industrial toxic waste and the flushing of poisonous compounds into the Rio Grande, the Colorado, and other rivers; and

c) growing air pollution, ~~a growing problem~~ on both sides of the border.

#### 2. Health:

(a) ~~the use of toxic materials in production without informing workers of their hazards or providing education or proper equipment, leading to a high incidence of birth defects and other health problems; a high rate of birth defects and other health problems among industrial workers, many of whom have neither been given proper equipment nor been in-~~



formed of the hazards of the toxic materials they have been exposed to;

(b) the high incidence of dysentery, tuberculosis, and hepatitis especially among children in the Colonias (rural unincorporated areas), caused by lack of adequate water treatment facilities and a lack of food and fresh water; ~~waste facilities, lack of healthy drinking water, hunger, and malnutrition, particularly among the Colonias—rural unincorporated areas—and, more specifically, as they affect children;~~

(c) the lack of ~~minimum adequate and affordable housing for workers in the Maquiladoras, leading to informal shanty towns without sanitation or other social facilities, and the use of unsafe and crowded barracks for workers; and the growing number of unsafe, crowded barracks and shanty towns without sanitation and other basic facilities due to a lack of adequate, affordable housing for workers; and~~

(d) the ~~strained and inaccessible public services, such as health, education, and welfare, that seem to perpetuate the cycle of poverty and dehumanization: the lack of access to health, education and welfare services, already overburdened by the volume of need, perpetuating the cycle of poverty and dehumanization.~~

### 3. Economic:

(a) wages kept low by ~~repression of~~ repressing workers' bargaining rights, ~~keeping the~~ which keeps the border region below the average of Mexican industrial wage levels, despite the fact that the Maquiladoras are the second largest producers of export income for the country (after oil), and the largest source of income for the Mexican border region;

(b) the lack of long-range economic and industrial development strategies, making both the US and the Mexican the economies of both sides of the border more dependent on "quick economic fixes" quick economic fixes such as "maquiladoras," "quick cash crops," maquiladoras, quick cash crops, tourism, and services that can help temporarily and superficially, but ~~ignoring the economic~~ ignore the needs of most of the present and future generations;

(c) the trade agreements (such as the ~~proposed~~ North American Free Trade Agreement), which may worsen the existing economic dependencies and fos-

ter the exploitation of human and natural resources; and

(d) the region's low level of educational attainment level, high incidence of illiteracy, the high dropout rate, and the ~~ready~~ availability and ~~constant~~ influx of drugs, which ~~heighten the vulnerability of~~ have a greater impact on the low-income population along the border.

### 4. Political:

~~the prevalent existence of political styles that benefit only those who want to perpetuate models of feudalistic governments that leave control in the hands of the powerful few, a situation creating the political climate that disempowers the poor:~~

(a) existing political leadership that maintains control in the hands of a powerful few, which continues to create the political climate that disempowers the poor.

### 5. Civil and Human Rights:

(a) the constant influx of people from south of the borders, heightening the anxieties of those heightened anxieties of Americans who perceive immigrants as unwelcomed foreigners who pose a threat to the threaten U.S. social, political, and economic security;

(b) strategies devised by US governmental agencies and groups to harass, intimidate, and repress legal and ~~illegal~~ foreign entrants into the U.S. territory; and

(c) the poor administration of justice; the cultural insensitivity of Border Patrol agents; the high incidence of illegal use of force; and the constant violation of the civil and human rights of those detained or deported; . These situations create ~~creating~~ an atmosphere of tension and distrust that exacerbates the social dynamics, contributing to the polarization between white and nonwhite residents and transients: adds to the polarization between Mexicans and US residents and transients.

These detrimental conditions create pain and suffering among millions of women, children, and men residing on both sides of the border. The impact of these dynamics reaches will into the interiors of both countries. As Christians and United Methodists, we express our sorrow and indignation about this human suffering and accept the responsibility to use our resources toward the elimination

of the root causes creating this tragic human problem. We are urged by God through Christ to love our neighbor and to do what we must to bring healing in the midst of pain, and to restore to wholeness those whose lives are shattered by injustice and oppression.

~~As people of faith, we are urged by God through Christ to love our neighbor and to do what we must to bring healing in the midst of pain, and to restore to wholeness those whose lives are shattered by injustice and oppression. "I have come in order that you might have life—life in all its fullness" (John 10:10, Today's English Version).~~

Therefore, we recommend and urge the Mexican and U.S. governments to:

- develop national and international policies that bring more economic parity between the two countries, as ~~the~~ an integral part of any trade agreement;

- appropriate sufficient resources to develop new industrial and economic development programs that are long-range, mutually beneficial, and more sensitive to the well-being of all women, children, and men of ~~that area~~ the border region;

- develop binational and multilateral agreements that improve the quality of life; safeguard the water rights; and prevent the contamination of air, water, and land of ~~the area;~~ both sides of the border;

- develop binding and enforceable mechanisms with respect to labor and human rights; agriculture, including farm workers; environmental standards; and health and safety standards for both nations and in any agreements to which they are a party;

- develop national and international policies that facilitate the migration and immigration of peoples across the border ~~without the violation of~~ while respecting their rights and aspirations; and

- find alternative and creative ways to reduce the foreign debt of Mexico.

Furthermore, we urge The United Methodist Church to continue its support of the U.S.-Mexico Border Bilateral Advisory Committee within the General Board of Global Ministries to ~~provide coordination~~ coordinate and facilitate a holistic approach to addressing the structural causes of the problems in this region.

We further recommend that the General Board of Church and Society, with churches in Mexico, the United States, and Canada, seek ways to network on fair trade, labor and human rights, agricultural, and environmental concerns.

#### ADOPTED 1992

See Social Principles, ¶ 69; "Immigrants and Refugees: To Love the Sojourner"; "Immigrants in the United States: Ministries of Hospitality, Advocacy, and Justice."



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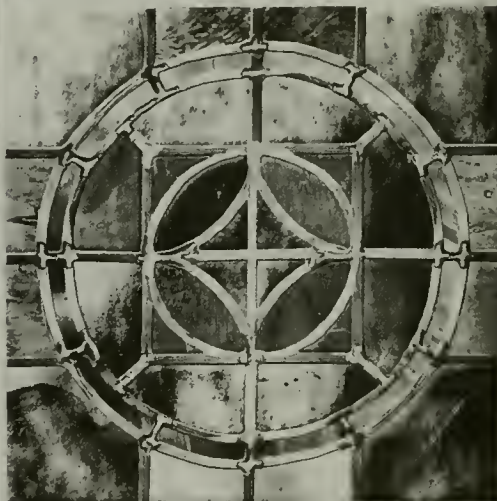
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# Conferences

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Proposed Changes to the *Book of Discipline*

12.

Petition Number: 31297-CO-12-C; Native American  
Caucus of UMC.

**Do not hold General Conference in cities  
where professional sports teams use ethnic  
caricatures and mascots**

Add to the end of 12.1:

The General Conference will exclude cities  
where the local professional sports team uses and  
profits from promoting ethnic caricatures and mas-  
cots.

¶12.¶

Petition Number: 31794-CO-12-C; Ann Britton,  
Beach Lake, Pa. And 350 individuals

**Increase percentage of lay delegates to  
General Conference**

Amend 12.1

General Conference shall be composed of not  
less than 600 nor more than 1,000 delegates, two  
thirds of whom shall be lay members and one third  
clergy. (Jurisdictional and annual conferences shall  
follow the same formula).

¶12

Petition Number: 31612-CO-12-C; F Rinehard,  
Secretary, SEJ, NC.

**Increase the number of General Conference  
delegates**

Amend first sentence of 12 Article I:

The General Conference shall be composed of not  
less than ~~600~~ 900 nor more than ~~1,000~~ 1,300 delegates...

¶13.

Petition Number: 31325-CO-13-C; MARCHA.

**Gather as General Conference once every  
five years**

Amend 13, Article II:

The General Conference shall meet in the month  
of April or May once in ~~four~~ five years at such time...

¶14.

Petition Number: 30314-CO-14-C; Gen'l Board of  
Discipleship.

**Use "professing" to clarify membership  
calculation numbers for G.C. delegates**

Amend 14 Article III (2):

(2) the number of ~~church~~ professing members in  
the annual conference and the missionary confer-  
ence;

## ¶15.

Petition Number: 31043-CO-15-C; Annual Conference, Northern Illinois.

Reorganize *Book of Discipline* to include the constitution, theo. guidelines & org/admin

Amend Division Two—Organization, 15. Article IV:

The General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of this power shall have authority as follows:

To cause to be published a volume with the title: *"The Constitution, Theological Guidelines, and Book of Discipline of the United Methodist Church."* This volume shall contain the following sections:

Part I The Constitution of The United Methodist Church. The document adopted on November 11, 1966 and from time to time amended.

Part II Theological Guidelines. This part shall contain sections outlining Our Doctrinal Standards, Our Theological Task, Our Social Principles, and our Gift of a Ministry of All Christians.

Part III Organization and Administration. The laws of the Church. Referrals to *"The Book of Discipline"* shall be references to this part.

## ¶30.

Petition Number: 30125-CO-30-C; Annual Conference, Philippines Annual Conference.

### Seat deaconesses with clergy

After the first sentence of paragraph 30 add a sentence:

The annual conference . . . by the annual conference. Deaconesses who are regular members with vote in the annual conferences shall be seated with clergy to implement the equalization of clergy and laity membership with the deaconesses counted on the side of the clergy and to be equalized by the laity.

## ¶30.

Petition Number: 30315-CO-30-C; Gen'l Board of Discipleship.

Add the word "professing" to clarify membership of lay election to annual conference

Amend first and last sentences of 30 Article I:

The annual conference shall be composed of clergy members as defined by the General Conference, together with a professing lay members . . . twenty-five (25) years of age. Such persons must be professing members of The United Methodist Church . . .

## ¶30.

Petition Number: 31044-CO-30-C; Robert L. Kuyper, Cal-Nev.

Change ministerial membership basis to average attendance to equalize attendance at annual conference

Amend 30, Article I, second paragraph:

If the lay membership should number less than the average attendance of the last quadrennium of the clergy members of the annual conference, the annual conference shall, by its own formula, provide for the election of additional lay members to equalize lay and clergy membership of attendance at the annual conference.

## ¶30.

Petition Number: 31211-CO-30-C; GCOM.

Add young person from each district as member of AC

Amend first and second sentences of 30, Article I:

The annual conference . . . the president of the conference youth organization, and two young persons ~~under twenty-five (25) years of age~~ one young person between the ages of twelve (12) and seventeen (17) and one young person between the ages of eighteen (18) and thirty (30) from each district, to be selected in such a manner as may be determined by the annual conference. In the annual conferences . . . for young persons ~~under twenty-five (25)~~ thirty (30) years of age.

## ¶30.

Petition Number: 31506-CO-30-C; Carmelia L Matias, Commission on Deaconess Service.

**Clarify boundaries for deaconess appointments**

Amend first sentence of 30, Article I:

The annual conference shall be composed of clergy . . . the diaconal ministers, the active deaconesses under episcopal appointment within the bounds of the annual conference, the conference president of . .

## ¶30.

Petition Number: 31613-CO-30-C; Local church, Providence UMC, Birmingham, Alabama.

**Change "charge" to "church"**

Amend first and fourth sentences of 30, Article I:

The annual conference shall be composed of clergy members as defined by the General Conference, together with a lay member elected by each **charge church**, the diaconal ministers . . . Each **charge church** served by more than one clergy shall be entitled to . .

## ¶31.

Petition Number: 30155-CO-31-C; Annual Conference, Western Pennsylvania.

**Exclude homosexuals from ordained ministry; deny recognition of homosexual unions**

Add a second paragraph to 31, Article II:

The practice of homosexuality is incompatible with Christian teachings, and accordingly no annual conference shall permit its clergy to participate in, and no clergy shall perform any ceremonies or rituals that celebrate or otherwise recognize homosexual unions in any way. No annual conference shall accept as candidates for ordination nor shall it ordain as ministers or deacon, or appoint to serve in The United Methodist Church people who are self-avowed practicing homosexuals.

## ¶31.

Petition Number: 31045-CO-31-C; Annual Conference, North German.

**Jurisdictional & central conferences may give lay full vote on everything**

Amend 31, Article II and add a new subparagraph:

—31.Article II.— 1. The annual conference is the basic body in the Church . . .

2. Jurisdictional and central conferences may decide upon adjustments deviating from Article II (—31), paragraph 1, which give lay members of their annual conferences the full, unlimited right to vote including voting on matters of ordination, character, and conference relations of clergy.

## ¶33.

Petition Number: 31046-CO-33-C; Darrell b. Adams, Mineral/Mt Pleasant, Mt Pleasant, VA.

**Ministers elected to G.C. must have been traveling preachers at least four years**

Amend 33. Article IV; delete 602.1 b), c) and d):

Ministerial delegates to the General Conference and to the jurisdictional or central conference shall be elected by all ministerial members attending the annual conferences or provisional annual conferences; provided that such delegates shall have been traveling preachers in the United Methodist Church for at least four years next preceding their election.

## ¶33.

Petition Number: 30023-CO-33.-1-C; Annual Conference, Detroit.

**Change ordained ministerial to clergy**

Amend 33 Article IV:

The ~~ministerial~~ clergy delegates to the General Conference and to the jurisdictional or central conference shall be elected by the ~~ministerial members in full connection with~~ the clergy members the annual conference or provisional annual conference; . .

## ¶33.

Petition Number: 30104-CO-33.-1-C; D. Max Whitfield.

**Change "ordained ministerial" to "clergy" to allow voting by ordinands**



The ~~ordained ministerial~~ clergy delegates to the General Conference and to the jurisdictional or central conference shall be elected by and from the ~~ordained ministerial~~ clergy members in full connection...

### ¶34.

Petition Number: 30316-CO-34-C; Gen'l Board of Discipleship.

Add word "professing" to clarify election of lay delegates to General, jurisdiction & central conference

Amend 34, Article V:

The Lay delegates to the General and jurisdictional . . . provided such delegates shall have been professing members of . . .

### ¶39.

Petition Number: 31610-CO-39-C; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

Local church may decide for itself to become independent and retain title/possession of its property

Amend 39

1. A local church may be transferred from one annual conference to another ~~in which it is geographically located~~ upon approval by a two-thirds vote of those present and voting in each of the following except as provided in —4 below:

4. However, —1 and 2 of this article notwithstanding, if a local church at its charge conference and congregational meeting votes during five consecutive years to withdraw from an annual conference, whether to transfer to another conference or another denomination or to exist as an independent congregation, it shall be permitted to do so while retaining title and possession of its property. If the church has voted to transfer to another conference or denomination, only a majority vote of acceptance by the receiving conference or denomination shall be required to effect the transfer. Withdrawal to form an independent congregation requires no further vote. The General Conference may make further rules governing these transfers, provided the

rules do not restrict a church's right to withdraw upon its fifth annual petition.

### ¶39.

Petition Number: 31614-CO-39-C; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Delete paragraph 39

### ¶405.

Petition Number: 31007-CO-405-D; Jurisdictional Committee on Episcopacy.

Bishops in jurisdictions

Amend 405:

*Bishops in Jurisdictions*—2: 1. In central conferences, the number of bishops shall be determined on the basis of missional needs, as approved by the General Conference on recommendation of the Commission on Central Conference Affairs.

2. In all other conferences, the number of bishops shall be determined on the following basis:

1: a) Each jurisdiction having 500,000 church members or fewer shall be entitled to six bishops, and each jurisdiction having more than 500,000 church members shall be entitled to one additional bishop for each additional ~~320,000~~ 300,000 church members or major fraction thereof; provided, however, that in those jurisdictions where this requirement would result in there being an average of more than 55,000 square miles per episcopal area, such jurisdiction shall be entitled to six bishops for the first 400,000 church members or fewer and for each additional 290,000 church members or two thirds thereof shall be entitled to one additional bishop.

b) A jurisdiction shall not have the number of bishops to which it has been entitled reduced until, and unless, the number of its church members shall have decreased by at least 10% below the number of church members which had previously entitled the jurisdiction to its number of bishops.

c) If the number of church members in a jurisdiction shall have decreased by at least 10% below the number of church members which had previously entitled the jurisdiction to its number of bishops, then the number of bishops to which it shall be enti-

tled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy; provided, however, that said jurisdiction shall be entitled to no less than the number of bishops to which it would be entitled under subparagraph a) above.

d) If a jurisdiction, as a result of the provisions of this paragraph, shall have the number of bishops to which it had previously been entitled reduced, then the reduction in the number of bishops to which it is entitled shall be effective as of September 1st of the fourth calendar year after said reduction has been determined by the General Conference.

#### ¶405.

Petition Number: 31490-CO-405-D; Board of Lay Ministry, Troy, New York, NY.

#### Stability to the entitlement of bishops

Delete current text of 405 and replace with the following new text:

*Bishops in Jurisdictions*—1. In central conferences, the number of bishops shall be determined on the basis of missional needs, as approved by the General Conference on recommendation of the Commission on Central Conference Affairs.

2. In all other conferences, the number of bishops shall be determined on the following basis:

a) Each jurisdiction having 500,000 church members or fewer shall be entitled to six bishops, and each jurisdiction having more than 500,000 church members shall be entitled to one additional bishop for each 300,000 church members or major fraction thereof; provided, however, that in those jurisdictions where this requirement would result in there being an average of more than 55,000 square miles per episcopal area, such jurisdiction shall be entitled to six bishops for the first 400,000 church members or fewer and for each additional 290,000 church members or two-thirds thereof shall be entitled to one additional bishop.

b) A jurisdiction shall not have the number of bishops to which it is entitled reduced until and unless the number of its church members shall have decreased by at least ten percent below the number of church members which had previously entitled the jurisdiction to its number of bishops.

c) If the number of church members in a jurisdiction shall have decreased by at least ten percent below the number of church members which had previously entitled the jurisdiction to its number of bishops, then the number of bishops to which it shall be entitled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy; provided however that said jurisdiction shall be entitled to no less than the number of bishops to which it would be entitled under subparagraph a) above.

d) If a jurisdiction, as a result of the provisions of this paragraph, shall have the number of bishops to which it had previously been entitled reduced, then the reduction in the number of bishops to which it is entitled shall be effective as of September 1 of the fourth calendar year after said reduction has been determined by the General Conference.

3. This legislation shall take effect immediately upon adjournment of the 2000 General Conference.

#### ¶405.

Petition Number: 31491-CO-405-D\$; Frank L. Dorsey, Kansas East.

Jurisdictional conference may make an episcopal area using a Metro.Stat.Area of 1,500,000

Amend 405 by adding a new paragraph after subparagraph 1 and renumbering accordingly:

*Bishops in Jurisdictions*—1. Each jurisdiction having 500,000 church members . . . entitled to one additional bishop.

2. A Jurisdictional Conference may make a Metropolitan Statistical Area of 1,500,000 or more an episcopal area for missional reasons. It shall be incumbent upon the bishop assigned to such a missional area to create the strategies to reach the people. Special attention shall be given to those MSAs that cross state, conference and/or jurisdictional lines.

2- 3. In central conferences, . . .

#### ¶405.

Petition Number: 31492-CO-405-D\$; Frank L. Dorsey, Kansas East.

If an AC exceeds 250,000 members Juris. Conf may realign episcopal/AC boundaries

Amend 405 by inserting a new subparagraph after 1 and renumbering accordingly:

Bishops in Jurisdictions—1. Each jurisdiction having 500,000 church members . . . be entitled to one additional bishop.

2. If an Annual Conference exceeds 250,000 members, the Jurisdictional Conference may realign episcopal areas in the Jurisdiction; realign the boundaries of Annual Conferences; and it may create a new episcopal area if it is determined that it is necessary for the growth of the church.

2: 3. In central conferences, . . .

#### ¶405.

Petition Number: 30927-CO-405.2-D; Council of Bishops.

Adjustment to reduce the number of bishops

Add new text to 405.2 and renumber accordingly:

2. If a change in jurisdictional membership causes a reduction in the number of bishops, that jurisdiction shall have one full quadrennium to adjust to the reduction.

3. In central conferences . . .

#### ¶405.

Petition Number: 30928-CO-405.3-D; Council of Bishops.

Change date to 2000

Amend 405.3:

3. This legislation shall take effect upon the adjournment of the 1996 2000 General Conference.

#### ¶406.

Petition Number: 30656-CO-406-D; Russ Loehr, North Clairemont, San Diego, CA.

Add para: Active bishops shall be examined by General Conference.

Add a new paragraph 407 and renumber accordingly:

*Examination by General Conference*—Each active bishop shall appear before each General Conference for examination. For each active bishop, the presiding officer of the General Conference, at the appropriate time, shall ask if anyone has any question to ask which might lead to a finding of misconduct on the part of that bishop. The presiding officer shall ask if there are any other questions for the bishop. Each bishop shall answer briefly as best they can the questions posed. After three or more persons have been able to ask a question, any delegate may call for a vote on the bishop. Two-thirds consenting to this call shall close off the questioning and answers. When the time of questions and answers has ended for a bishop, the General Conference shall be asked, "Do you find that this bishop should be continued in office?" A majority of those voting shall be required for continuation in office. Those failing to be approved for continuation shall be returned to the status held by them before their election as bishop.

#### ¶406.

Petition Number: 30929-CO-406-D; Fred H. Allen Sr, Gonzalez UMC, Pensacola, FL and 330 individuals.

Each Annual Conference elect its own bishop for one eight-year term

Delete current text of 406 and 407.1 and substitute the following:

406. Election—Each annual conference shall elect its own bishop. Lay and clergy members of that annual conference shall participate equally in the election and will vote by orders. At least 50 percent of the voting members of each order will be necessary to elect.

407. 1. Term Limits—Bishops shall be elected for one eight-year term and may be re-elected for one more term of no more than eight years. In the case of death, early departure or special assignment, a special annual conference shall be called to elect a new bishop.



## ¶406.

Petition Number: 31493-CO-406.1-D; Earl R. Black, Rocky Mtn.

**List specific powers of bishops in Book of Discipline so nominees will see them**

Amend 406 by inserting a new subparagraph before 1 and renumber accordingly:

Bishops in Jurisdictions—1. Criteria—Prior to any nomination for episcopacy in annual conferences, the Episcopacy Committees of the Central and Jurisdictional Conferences shall list the specific powers of bishops provided in the Book of Discipline so that all nominees will have a chance to see the boundaries of the power of the episcopacy and those electing them will see the gifts and graces of the nominees in light of those limits. Further, the episcopacy committee shall identify any other gifts and graces it seeks for bishops-elect to conduct ministry in their jurisdiction or Central Conference.

4. 2. Each jurisdiction having 500,000 church members . . .

## ¶407.

Petition Number: 30930-CO-407.1-D; Ronald A. Greilich, Cal-NeV.

**Flexibility in episcopal assignments after serving 8 years**

Delete second sentence of first paragraph of 407.1

~~A bishop may be recommended for assignment to the same residence for a third quadrennium only if the jurisdictional committee on episcopacy on a two-thirds vote and the jurisdictional conference by a two-thirds vote determines such assignment to be in the best interest of the jurisdiction.~~

## ¶407.

Petition Number: 31008-CO-407.1-D; Allison Cambre, Texas.

**Remove limitation on episcopal assignment**

Amend 407.1:

~~Assignment Process—1. Jurisdictional Committee on Episcopacy—The jurisdictional committee on~~

~~episcopacy, after consultation with the College of Bishops, shall recommend the assignment of the bishops to their respective residences for final action by the jurisdictional conference; it shall not reach any conclusion concerning residential assignments until all bishops have been consulted. A bishop may be recommended for assignment to the same residence for a third quadrennium only if the jurisdictional committee on episcopacy on a two-thirds vote and the jurisdictional conference by a two-thirds vote determines such assignment to be in the best interest of the jurisdiction.~~

## ¶502.

Petition Number: 30299-CO-502-D; John C. Thompson, Kansas East.

**Annual conference secretary to provide profile sheet**

Add a new subparagraph to 502:

7. The secretary of each annual conference shall provide to each member of the annual conference a profile sheet for those wishing to be considered as lay delegates to General Conference and clergy delegates to General Conference to assist in selection process.

## ¶502.

Petition Number: 31508-CO-502-D; NYMO.

**Every AC shall elect one youth delegate to General Conference**

Amend 502.3d):

3. The secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified above, as follows . . .

d) Every annual conference shall be entitled to at least one clergy and one lay delegate. Every United Methodist Annual Conference shall elect at least one youth delegate to General Conference. Youth shall be 12 to 18 years of age in accordance with The Book of Discipline (or 12 to 30 years of age in the Central Conferences where the ages of youth are so defined).

e) This formula is designated . . .

## ¶502.

Petition Number: 31510-CO-502-D; Clare S Hall, Florida.

### Membership of General Conference

#### Amend 502.3:

The secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified above, as follows:

a) ~~One clergy delegate for the first 140 clergy members of the annual conference and one clergy delegate for each additional 140 clergy members or major fraction thereof, and One half of the total number of General Conference delegates to be elected (excluding those representing other autonomous Methodist churches) shall be allocated on the basis of clergy membership. The allocation to each annual conference shall be proportional to its share of the total clergy, provided that every annual conference shall be entitled to at least one clergy delegate.~~

b) ~~One clergy delegate for the first 44,000 members of local churches of the annual conference and one clergy delegate for each additional 44,000 local church members or major fraction thereof, and The other half of delegates shall be allocated on the basis of the members of the local churches of the annual conferences. The allocation of each annual conference shall be proportional to its share of the total laity, provided that every annual conference shall be entitled to at least one lay delegate.~~

c) ~~A number of lay delegates equal to the total number of clergy delegates authorized as above. The clergy members of each annual conference shall elect the number of clergy members as determined above. The laity of each conference shall elect the number of laity as determined above.~~

d) Every annual conference shall be entitled to at least one clergy and one lay delegate.

e) ~~This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶12), which defines the minimum and maximum number of delegates to a General Conference. Should the computations provided in the paragraph result in a figure below the prescribed minimum or above the prescribed maximum for delegates, the secretary of the General Conference shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle~~

~~an annual conference to elect delegates, any such adjustment to be proportionally the same for the two factors.—~~

## ¶502.

Petition Number: 30120-CO-502.3-D; Randall Aldering, First UMC, Kalamazoo, Michigan.

### Change number formula for G.C. delegates to restore fairness and balance

#### Amend 502.3 a) and b):

a) One clergy delegate for the first ~~140~~ 375 clergy members . . .

b) One clergy delegate for the first ~~44,000~~ 26,000 members. . .

## ¶502.

Petition Number: 31509-CO-502.3-D; Leonard D. Slutz, Hyde Park Community UMC, Cincinnati, OH.

### Sec'y of General Conference can adjust numbers of delegates to be elected to General Conference

#### Amend 502.3e):

3. The secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified above, as follows . . .

e) ~~This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶12), which defines the minimum and maximum number of delegates to a General Conference. Should the computations provided in the paragraph result in a figure below the prescribed minimum or number of delegates below the prescribed minimum or 750, above the prescribed maximum for delegates, the secretary of the General Conference shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members the secretary of the General Conference shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle~~ an annual conference to elect delegates, any such ad-

justment to be proportionally the same for the two factors.

### ¶502.

Petition Number: 30487-CO-502.4-D; Ad Board, Buckhorn UMC, Dexter, Georgia.

**Delegates to G.C. must be in good standing within their annual conference**

Add a new subparagraph at the end of 502.4:

To be eligible for election to General Conference as a clergy or lay delegate, a member must be in good standing within the annual conference. Any member currently subject to issued charged, trial, suspension or other disciplinary penalty pursuant to —2623-2629 is deemed not in good standing for purposes of eligibility.

### ¶505.

Petition Number: 31512-CO-505-D; Theodore L Agnew, First UMC, Stillwater, OK.

**GC shall have decisive vote system**

Add a sentence to the end of 505:

In any event, actions of General Conference shall be taken by a process that achieves a clear yea-nay or equivalent decisive vote, including use of a consent calendar.

### ¶507.

Petition Number: 30092-CO-507-D; Annual Conference, Kansas East.

**Replace "ordained minister" with "clergy member" to allow all to petition General Conference**

Amend first paragraph of 507:

Any organization, ~~ordained minister~~, clergy member, or lay member of The United Methodist

Church may petition the General Conference in the following manner:

### ¶507.

Petition Number: 30935-CO-507-D; Sharon Milsap, Otterbein UMC, Dayton, OH. And 340 ind.

**Exclude general church agencies from petitioning General Conference**

Amend 507:

Petitions to General Conference—Any organization (excluding general church agencies), ordained minister, or . . .

### ¶507.

Petition Number: 30936-CO-507-D; Lois E. Marine, Englewood UMC, Englewood, FL.

**Lobbying by gen'l agency staff prohibited**

Amend 507 by inserting a new subparagraph after 9:

**10. General Church Agencies and their staff persons shall not endorse or lobby for or against legislation before the General Conference.**

### ¶507.

Petition Number: 31513-CO-507.9-D; Peter F Milloy, Minnesota.

**Changes in church law should take effect as soon as possible**

Add a new subparagraph after 507.9:

The General Conference may consider petitions for proposed legislation which is contrary to the Constitution, provided that a constitutional amendment which would render such legislation constitutionally valid is before the General Conference during the same session. Such legislation, if enacted, shall become effective immediately upon announcement by the Council of Bishops that the proposed amendment to the Constitution has received the required majority vote of the members of the an-



nual conferences (—57). The next printed text of the *Book of Discipline* shall contain both

(a) the legislation as it stands prior to the amendment's ratification (printed in the body of the text); and

(b) the provisionally enacted legislation (in a footnote which clearly labels it as not becoming effective until ratification of the proposed amendment to the Constitution).

## ¶508.

Petition Number: 31514-CO-508-D; Carles Crutchfield, New Mexico.

**Make Book of Discipline free on the official web site**

Add a sentence to the end of 508:

The resulting *Book of Discipline* shall be made available at no cost on the official denominational web site.

## ¶509.

Petition Number: 30937-CO-509-D; Robert L. Kuyper, Cal-Nev.

**Officials of UMC shall not speak publicly for the church in ways that are inconsistent w/Soc.Prin.**

Amend 509 by adding a third subparagraph:

3. Bishops, the staff of General boards, agencies, committees, commissions, and councils, and other church officials shall not give public support to any program or movement which advocates positions in any way inconsistent with the Social Principles. This shall not be construed to prevent their right to propose changes in the Social Principles.

## ¶509.

Petition Number: 31009-CO-509-D; Ad Council, Central UMC, Decatur, ILL.

**Regarding speaking for the Church**

Delete 507 and replace with the following new text:

*Speaking for the Church*—1. No person, no paper, no agency or organization has the authority to speak officially for the United Methodist Church, this right having been reserved exclusively to the General Conference under the constitution.

2. The United Methodist Church shall take such actions as necessary to restrict and limit the naming and labeling of any agency or organization to include any direct or indirect reference to the United Methodist Church which does not publicly accept and extol an honest commitment to the doctrinal standards of the United Methodist Church as stated in *The Book of Discipline*; to God as Father, Son, and Holy Spirit; and to Jesus Christ as the Son of God, the one and only Savior of the world, and the Lord of all.

3. Should any person holding a position, appointed or elected, with an agency or organization named in accordance with 509.2 after having made known or expressed their appointment or election make a declaration publicly either in writing, in speech, by an electronic medium or by any other medium, which declaration is inconsistent with such commitment as expressed in 509.2, said person shall be brought to accountability including suspension pending removal from the appointment or elected position.

4. Should any agency or organization which is a part of the United Methodist Church and named in accordance with 509.2 neglect to take such action of accountability as defined in 509.3, said agency or organization shall be brought to accountability including requirement to remove the person in opposition to 509.3 from appointed or elected position and a public statement by the United Methodist Church concerning the subject matter referred to in such declaration. If negligence of actions in opposition to 509.3 or this section continue, the agency or organization shall be disbanded.

5. Should any agency or organization which is not a part of the United Methodist Church, but named in accordance with 509.2 neglect to take such action of accountability as defined in 509.3, said agency or organization shall be brought to accountability including requirement to remove the person in opposition to 509.3 from appointed or elected position and a public statement by the United Methodist Church refuting such declaration and clearly noting the commitment of the United Methodist Church concerning the subject matter referred to in such declaration. If negligence continues in opposition to 509.3 or this section, the agency or organiza-

tion shall be asked to disband or remove from its name and bylaws any reference to the United Methodist Church. If such negligence continues and the agency or organization refuses to disband, the United Methodist Church shall take legal action to remove any reference to the United Methodist Church from the name or bylaws of the agency or organization.

### ¶509.

Petition Number: 31515-CO-509-D; Robert robinson, Texas.

Gen' church agency shall be disciplined if it makes statements contrary to *Book of Discipline*

Add a new subparagraph to 509:

3. Any General Church agency making a statement that is contrary to the *Book of Discipline* shall result in appropriate disciplinary actions being taken.

### ¶509.

Petition Number: 31516-CO-509-D; David M Stanley, Wesley UMC, Muscatine, Iowa.

Morally binding guidelines for action on resolutions

Add a new subparagraph to 509:

3. The General Conference shall adopt a resolution on an issue if, and only if, the General Conference believes in good faith, after prayer and study, that (1) there is a clear and definite Christian position on the issue, which is expressed in the resolution; (2) there is a need for the church to speak on the issue; and (3) the position taken by the resolution is very likely to be supported by at least two-thirds of the members of the United Methodist Church.

The General Conference shall seek brevity in resolutions; avoid diluting the effect of resolutions by adopting too many of them; avoid the divisiveness and ineffectiveness of adopting resolutions which are not supported by a great majority of the members; and prevent any appearance that the Church is an instrument of any political or economic interest group. The provisions of this paragraph are moral

obligations of the General Conference and of each delegate.

### ¶509.

Petition Number: 30548-CO-509.1-D; Richard J. Spady, St. Peter's UMC, Seattle, WA.

Gen'l conference doesn't have right to speak officially for UMC—only Holy Spirit does

Amend 509.1:

No person, no paper, no organization, has the authority to speak officially for The United Methodist Church, this right having been reserved exclusively to the General Conference delegate representatives under the Constitution. However and conversely, in our heritage and tradition as Protestants, we do not believe in the Doctrine of the Infallibility of the Church. Therefore, the General Conference does not have the right to speak officially through The Book of Resolutions, or elsewhere, for the conscience of any individual member of the Church, this right having been reserved exclusively for the Holy Spirit under church tradition. Any written public policy statement . . .

### ¶510.

Petition Number: 30938-CO-510-D; Gilbert C. Hanke, Nacogdoches, TX.

Have a published voting record for future General Conferences

Add new text to 510.4 and renumber accordingly:

4. The Official Voting Record for each delegate on all resolutions considered by the General Conference.

### ¶510.

Petition Number: 31517-CO-510.2-D; Leonard D Slutz, Hyde Park Community UMC, Hyde Park, OH.

Retired bishop is a member of the annual conference where membership was last held

Add the following as the third sentence in 409.4:

Upon retirement, a bishop becomes a retired member of the annual conference in which membership was last held.

### ¶510.

Petition Number: 31518-CO-510.2-D; David M Stanley, Wesley UMC, Muscatine, IA. And 340 individuals

#### Eight-year expiration for resolutions

Amend 510.2a and b:

a) Resolutions and positions adopted by the General Conference of The United Methodist Church are valid ~~they are specifically rescinded, amended, or superseded by action of subsequent sessions of the General Conference until expiration, which occurs at adjournment of the General Conference in the eighth year after adoption or, if the General Conference does not meet in that year, on May 31 of that year. The General Conference may rescind, amend, supersede, or re-adopt a resolution at any time. All valid . . . expired unless readopted. Those Resolutions that have expired shall not be printed in subsequent edition of the *Book of Resolutions*.~~

b) The General Council . . . the removal or revision of time-dated or incorrect material.

### ¶510.

Petition Number: 30939-CO-510.2a-D; Sharon Millsap, Otterbein UMC, Dayton, OH.

#### Resolution life shall be eight years rather than twelve

Amend 510.2a):

Resolutions and positions adopted by the General Conference . . . Resolutions shall be considered official expressions of The United Methodist Church for ~~twelve~~ eight years following their adoption . . .

### ¶513.

Petition Number: 31511-CO-513-D; Clare S Hall, Florida.

Jurisdictional conference shall have twice the number of General Conference members

Amend 513:

The membership of each jurisdictional conference shall consist of an equal number of clergy and lay delegates elected by the annual conferences as provided in the Discipline. Consideration shall be given to electing an inclusive delegation (¶¶103, 117). The number of delegates to which an annual conference is entitled shall be twice the number of its General Conference delegates. Each jurisdictional conference shall have twice as many members as the jurisdiction has General Conference delegates. Half of the delegates shall be laity and half shall be clergy. Consideration shall be given to electing an inclusive delegation (paras. 103 and 117). The allocation of clergy delegates to each annual conference shall be proportional to its share of clergy to the total of clergy in the jurisdiction, provided that each annual conference shall be entitled to at least two clergy delegates. The allocation of lay delegates to each annual conference shall be proportional to its share of laity to the total laity in the jurisdiction, provided that each annual conference shall be entitled to at least two lay delegates.

### ¶514.

Petition Number: 30298-CO-514-D; John C. Thompson, Kansas East.

#### Use a Profile Sheet as an aid in delegate selection process for jurisdictional conference

Add a final sentence to 514:

The secretary of each annual conference shall provide to each member of the annual conference a profile sheet for those wishing to be considered as lay delegates to jurisdictional conference and clergy delegates to jurisdictional conference to assist in the selection process.

### ¶522.

Petition Number: 30019-CO-522.3-D; R.K. "Kelly" Curtis, Oakwood UMC, Lubbock, TX.

#### Fixing tenure of bishops

Add sentence "i" in 522.3:



i) A Jurisdictional Conference shall have power to fix tenure of bishops elected by said Jurisdictional Conference.

# ¶555.

Petition Number: 31522-CO-555.1-D; Robt T Casey, Virginia.

**Need 20 clergy members to become provisional conference**

Amend 555.1:

No provisional annual conference shall be organized with fewer than ~~ten~~ twenty clergy members or be continued with fewer than ~~six~~ ten clergy members.

# ¶562.

Petition Number: 30940-CO-562-D; Charles Sigman, Arkansas.

**Add GBHEM as additional caretaker for mission work**

Amend 562:

Definition—A mission is an administrative body for a field of work inside or outside the structures of any annual conference, ~~provisional annual conference, or missionary conference~~ that is under the care of the General Board of Global Ministries or the General Board of Higher Education and Ministry and exercises in a general way the functions of a district conference.

# ¶563.

Petition Number: 30779-CO-563.5-D; Gen'l Board of Higher Ed & Ministry.

**Change "preachers" to "clergy"**

Amend first sentence of 563.5:

The annual meeting shall have the power to certify candidates for the ordained ministry, to pass on the character of ~~preachers~~ clergy who are not . . . for probationary membership and ~~deacon's orders~~ ordination.

# ¶601.

Petition Number: 30942-CO-601-D; Charles Sigman, Arkansas.

**Add as part of Annual Conference purpose the helping of clergy with seminary debt**

Amend 601:

Purpose—The purpose of the annual conference is to make disciples for Jesus Christ by equipping its local churches for ministry, by offsetting in a significant way the cost of seminary education for ordained clergy and financially assisting the ordained clergy with partial or all of the seminary education debt, and by providing a connection for ministry beyond the local church; all to the glory of God.

# ¶602.

Petition Number: 31157-CO-602-D; GCFA.

**Annual conference chancellor shall have the privilege of the floor w/o vote**

Add a new paragraph after 602.9:

10. If not otherwise chosen as a voting lay member of the annual conference, the conference chancellor shall be seated in the annual conference and shall be given the privilege of the floor without vote.

# ¶602.

Petition Number: 30163-CO-602.1-D; Ida Easley, Tennessee.

**Clergy can vote on everything in the annual conference except for restrictions by Constitution**

Add a sentence to the end of first paragraph of 602.1 and delete a-b-c-d:

*Composition and Character*—1. . . Clergy members shall have the right to vote on all matters in the annual conference except as restricted in the Constitution.

Delete a), b), c), d)

## ¶602.

Petition Number: 30232-CO-602.1-D; Local Pastor Fellowship, Southwest Texas.

Open the voting on delegates to Gen'l, jurisd'l or central conference to all clergy

Amend 602.1b-c-d; 340.6:

602.1b Probationary clergy members . . . constitutional amendments, ~~election of clergy delegates to the General and jurisdictional or central conferences~~, and matters . . .

602.1c Associate and affiliate clergy . . . constitutional amendments, ~~election of clergy delegates to the General and jurisdictional or central conferences~~, and matters of ordination . . .

602.1d Full-time and part-time . . . constitutional amendments; ~~election of delegates to the General and jurisdictional or central conferences~~ and matters of . . .

340.6 The membership of local . . . constitutional amendments, ~~election of delegates to General, jurisdictional, or central conferences~~, and matters of ordination . . .

## ¶602.

Petition Number: 31033-CO-602.1-D; Annual Conference Delegation, North Indiana.

Remove part-time local pastors from annual conference membership

Amend 602.1, and 602.1d):

1. The clergy membership . . . and local pastors under full-time ~~and part-time~~ appointment to a pastoral charge.

d) Full-time ~~and part-time~~ local pastors . . .

## ¶602.

Petition Number: 31435-CO-602.1-D; Annual Conference, Rocky Mtn.

Associate/affiliate clergy members can vote on all matters except ordination/character/clergy conference relations

Amend 602.1(c):

Associate and affiliate clergy members shall have the right to vote in the annual conference on all matters ~~except~~ including constitutional amendments, election of clergy delegates to the General and jurisdictional or central conferences, ~~and with the exception of~~ matters of ordination, character, and conference relations of clergy.

## ¶602.

Petition Number: 30361-CO-602.4-D; Gen'l Board of Discipleship.

Add the word "professing" in front of "member"

Amend 602.4:

The lay membership of the annual conference shall consist of a ~~lay~~ professing member elected by each charge, . . .

## ¶602.

Petition Number: 30430-CO-602.4-D; Gen'l Board of Discipleship.

Add Lay Speaking Ministries conf. and district directors to membership of Annual Conference

Amend first sentence of 602.4:

. . . the conference lay leader, district lay leaders, the conference and district directors of Lay Speaking Ministries, . . .

## ¶602.

Petition Number: 30780-CO-602.4-D; Gen'l Board of Higher Ed & Ministry.

Annual conference composition and character

Amend second paragraph of 602.4:

Each charge served by more than one clergy member under appointment (including deacons in full connection for whom this is their primary appointment) shall be entitled . . .

## ¶602.

Petition Number: 31219-CO-602.4-D; GCOM.

Add youth to lay membership of annual conference

Amend first sentence of 602.4:

The lay membership of the annual conference . . . college student organization, ~~and two young persons under twenty-five (25) years of age~~ one young person between the ages of twelve (12) and seventeen (17) and one young person between the ages of eighteen (18) and thirty (30) from each district to be selected . . .

## ¶602.

Petition Number: 31523-CO-602.4-D;  
Administrative Council, Providence UMC, Morris, Alabama.

Change "charge" to "church"

Amend 602.4:

The lay membership of the . . . elected by each ~~charge church~~, diaconal ministers . . .

Each ~~charge church~~ served by more than one clergy member . . .

## ¶602.

Petition Number: 31524-CO-602.5-D;  
Administrative Council, Providence UMC, Morris, Alabama.

Change "charge" to "church"

Amend 602.5:

The lay member or alternate . . . when convened; provided that no local ~~charge church~~ shall be deprived . . .

## ¶602.

Petition Number: 30235-CO-602.C-D; Annual Conference, Iowa.

Remove the exception, allowing associate and affiliate clergy members to vote on all matters

Amend 602 c):

Associate and affiliate clergy members shall have the right to vote in the annual conference on all matters **except** including constitutional . . .

## ¶603.

Petition Number: 30815-CO-603-D; GCCUIC.

Bishop may nominate ecumenical officer in good standing to assist in episcopal responsibilities

Add a new subparagraph at the end of 603.9:

The bishop, as leader in the quest for Christian unity and in relationships with other living faith communities, may nominate and the annual conference elect a person as ecumenical officer who is a member of the annual conference or a member in good standing of a local congregation in the annual conference (See —414.6). The ecumenical officer shall advise and assist the bishop in carrying out the responsibilities for leadership in the quest for strengthening ecumenical relationships. The ecumenical officer shall be an *ex officio* member of the annual conference commission on Christian unity and interreligious concerns or equivalent body.

## ¶603.

Petition Number: 31526-CO-603-D; Theodore L. Agnew, First UMC, Stillwater, OK.

Clergy session only body to vote on ordination, character and conference relations of clergy

Add new text to subparagraph 603.6 and renumber accordingly:

6. A clergy session of the annual conference shall be the only appropriate entity for voting on status regarding ordination, character, and conference relations of clergy. This clergy session shall be governed by provisions of —605 (Business of the Conference and —721 (Closed Session).

## ¶603.

Petition Number: 31710-CO-603-D; Annual Conference, Norway.



**Annual conference may decide to be in session every second year**

Add a sentence to the end of 603.2:

The annual conference shall have the authority to decide to have its session every second year upon the decision being approved by the bishop, three-fourths of the district superintendents and the majority of the delegates.

### ¶603.

Petition Number: 30091-CO-603.8-D;  
Administrative Council, Patterson Memorial UMC,  
Nashville, TN.

**Annual conference may designate person as the chancellor**

Delete current text of 603.8 and substitute the following text:

The annual conference may designate as chancellor a layperson who is a member in good standing in one of the local churches or a clergyperson who is a member of the annual conference in the episcopal area, and who is a member of the bar of the state.

The chancellor, who shall be nominated by the bishop and elected by the annual conference, shall serve as legal advisor to the bishop and the annual conference.

### ¶603.

Petition Number: 30362-CO-603.9a-D; Gen'l Board of Discipleship.

**Lay leader to be a "professing" member**

Amend second sentence of 603.9a):

...laity. The lay leader shall be a professing member and will have. . .

### ¶603.

Petition Number: 30431-CO-603.9a-D; Gen'l Board of Discipleship.

**Lay leader shall be a member of the a.c.**

Amend 603.9a:

...in cooperation with the bishop, district superintendents, and pastors. The lay leader ~~is~~ shall be a member of the annual conference, . . . the conference committee on episcopacy, ~~and~~ the executive committee, if any, of the council on ministries; ~~may serve on,~~ and the committee planning the annual conference sessions; , and . . .

### ¶603.

Petition Number: 30432-CO-603.9b-D; Gen'l Board of Discipleship.

**Add Lay Speaking Ministries as a group to which the conference lay leader shall relate**

Amend first sentence of 603.9b:

. . . lay groups in the conference such as Lay Speaking Ministries, United Methodist Men . . .

### ¶604.

Petition Number: 30475-CO-604-D; UMCCom.

**Open meetings, annual conferences**

Add a new paragraphs following 604.13:

*Closed Sessions*—In the spirit of openness and accountability, all meetings of official boards, agencies, commissions, and committees of the annual conference, including sub-unit meetings and teleconferences, shall be open. Portions of a meeting may be closed for consideration of specific subjects if such a closed session is authorized by an affirmative public vote of at least three-fourths of the voting members present. The vote shall be taken in public session and recorded in the minutes. Documents distributed in open meetings shall be considered public.

Great restraint shall be used in closing meetings; closed sessions should be used as seldom as possible. Subjects that may be considered in closed session are limited to real estate matters; negotiations, when general knowledge could be harmful to the negotiation process; personnel matters; issues related to the accreditation or approval of institutions; discussions relating to litigation or collective bar-

gaining; deployment of security personnel or devices; and negotiations involving confidential third-party information.

A report on the results of a closed session shall be made immediately upon its conclusion or as soon thereafter as is practicable.

#### ¶604.

Petition Number: 31713-CO-604-D; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

Annual Conference may only use persuasion and negotiation to convince local church not to withdraw, not civil court

Amend 604:

13. The annual conference may choose to adopt . . . to the charges of the annual conference.

14. The annual conference and its agencies may use negotiation and moral persuasion only, not the civil courts, to prevent a congregation's withdrawal from the conference (paras. 264 and 2503.7).

#### ¶605.

Petition Number: 31527-CO-605-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Clergy session may be attended by AC members w/o vote but w/voice

Delete last sentence of 605.6 and replace with the new text:

~~Others may be admitted by express action of the clergy session, but shall not have vote, nor, unless specifically granted by the clergy session, shall have voice (—324). The other members of the annual conference may attend the clergy session with voice but not vote.~~

#### ¶605.

Petition Number: 31528-CO-605-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Allow all annual conference members to attend and speak at clergy session without vote

Amend 605.6:

Permit attendance of lay members without vote.

#### ¶605.

Petition Number: 31103-CO-605.6-D; UM Rural Fellowship.

Remove "ordained ministers and local pastors" and replace with "clergy members"

Amend 605.6:

The annual conference shall make inquiry into the moral and official conduct of its ~~ordained ministers and local pastors~~ clergy members. . . . All clergy members (—601.1, 602.1) of the annual conference . . . and shall have voice and vote in the clergy session. ~~Only the ordained clergy in full connection and the lay members of the board of ordained ministry may vote (—602.1a). Others may be . . .~~

#### ¶606.

Petition Number: 31529-CO-606-D; Earl R Black, Illinois Great rivers.

Allow individuals to see their records and add to it

Add a final subparagraph to 606.9:

d) individuals in whose name a record is kept shall have the right to add to any document in the file their response to the content of such a document, the response to be attached to that document.

#### ¶606.

Petition Number: 30234-CO-606.3-D; Bilha R. Alegria, Brentwood UMC, Brentwood, TN.

Remove the word "preferably"

Amend 606.3:

The annual conference journal shall include the following divisions, ~~preferably~~ in the following order:

## ¶606.

Petition Number: 30233-CO-606.3e-D; Kathryn Spry, Hillcrest UMC, Nashville, TN.

**Include more info to aid in locating a church by both lay and clergy**

Amend 606.3 e)

Appointments, each appointment shall include the name of the church or churches included in the appointment, the church address (including both street address/physical location and post office box number/mailling address if applicable), the church phone number, the church FAX number, and the church email address."

## ¶606.

Petition Number: 30781-CO-606.9c-D; Gen'l Board of Higher Ed & Ministry.

**Annual conference records and archives**

Amend 606.9c:

c) Access to unpublished records by persons other than the bishop, district superintendent, conference secretary, treasurer, or other administrative officer or the board of ordained ministry, **through its chair**, board of pensions, **through its chair**, **and the district committee on ordained ministry, through its chair, counsel for the Church, and committee on investigation, through its chair**, shall require written consent . . .

## ¶607.

Petition Number: 30433-CO-607-D; Gen'l Board of Discipleship.

**Annual conference responsible for its administrative procedures**

Amend 607 and 607.1:

The annual conference is responsible for structuring its ministries and administrative procedures in order . . .

1 . . . by the *Discipline* as follows:

a) There shall be clear connections between the General Conference agencies, annual conference

program and administrative entities, and the local congregation;

b) There shall be clear checks and balances regarding program functions and financial/administration functions within the annual conference.

In doing this, the annual conference may organize units so long as the functions . . .

## ¶607.

Petition Number: 31093-CO-607-D; National Assoc. of Conference Council Directors.

**Responsibilities of annual conferences and director of connectional ministries**

Delete current text of 626, replace with the following new text, and renumber as 607:

Each annual conference is responsible to focus and guide the mission and ministry of The United Methodist Church within it boundaries by:

1. envisioning the ministries necessary to live out the mission of the church in and through the annual conference;

2. creating and nurturing relationships and connections among the local, district, annual conference, and general church ministries;

3. providing encouragement, coordination and support for the ministries of nurture, outreach, and witness in districts and congregations for the transformation of the world;

4. ensuring the alignment of the total resources of the annual conference to its mission;

5. developing and strengthening ethnic ministries, including ethnic local churches and concerns;

6. and providing for advocacy and monitoring functions to ensure that the church is consistent with its stated values.

7. The annual conference shall have a Director of Connectional Ministries to focus and guide the mission and ministry of The United Methodist Church within the annual conference.

a) the Director shall be named or appointed by the resident bishop in consultation with the cabinet and those responsible for staffing the conference's mission;



b) the Director shall serve as an officer of the annual conference and a member of the cabinet;

c) in partnership with the bishop and cabinet and the elected leadership of the conference, the Director of Connectional Ministries shall have the following primary responsibilities:

(1) to serve as steward of the vision of the annual conference, including the development, clarification, interpretation, and embodiment of the vision;

(2) to serve as leader of the continuous process of transformation and renewal necessary for the annual conference to be faithful to our Christian identity in changing world;

(3) to ensure alignment of the total resources of the conference to its vision;

(4) to ensure the connections among the local, district, annual conference, and general church ministries for the purpose of networking, resourcing and communicating their shared ministry.

## ¶607.

Petition Number: 31220-CO-607-D; GCOM.

### AC structures, functions and relationships

Add to the end of 607.1:

Fulfilling these necessary functions of ministry and maintaining connectional relationships shall clearly identify and specify by name, function, connection, membership and method of funding the conference entities which will carry out the functions and relationships corresponding to general agencies mandated by the General Conference. There shall be clear checks and balances regarding program functions and financial/administration functions within the annual conference.

## ¶607.

Petition Number: 31221-CO-607-D; GCOM.

Renumber 607-625, 627 and 628-651

Amend the following paragraph numbers:

Renumber 607-625 as 608-626

Renumber 627 as 651

Renumber 628-651 as 627-650

## ¶607.

Petition Number: 31104-CO-607.3-D; UM Rural Fellowship.

### Remove limitation where local pastor may serve

Amend last sentence of 607.3:

All local pastors serving charges are eligible for election or appointment to such agencies, ~~except those dealing with qualifications, orders, and status of clergy and local pastors.~~

## ¶607.

Petition Number: 30410-CO-607.4-D; Study Commission for health & Fitness Clergy/Lay.

### Have meetings outside church if necessary to accommodate people with disabilities

Amend 607.4:

Whenever possible, meetings scheduled . . . people with disabilities even if this means scheduling meetings outside church settings.

## ¶607.

Petition Number: 30363-CO-607.5-D; Gen'l Board of Discipleship.

### Exempt Bd of Ordained Ministry from the one third, one third, one third requirement

Amend second sentence of 607.5:

. . . It is further recommended that the membership of such agencies, ~~except for the Board of Ordained Ministry, include one-third clergy, and one-third laywomen, and one-third laymen, who are professing members of local churches except for the board of ordained ministry.~~

## ¶611.

Petition Number: 30062-CO-611.3-D\$; Annual Conference, Western North Carolina.

Budgeting procedure change—WSF not combined with other local church apportionments

## Amend 611.3 d):

The council, on receiving from the treasurer of the General Council on Finance and Administration a statement of the amount apportioned that annual conference for World Service, shall ~~combine the total World Service apportionment, without reduction for the quadrennium, and the approved conference benevolences budget (Para 611.3a). The sum of these two amounts shall be known as World Service and Conference Benevolences. The World Service and Conference Benevolences budget thus established shall include a statement of the percentage for World Service and the percentage for conference benevolences-~~ recommend to the Annual Conference the amount of said apportionment which the Annual Conference will accept for apportionment to the local churches, and the Annual Conference shall act to adopt or amend said recommendation as a part of the business of its annual session. The apportionment for World Service shall not be combined with any other fund in the apportionments to local congregations.

## ¶612.

Petition Number: 30065-CO-612-D; Annual Conference, Western North Carolina, Kansas West.

Annual Conference approve General Church apportionment

## Amend 612 and 612.1:

The council shall recommend to the Annual Conference for its action and determination the methods or formulas by which the approved budgeted amounts for clergy support, administration, World Service ~~and Conference Benevolences~~, conference benevolences and other apportioned causes (PP 611.1-4) shall be apportioned to the districts, churches, or charges of the conference.

1. The council, on receiving from the General Conference on Finance and Administration a statement of the amount apportioned to the Annual Conference for the several general funds authorized by the General Conference, shall apportion the same in the amounts approved by the Annual Conference to the several districts, charges, or churches by whatever method the conference may direct, ~~but without reduction.~~

## ¶616.

Petition Number: 30063-CO-616.1-D\$; Annual Conference, Western North Carolina, Kansas West.

## Benevolences &amp; WSF apportioned separately

## Amend 616.(1) and (2):

Local church treasurers shall remit monthly to the conference treasurer all amounts contributed in each local church for: (a) the world Service and Conference Benevolences fund; (b) ~~all other funds authorized by the General Conference and apportioned to the annual conferences by the General Council on Finance and Administration;~~ (c) ~~all other jurisdictional, annual conference, and district funds or causes apportioned in accordance with Paragraph 612, unless otherwise directed by the annual conference;~~ all apportioned funds authorized by the General Conference, jurisdictional conference, and annual conference; (d) special Sunday offerings (P266); (e) special appeals (PP611.5, 811.4); (f) Advance Special Gifts (P 84); (g) World Service Special Gifts (P 813) (h) Youth Service fun (P1210); and (i) all other general, jurisdictional, annual conference, and district funds not otherwise directed.

(2) ~~The treasurer shall each month divide the total amount received from local churches for World Service and Conference Benevolences, setting aside the proper amount for World Service and the proper amount for conference benevolences, according to the ratio of each established by the annual conference in the total World Service and conference Benevolences budget (P611.3c). The treasurer shall, from the share amount received for conference benevolences.~~  
 . The treasurer shall remit each month to the treasurer of the General council on Finance and Administration the total ~~share~~ amount received during the month for World Service. When the ~~share~~ amount so designated for World Service during a year exceeds the amount apportioned to the annual conference, the entire ~~share~~ amount contributed for World Service shall be remitted in regular order to the treasurer of the General Council on Finance and Administration before the end of the fiscal year.

## ¶617.

Petition Number: 30047-CO-617-D; Jim Beal, NAK.

Create Board of Trustees for each annual conference

Delete current text of 617 and replace with the following:

Each Annual Conference shall have a Board of Trustees whose membership and duties are detailed in Paragraph 2512, 1-7.

#### ¶649.

Petition Number: 31239-CO-649-D; GCOM.

AC shall have a conference committee on disability concerns or other structure to provide functions

Amend first sentence of 649:

There shall be in each annual conference a committee on disability concerns or ~~alternative~~ other structure to provide for the functions of this ministry and maintain the connectional relationships.

#### ¶649.

Petition Number: 30413-CO-649.2a-D; Study Commission for Health & Fitness Clergy/Lay.

The committee on disability concerns shall be an advocate for persons with disabilities

Amend 649.2a:

To be aware of, and advocate for, the role . . .

#### ¶661.

Petition Number: 30100-CO-661.3-D; Annual Conference, Mississippi.

Add certified lay preachers continuing education to committee on lay speaker responsibilities

Amend 661.3-5:

3. The responsibilities of the district committee on lay speaking shall be to provide basic training for local church lay speakers and advanced courses for certified lay speakers as recommended by the General Board of Discipleship; to approve annual continuing education opportunities for certified lay preachers; to decide who shall be recognized as certified lay speakers and certified lay preachers; to help match lay speakers with service opportunities; and to support and affirm lay speakers and certified lay preachers as they serve.

4. The district committee shall plan advanced courses for lay speaking that will enable certified lay speakers and certified lay preachers to maintain that recognition.

5. The district committee will report to the pastor and charge conference of each certified lay speaker and certified lay preacher the courses that have been satisfactorily completed by the certified lay speaker or certified lay preacher.



## Proposed Resolutions

Petition Number: 30098-CO-NonDis-D; Stephen C. Shapard, Memphis.

### Allow annual conferences to adopt other compensation plans

Whereas, the current method of compensation for clergy of the United Methodist Church in North America lacks consistency with any scriptural understanding of what it means for communities of faith to be god's stewards (Acts 2:44-45);

Whereas, John Wesley's biblical and theological perspectives on stewardship and the methods of clergy compensation as practiced by those in the early Methodist movement have been abandoned by most annual conferences of the United Methodist Church in North America;

Whereas, the current method of clergy compensation as practiced by most annual conferences in North America is based on a corporate business model that encourages clergy to seek higher salaries and upward mobility within the appointment system; and

Whereas, annual conferences of The United Methodist Church in order to be consistent with and faithful to Scripture and the teachings of John Wesley should have access to alternative methods of clergy compensation;

Therefore, be it resolved, that annual conferences be allowed to adopt alternative compensation plans for clergy by the following amendments to *The Book of Discipline*:

604.13 The annual conference may choose to adopt a conference-wide plan for compensation of pastors. Such a plan shall provide the method for setting and funding the salaries, and/or other compensation elements as specified in the plan, of the pastors appointed to the charges of the annual conference.<sup>1</sup>

333. Assumption of the obligations . . . ministry of the Church (Paragraph 617). The Church shall provide, . . . clergy members according to provisions of Paragraph 622.3. The annual conference may determine for its clergy members an alternative salary compensation program as an option to the process described in paragraphs 249.12 and 620.<sup>2</sup>

249.12 The charge conference shall in consultation with the district superintendent set the compensation of the pastor and other staff appointed by the bishop

unless the annual conference has adopted an alternative compensation program for the pastor(s) and other appointed staff.

620. The several charge conferences shall determine the pastors' base compensation according to the provisions of paragraph 249.12 unless the annual conference has adopted an alternative compensation program which would then take precedence over these provisions.

<sup>1</sup>This amendment was previously adopted by action of the 1996 General Conference and included in the 1996 Book of Discipline (Paragraph 604.13). The Judicial Council, however, in decisions 213,252, and 461 overturned this amendment.

<sup>2</sup>This amendment was previously included in the 1996 *Book Of Discipline* (Paragraph 333). The Judicial council, however, in decisions 213, 252, and 461 overturned this amendment.

Petition Number: 30151-CO-NonDis-D; Annual Conference, Western Pennsylvania.

### Scriptural references should accompany petitions and be part of the Book of Discipline

Whereas, the United Methodist people are called to a life of faith as disciples of Jesus Christ (Psalms 24, John 14:15, 1 Peter 1:13-16, Matthew 28:18), and

Whereas, our Wesleyan Heritage encourages us to be scripturally holy, with an awareness of our tradition and the leading of the Spirit, as accorded to reason, but with the emphasis on Holy Scripture, (Psalms 119:105, Matthew 4:4, and John 1), and

Whereas, the resolutions in The United Methodist *Book of Resolutions* and The United Methodist *Book of Discipline* are to serve as a guide for spiritual living, a supplement to the Bible and the Spirit used by pastors and laity for study and personal reflection, and

Whereas, we endeavor in our teachings and study to be grounded in Scripture, always leading back to scriptural roots, and

Whereas, we wish to minimize the possibility of being misled or otherwise swayed by culture or politics (Ephesians 4:11-16), and

Whereas, the *Book of Resolutions* and *The Discipline* are presently largely void of scriptural reference or footnoting, making it difficult to proclaim our scriptural witness or research the biblical roots of the legislative position,

Therefore, be it resolved that the Western PA Conference petition the 2000 General Conference under paragraph 507 accepting only those petitions accompanied by scriptural footnoting in the margins or otherwise plainly marked, so that the foundation for scriptural holiness is evident (Colossians 3:23-24), and

Be it further resolved that all scriptural documentation accompany the resolution through the process and appear in all publications including the final publication.

Petition Number: 30160-CO-NonDis-O; Annual Conference, Western North Carolina.

#### **Assist new, appointed pastors with their seminary debt**

Whereas, many seminarians graduate with high levels of seminary debt as they begin ministry; and

Whereas, the cost of seminary education strains normal family expenses; and

Whereas, most annual and missionary conferences are unable to provide sufficient scholarship funds through the Ministerial Education Fund (MEF); and

Whereas, there is a great need for clergy trained for mission and ministry in churches with small memberships and/or in town and rural settings; and

Whereas, many of these small-membership churches are able to pay only minimum compensation,

Therefore, be it resolved that the Western North Carolina Annual Conference respectfully petitions the 2000 General conference to:

a) encourage each annual conference to develop a plan to help seminary graduates retire their education debts

b) strongly urge United Methodist seminaries to provide annual workshops on financial planning and/or a financial planner to work with their students.

Petition Number: 31352-CO-NonDis-O; Ad Council, Showers Memorial UMC, Olean, NY.

#### **Conferences should have written policy regarding clergy sexual misconduct**

Resolved: all conferences in the United Methodist Church should have a written policy for clergy sexual misconduct in place. Provision for both clergy- and victim-support need to be included. The conferences must have adequately trained individuals to provide support for both parties.

Petition Number: 31353-CO-NonDis-O; Ad Council, Showers Memorial UMC, Olean, NY.

#### **All pastors should vote on issues that pertain to their role or churches**

Resolved: all pastors at annual conferences should be given a vote on issues that pertain to their role or to their churches.

Petition Number: 31726-CO-NonDis-O; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

#### **Council of Bishops negotiate concordat with Methodist Church in India**

Whereas, the General Conference for many years included delegates for the 13 annual conferences in India; and

Whereas, these conferences contributed much to our understanding of religious and social conditions outside the United States;

Whereas, since the Methodist Church in India became autonomous, the more than 500,000 members of that church (a larger membership than that of the largest US annual conference) have had only three representatives to the UMC General Conference, and under para. 648 have no right to vote; and

Whereas, since 1968 we have had a concordat with the Methodist Church in Great Britain under which four delegates from their church may attend the United Methodist Church's General Conference and we may send two lay and two clergy delegates to their conference; and

Whereas, we have similar concordats with other Methodist churches in the world;

Be it therefore resolved that the General Conference ask the Council of Bishops to initiate discussion with the Methodist Church in India of a similar concordat, and if agreement can be reached, to present it to the 2004 General Conference for approval.

Petition Number: 31727-CO-NonDis-O; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

**Council of Bishops initiate discussion with Korean Methodist Church regarding a concordat**

Whereas, since 1968 The United Methodist Church has held a concordat with the Methodist Church of Great Britain under which they may send four delegates to our General Conference and we may send four delegates to their conference; and

Whereas, we have similar concordats with other Methodist churches in the world; and

Whereas, until 1930 the Methodists in Korea were part of the Methodist Episcopal Church and the Methodist Episcopal Church South; and

Whereas, the Methodist Church in Korea is growing, and half of the newly organized United Methodist Churches in the United States have consisted of Methodists of Korean background;

Therefore be it resolved that the United Methodist Council of Bishops initiate discussions with the Korean Methodist Church regarding the establishment of a concordat pursuant to para. 552.3(1), and, if agreement can be reached, to submit such a concordat to the General Conference 2004 for approval.

Petition Number: 31730-CO-NonDis-O; Paula R Marbury, OH.

**Local churches conduct open forum on issues that arise at Annual Conference**

Whereas, the General Conference is the only body that can speak officially for the denomination (paras. 501-510, Book of Discipline); and

Whereas, the annual conferences are to make disciples for Jesus Christ by equipping the local churches for ministry and by providing a connection for minis-

try beyond the local congregation (paras. 601-606, Book of Discipline) and

Whereas, information regarding equipping the churches is not shared at the grass-roots level;

Therefore be it resolved that all United Methodist congregations shall conduct an annual forum for its people to learn about and discuss more fully the issues that arise and are voted upon at the annual conference and General Conference levels.

Petition Number: 31737-CO-NonDis-O; F Ruth Ketron, Vermont UMC, Kingsport, TN.

**Delegates to General Conference may serve only two consecutive terms**

Whereas, a limit of two consecutive terms as General Conference delegate can allow more people to contribute to General Conference;

Whereas, a term limit can prohibit someone from holding a delegate position for too long;

Therefore, be it resolved that an elected clergy or lay delegate can serve no more than two consecutive terms to the General Conference. One term off after two consecutive terms is required.

Petition Number: 31738-CO-NonDis-O; F Ruth Ketron, Vermont UMC, Kingsport, TN.

**Delegate election shall be by plurality**

Whereas, the process of electing delegates to General Conference is lengthy and takes time away from equally important matters;

Therefore be it resolved that lay and clergy delegates to General Conference will be elected by plurality.

Petition Number: 31741-CO-NonDis-O; Kathy Shenkle, Aldersgate UMC, Alexandria, VA.

**Disallow pastors retired more than three years to vote at conferences**

Be it resolved that the United Methodist Church not allow pastors who have been retired more than



three years and who are not actively serving a charge to vote at United Methodist conferences (including charge, annual, jurisdictional and general) unless it is a matter directly pertaining to retirees.

Petition Number: 31742-CO-NonDis-O; Kathy Shenkle, Aldersgate UMC, Alexandria, VA.

#### **Only active pastors may vote**

Be it resolved, that the United Methodist Church allow only pastors who are actively serving a charge (including appointees and members in full connection) to vote at United Methodist Church conferences (including charge, annual, jurisdictional and general) and not allow retirees to vote.

Petition Number: 31743-CO-NonDis-O; Charles W Bush, First UMC, Montgomery, AL.

#### **Add the position of Bishop's Administrative Assistant to AC office**

Whereas, bishops find themselves in the position of having to issue statements regarding the stands of The United Methodist Church; and

Whereas, some bishops make statements or take positions in opposition to General Conference actions of United Methodist doctrine;

Therefore be it resolved that the position of Bishop Administrative Assistance be added to each annual conference office;

Be it further resolved that the position be occupied by a lay person elected by his or her annual conference of residence and would serve a term of eight years in an oversight capacity in regard to the actions of the presiding bishop;

Be it further resolved that the entire body of administrative assistants would over serve as the oversight committee to provide disciplinary guidance to the Council of Bishops.

Petition Number: 31777-CO-NonDis-O; Norman W Klump, Detroit.

#### **Each annual conference hold training seminar to identify unmet spiritual needs of community**

Whereas, according to the printout from the General Conference statistics of 1998, the section on membership growth and/or decline, approximately 39% reported no new members received nor new confessions of faith,

Therefore, be it resolved that the 2000 General Conference authorize the annual conferences to address the situation by holding a training seminar of at least one week duration to which pastors and lay representatives are invited.

Be it further resolved that the purpose of the training seminar shall be:

1. To help identify the unmet spiritual needs of its community.
2. To design and implement a plan of procedure to aid the churches to help themselves.
3. The annual conference to bear the expense, excluding travel.
4. The demography of the area to be taken into consideration.
5. The seminar be planned with the aid of pastors and laity so the churches will have a sense of ownership.
6. A self-study of the church and community be conducted with the major share of the effort carried by the local church so they it will own the findings.
7. There be a congregational meeting(s) when the study seminar, together with its purpose, is presented.
8. The seminar leader(s) be chosen by the conference cabinet.
9. Following self-study, the leader(s) prepare and present a written report in a called meeting of the congregation, to include recommendations for action.
10. A reasonable goal be determined by the congregation based on the recommendations made by the seminar leader.
11. The conference cabinet be kept aware of the progress and the district superintendent be involved in the study seminar.

Petition Number: 31786-CO-NonDis-O; Paul K Lungi, NE AC - Central Africa.

### Create a new annual conference

Whereas, the number of pastors in full connection with the annual conference are 207; and

Whereas, the church members are more than 95,640; and

Whereas, we have eight districts; and

Whereas, there are three districts in Kisangani Province and six others in Maniema plus Kalima, Kayuyu, Shabunda, Bukavu, and Uvira missions,

Therefore, be it resolved that a new annual conference be created in the northeast annual conference.

Petition Number: 30839-CO-R281-U; GBGM.

### Holy boldness: a national plan for urban ministry

Amend title, "Holy Boldness: Reaffirming A National Plan for Urban Ministry," delete current text and replace with the following new text, p. 281:

As United Methodists, our biblical and Wesleyan heritage calls us to transform urban churches and communities with holy boldness. We are called to provide prophetic vision for the future as well as identify goals and strategies to mobilize resources and people for the transformation of urban congregations and communities. A comprehensive urban-ministry plan called Holy Boldness sets forth a vision, goal areas, and outcomes to organize and resource congregations and church-based community organizations for transforming urban and suburban congregations and communities through the gospel of Jesus Christ.

Holy Boldness is a grassroots movement that empowers congregations and church-based organizations to develop local strategies for urban ministry. Its objective is to work within present structures and existing resources to leverage new opportunities for urban ministry.

In support and acknowledgment of the valuable role of Holy Boldness in the life of the church, the General Conference of The United Methodist Church reaffirms the Holy Boldness plan and:

1. Commends the ministry of urban churches and church-based organizations that share the gos-

pel of Jesus Christ through prophetic vision and proclaiming God's Word;

2. Urges more congregations and church-based organizations to become covenanting partners with the Holy Boldness Urban Ministry Plan and work toward developing and carrying out local strategies that address Holy Boldness goal areas: contextual urban theology, urban evangelism, leadership development, community economic development, eradication of racism, strengthening multicultural relationships, and health and healing;

3. Urges the General Board of Church and Society and the General Board of Global Ministries to support public policy initiatives based on the goals of Holy Boldness;

4. Mandates the general Church agencies' staff having responsibility for urban concerns' and/or the general secretary's designee(s) from Religion and Race, Discipleship, Global Ministries, Communications, Higher Education and Ministry, Council on Ministries, and Church and Society, and a representative from the Council of Bishops to work together to develop collaborative agency strategies for resourcing as well as to review existing resources that may be channeled for the Holy Boldness Urban Ministry Plan;

5. Charges the designated representative staff of the previously cited general Church agencies to work with the Office of Urban Ministries of the General Board of Global Ministries to report to the 2004 General Conference on the effectiveness of the Holy Boldness Urban Ministry Plan's

ability to: (a) organize and mobilize congregations and church-based organizations to accomplish local church and community transformation, and (b) evaluate the effectiveness of collaboration within the general Church agencies to resource and enable the plan to be carried out in local urban contexts.

### Holy Boldness: A National Urban Ministry Plan

Change is inevitable, but transformation is optional. As the United Methodist Church, we have the opportunity to transform urban churches and communities with holy boldness. The Holy Boldness plan is not an exact plan, but a dynamic tool for organizing and mobilizing people for urban transformation. It recognizes that there are regional and local differences and invites churches and church-based community organizations to develop local strategies to carry out the Holy Boldness goals.

### Goal Areas

The goal areas identified for this plan were determined through a national survey of laity, pastors, church-related community-organization staff, conference staff, and bishops. The plan does not presume to address every urban church and community need, but it is a first step toward organizing and mobilizing United Methodists to work locally on goals for church and community transformation. The goal areas are:

1. Urban theology;
2. Urban evangelism and congregational development;
3. Eradicating racism and other forms of oppression;
4. Developing and strengthening multicultural relationships;
5. Community economic development;
6. Leadership development; and
7. Wholeness, healing and health.

### Asset-Based

While there are serious urban problems inside and outside the Church, transformation is possible through the resources and strengths of the Church and community. The Holy Boldness plan calls for churches and communities to identify their assets and build on these assets as people are mobilized for transformation. Some of the assets are:

1. God's transforming power through Jesus Christ;
2. The local church and church-based community organizations;
3. The people in churches and cities who represent a wide variety of racial and ethnic traditions and have the talents for transformation;
4. United Methodist general agencies and schools; and
5. Ecumenical and interfaith partners.

### Congregation-Based

As a Church, we are blessed with congregations, church-related community organizations, and institutions that seek to transform urban communities. All are important to the life of urban communities and will be challenged to work toward the goals of the Urban Plan. The plan calls for a significant focus

on local urban congregations though in need of development, are strategically located, and have the opportunity to share God's love in word and deed. If the Church is to transform communities, the local church is critical.

### Collaborative Effort

Urban transformation requires a collaborative effort by local churches working in cooperation with other denominations, community organizations, businesses, and governmental institutions. Collaboration will need to continue to occur beyond city limits by collaborating with suburban and central city churches that have committed volunteers, resources and relational roots in inner-city neighborhoods, and with exurbia churches that share similar problems, all which strengthen ministry.

Collaboration will also need to continue to occur at the national level. General Church agencies working together to identify common strategies can realize mutual accomplishments. The national strategies should link with local strategies and needs. National collaboration must also involve other ecumenical and interfaith bodies and national urban resources.

### Covenant-Inspired

The Urban Plan invites people, churches, church-based community organizations, and church agencies to covenant to work toward the established goals. Churches and organizations will continue to review the plan and make a commitment to work toward the goals in their setting. Covenanting churches and groups will continue to become part of a nationwide network for support, idea development, and . Hundreds of churches and church-related organizations/agencies will be invited to covenant to work toward the plan's goals.

### Holy Boldness

Churches and church-related community organizations will continue to be encouraged to take authority and responsibility in being bold and holy to accomplish the Urban Ministry Plan goals. This will continue to require local strategies and local ownership. With God's help, transformation of urban congregations and communities is possible.

### United Methodist Urban Ministry Vision

The United Methodist Church must practice "holy boldness" in urban areas as evidenced by the Church:



1. Risking all we have to share God's transforming love as experienced through Jesus Christ in both word and deed;

2. Ministering with and among the poor;

3. Transforming and developing urban congregations;

4. Celebrating and honoring diversity within the congregation, church-related organizations, agencies, and the community;

5. Living and proclaiming God's justice and equality in every situation without fear of being isolated and ridiculed;

6. Being an agent for healing in the midst of broken lives and communities; and

7. Effectively developing the spiritual, social, and physical well-being of individuals and communities.

#### Goals

##### Urban Theology:

1. Urban leaders must teach within churches and church-related organizations, and be examples in the community that urban ministry is based in the person, ministry, and stories of Jesus Christ, who provided an example of meeting the physical needs of others and proclaiming the saving power of God;

2. Expand the urban academy with a strong urban theology component, as well as practical components for carrying out our theology in the world through community development, eliminating racism, strengthening multicultural relationships, urban evangelism, leadership development; and

3. Encourage congregations to model a theology that serves all people and focuses on the poor and marginalized.

##### Urban Evangelism and Congregational Development:

##### The United Methodist Church must:

1. Develop the necessary support and systems to enable longer pastoral appointments;

2. Design resources and training to help congregations communicate the gospel of Jesus Christ effectively in a diverse and changing urban environment;

3. Use existing resources and develop new resources for urban congregational Bible study to

deepen people's faith and challenge them to live the gospel;

4. Develop a prayer network that links churches in partnerships (this can include urban churches with suburban or exurbia churches); and 5. Increase the number of worshipers in urban congregations through evangelism and outreach to the neighborhood in which the church is located and other community networks.

##### Eradicating Racism and Other Forms of Oppression:

##### The United Methodist Church must:

1. Organize local and national support systems for those willing to risk pursuing the vision and agenda of eliminating racism;

2. Highlight model programs that challenge and work toward eradicating racism and other forms of oppression in the congregation and the community so that other congregations can develop similar efforts; and

3. Be sensitive to racism in all urban training experiences.

##### Developing and Strengthening Multicultural Relationships:

##### The United Methodist Church must:

1. Develop the resources for, and encourage congregations to participate in, cultural immersion and cross-cultural experiences; and

2. Design new and use existing church resources for the arts, music, worship, and Bible study that model, encourage, and strengthen multiculturalism.

##### Community Economic Development:

1. Continue and further expand the Communities of Shalom Initiative as a holistic strategy for developing communities and strengthening congregations;

2. Provide training and technical assistance to help churches engage in systemic change and community economic development by working with an existing community-development corporation or by starting a community-development corporation where necessary;

3. Assist churches in learning how they can raise additional dollars for community development from sources outside the church;

4. Assist congregations in utilizing their buildings for community economic development and outreach; and

5. Continue to support the national United Methodist community-development loan fund that helps United Methodist congregations and individuals invest money for community development through churches.

#### Leadership Development:

1. Expand the Hispanic Plan model of lay missionary for urban leadership;

2. Empower laity and clergy for ministry and mission by educating them to work through the structure of The United Methodist Church;

3. Continue training lay and clergy leadership for urban ministry, including advocacy and effective change in public and private life; and

4. Intentionally recruit more clergy and laity for urban ministry and offer them opportunities to be involved in "hands-on" experiences.

#### Wholeness, Healing, and Health:

1. The United Methodist Church must increase the understanding of how people are marginalized and what can be done to develop wholeness, healing, and health;

2. Assist congregations in developing a comprehensive understanding of how they can be healing agents in their neighborhoods and bring about a healthy community;

3. Challenge congregations and agencies to develop ways to improve the spiritual, social, and physical well-being of individuals and communities;

4. Communicate through the Holy Boldness network models of ministry with the homeless, the hungry, people who are HIV-positive, individuals who are physically and mentally ill, victims of violence, and people with addictions; and

5. Publicize successful models where spiritual development by congregations and/or community organizations have brought about wholeness, healing, and health in urban settings.

Petition Number: 30841-CO-R542-U; GBGM.

#### Immigrants and refugees: to love the sojourner

Amend "Immigrants and Refugees: To Love the Sojourner," p. 542:

#### Page 543—II. Global Uprootedness

We live in a world where there are over 22 13 million people who are refugees, another 26 20 million who are internally displaced,....Even when refugees are allowed to return home, they face ~~monumental~~ many problems, such as political and economic instability and the possibility of being killed or maimed by land mines, ~~millions of~~ which have been left behind by former combatants. ~~An example is Angola, a country that has more land mines than any other in the world. It is estimated that 20 million mines were laid during the twenty year civil war there. Today, it is~~

~~estimated that 70,000 Angolans have required amputations because of contact with mines. It~~

~~is also estimated that there are between 150 and 200 land mines victims every week in~~

~~Angola.~~ Millions of land mines strewn wantonly during the wars in Cambodia, Mozambique, El Salvador, Bosnia, Angola, Liberia and Sierra Leone continue to kill and maim innocent victims as they struggle to rebuild their lives.

#### Page 544:

It is clear that the uprooted are vulnerable and need the protection of the international community. Their numbers are growing as more people worldwide become victims of wars, economic injustice, and environmental degradation. ~~According to the United Nations High Commissioner for Refugee (UNHCR), it is estimated that one out of every 130 people worldwide has been forced into flight. Because of civil wars and ethnic based conflict, political repression and gross human rights violations. Refugees are being produced at a rate of 10,000 per day. The 1990s is fast becoming have been termed the "decade of uprootedness;" and the 2000s do not show promise of getting any better.~~

Most refugees come from the South and remain in the South, ~~often in countries of first~~ where they have sought asylum and where conditions are barely humane....In Europe, many governments are implementing policies that are designed to prevent asylum seekers from successfully finding refuge within their borders. ~~In Norway, for example, according to law, asylum seekers may not apply for asylum unless they~~

have close ties with Norway. Such a law dispenses with equity in asylum procedures. The recent increase in the number of uprooted persons demonstrates that the international community, including the churches, must focus more attention on understanding and alleviating the causes of forced human uprootedness, as well as responding to the consequences.

Page 545--III. *Immigration and Asylum in the United States*

The 1980s and early 1990s witnessed an influx of persons seeking asylum in the United States from Central America, including Haiti and Cuba. All of these groups fled a combination of dire poverty, government repression or persecution, and general strife in their homelands. This influx of refugees to the United States was unexpected, and many—particularly the Haitian, Salvadoran, and Guatemalan people—were denied the protection of asylum they so desperately needed. Recent laws have provided protection for some of these people, but there are still many more left uprooted and unprotected. In the United States, the federal government is proposing has passed legislation to prevent further influxes of migrants and asylum seekers by reinforcing the borders and instituting restricted measures. The United States has engaged in a policy of forced repatriation of unwanted Central American, Haitian, Cuban, and Chinese asylum seekers in violation of international law. It has also engaged in detention practices and forced repatriation of Chinese people and others asylum seekers without benefit of fair and equal protection under the law. Current legislative initiatives seek to reduce family immigration by 32 percent, slash refugee admissions by over 50 percent, introduce a national identification system, and bar legal immigrant's access to government assistance, leaving them vulnerable when they fall on hard times. In 1996, Congress passed three laws which reshaped immigration in the United States: the Illegal Immigration Reform and Immigrant Responsibility Act (IIRAIRA), the Welfare Reform Act, and the Anti-terrorism and Effective Death Penalty Act (AEDPA). This legislation does everything from barring legal immigrants' access to government assistance, barring asylum seekers from the rights of due process, allowing secret evidence to be used in deportation hearings to requiring deportation retroactively for past legal offenses by non-citizens. And even though some gains have been made, Congress continues to introduce legislation that is harmful to our immigrant neighbor.

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In California, the passage of Proposition 187, and initiative that would deny public education to the children of undocumented persons, would also deny them non-emergency healthcare and require government employees, private individuals, and providers to report to the authorities individuals whom they suspect are undocumented. The implementation of the initiative is currently pending in court. In the meantime, those who look or sound foreign already suffer from discrimination in both the workplace and in daily life.

These laws have created suffering in the immigrant community and have helped to foster an environment where immigrant bashing, a particularly virulent form of anti-immigrant bias, seems stronger than ever....

Therefore, we call upon The United Methodist Church, in collaboration with other ecumenical and interdenominational organizations, to urge the government of the United States, as well as all other governments:

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6. To adopt reasonable standards for consideration as refugees for those seeking asylum and to eliminate within the Immigration and Naturalization Service (INS) all abuses of civil and human rights, including such practices as the violation of due process, denial of bond, detention of non-criminal asylum seekers, and hasty deportation of people who are undocumented . . .

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8. To work with civil and legal organizations to support communities that are now or will be

affected by the destructive enactment of immigration policies like California's Proposition 187 the new laws of 1996: IIRAIRA, Welfare Reform and AEDPA;

We recommend that the General Board of Church and Society and the General Board of Global Ministries:

3. Advocate against legislation that seeks to establish national identification systems for repeal of the harsh provisions of IIRAIRA and Welfare Reform;

5. Lead United Methodists throughout the United States and the world in the fight against...

6. Lead the churches throughout the United States and the world in recognizing the . . .

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10. Develop to educate the churches on immigration as well as on issues related to refugees and asylum seekers; and

11. Assist the churches in advocating for fair and just immigration laws and practices, and

~~12. Support communities and congregations by prayer and action where such measures as Proposition 187 may be implemented at any time in the future, and develop strategies and action plans to counter similar initiatives in other states.~~

# Discipleship

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Report of The General Board of Discipleship, 1997–2000

#### Introduction

The General Board of Discipleship observes its twenty-eighth anniversary in 2000. Acting on the recommendations of the Structure Study Committee, the 1972 General Conference established the General Board of Discipleship to serve in a number of areas of major importance to the local church and annual conferences.

The General Board of Discipleship was the agency given major responsibility for the support of inviting, transforming, nurturing, caring, and serving ministries of congregations. Responsible for providing for leadership resources, training opportunities, and consultation services for congregations and annual conferences, the Board has worked to support the ministries of laypeople, pastors, annual conference leadership, district superintendents, and bishops as they are in service to congregations, annual conferences, and communities.

The work of the General Board of Discipleship is particularly guided by Part IV of *The Book of Discipline*, "The Ministry of All Christians," (especially ¶¶ 101–107). Of particular significance are the following words from ¶ 104: "The heart of Christian ministry is Christ's ministry of outreaching love. Christian ministry is the expression of the mind and mission of Christ by a community of Christians that demonstrates a common life of gratitude and devotion, witness and service, celebration and discipleship."

Within this broad context for ministry of The United Methodist Church, the major directive given by the General Conference for the General Board of Discipleship is found in its statement of purpose, ¶ 1101, *The Book of Discipline*, 1996. It reads:

**Purpose**—1. There shall be a General Board of Discipleship, the purpose of which is found within the expression of the total mission of the Church. Its primary purpose shall be to assist annual conferences, districts, and local churches of all membership sizes

in their efforts to win persons to Jesus Christ as his disciples and to help these persons to grow in their understanding of God that they may respond in faith and love, to the end that they may know who they are and what their human situation means, increasingly identifying themselves as children of God and members of the Christian community, to live in the Spirit of God in every relationship, to fulfill their common discipleship in the world, and to abide in the Christian hope.

2. The board shall use its resources to enhance the meaning of membership as defined in ¶¶ 217–221, which emphasizes the importance of the identification of church membership with discipleship to Jesus Christ. The board shall seek to enable congregations to carry out their primary task and shall provide resources that support growth in Christian discipleship. In doing its work, the board shall listen to the needs and requests of the Church, conduct research, design and produce resources, offer training, and deliver resources. All of this is to support congregations in their primary task of reaching out and receiving all who will respond, encouraging people in their relationship with God and inviting them to commitment to God's love made known in Jesus Christ, providing opportunities for them to be nurtured and formed in the Christian faith, and supporting them to live lovingly and justly in the power of the Holy Spirit as faithful disciples. The board, through all activities, shall lead and assist congregations in becoming inclusive communities of growing Christians, celebrating and communicating to persons of every age, racial and ethnic background, and social condition the redeeming and reconciling love of God as revealed in Jesus Christ.

In the course of the 1997–2000 quadrennium, the staff and members of the General Board of Discipleship have been engaged in an ongoing theological discussion of the vision, mission and essential work of the Board. Undergirding these conversations is the understanding that The United Methodist Church is called to make disciples of our Lord and Savior Jesus

Christ and to live within the distinctive Wesleyan practices of the Christian faith. In order to accomplish its mission, the Board has developed major guiding concepts for its current activity and future planning. In summary these are:

1. The General Board of Discipleship provides quality resources for the many aspects of ministry of the church and for the spiritual growth and nurture of the individual Christian. These resources help church leaders build systems that enable every congregation and annual conference to fulfill its primary task of making disciples and of providing for effective spiritual leadership within congregations and annual conferences.

2. The Board is committed to assisting the church in maturing in the Wesleyan spirit of holiness. The Board provides motivation and resources to assist the church at every level in participating in God's continuing redemption through Jesus Christ.

3. The Board is committed to presenting a confident witness to the Christian faith. The Board believes that it is to state clearly and confidently the core of Christ's message of grace and salvation.

4. The Board is committed to working in and through the whole of The United Methodist Church to engender a climate of renewal. The Board will use its resources to foster a climate of hope and renewal in the lives of individual Christians, congregations, and the denomination.

The General Board of Discipleship carries the major responsibility for supporting the ministries of congregations. No other general agency is assigned this task. The Board has sensed the yearning of pastors and members for evangelistic outreach to the community in the name of Jesus Christ, for Bible study and spiritual growth and development, for fellowship and caring ministries, and for training and guidance for service in the local community and the world. In addition, the Board is committed to helping leaders improve their ministry processes and systems in annual conferences and congregations. (See the General Board of Discipleship's web site, <http://www.gbod.org>, for a comprehensive view of the work of this agency.)

The administrative functions of the Board are divided into five units:

1. The Office of the General Secretary and general administration
2. The Office of Financial Services
3. The Office of Human Resources

#### 4. Discipleship Resources

#### 5. The Learning Center

In addition, there are three ministry units of the Board—Discipleship Ministries Unit, Church School Publications, and Spiritual Formation. Each unit focuses on primary groups that are served by the Board: laity, pastors, laity leaders, and annual conference leaders. These three units are devoted to the development and delivery of resources and services for individual members, congregations, districts, and annual conferences. The primary work of these units is as follows:

1. Discipleship Ministries Unit provides resources, training, and consultation support for leaders of annual conferences, congregations, small groups, and family and life-span ministries. This unit focuses on supporting leaders for their task of making disciples, building Christian community, and leading communities of faith to be faithful witnesses to the work of God through Jesus Christ in the world. The unit includes support of leaders responsible for Christian education, family and life-span ministries, Ministry of the Laity, Accountable and Covenant Discipleship, ethnic local church concerns, worship, stewardship, and evangelism.

2. Church School Publications provides curriculum resources to support the learning arenas for children, youth, and adults.

3. Spiritual Formation (The Upper Room®) provides spiritual formation resources and spiritual formation programs for laity, pastors, and laity leaders.;

The 1997–2000 quadrennium work of each of these units as well as Discipleship Resources, which is administered as a part of the Discipleship Ministries Unit, is briefly summarized in the following sections.

### Discipleship Ministries Unit

Guided by the vision of God's people transforming the world, Discipleship Ministries staff provide resources, training, and consultation services that equip pastors, laity, conference staff, district superintendents, and bishops to be in ministry in their annual conferences, congregations, and communities. These resources and services help leaders in congregations and annual conferences focus on the primary task of ministry in congregations and annual conferences.

The key people who are addressed through the



work of the Discipleship Ministries Unit are annual conference staff, district superintendents, bishops, laity elected for annual conference service, pastors, elected laity leaders in congregations, family ministry leaders, ministry area leaders, small-group leaders, community and outreach ministry leaders, life-span ministry leaders, and leaders in racial-ethnic congregations. In addition, staff support the work of the Black Church for the 21st Century Initiative, the National Hispanic Ministries Plan, the Shared Mission Focus on Young People, the Native American Comprehensive Ministries Plan, and the Bishops' Initiative on Children and Poverty.

Support for International Ministries revolves around identifying key needs for resources and leadership training for pastors and laity in central conferences and autonomous Methodist churches. Teams and individuals have traveled to Mozambique, Angola, Liberia, Nigeria, Kenya, Zimbabwe, Russia, Latvia, Bulgaria, Vietnam, Cambodia, South Korea, Chile, Puerto Rico, Panama, and other parts of the world to discover how the General Board of Discipleship can be in ministry with emerging churches. Basic resources are being developed in English, Spanish, Portuguese, and French. Bibles are being provided to Nigeria. Basic leadership development in Christian education and evangelism is being offered. Staff are learning how best to be in ministry with partners across the world in order for the General Board of Discipleship to provide resources and services.

Support for Conference Leaders (annual conference staff, district superintendents, bishops, laity elected for annual conference service) revolves around helping these leaders build systems to support spiritual leadership development. Annual conference partnerships are built to support the discovery of, the development of, the deployment of, and the ongoing support of clergy and laity who understand and can lead the important task of making disciples of Jesus Christ for the transformation of the world. Two central foci of work to support the work of conference leaders are 1) how conferences work with clergy and laity leaders to develop their spiritual relationships with God and one another, and 2) how conferences work with clergy and laity leaders to support their growth as leaders who can assist others on a journey of spiritual formation.

Major initiatives circle around these primary foci of work. While the work is done within annual conferences, the primary focus continues to be on how leaders are supported and nurtured for their work in and through congregations, communities of faith, and organizations that support the ongoing faithful ministries of God's people in the world.

The New Congregational Development and Revitalization of Congregations Emphasis continues to be a major part of the General Board of Discipleship's work with conference leaders. Within this effort, the Board helps conference leaders learn the most effective ways to assess the need for new congregations and to determine the best ways to revitalize existing churches and faith communities. Part of this effort is through direct cooperation with the General Board of Global Ministries as both agencies seek to support conference leaders who seek to discover answers to questions related to new congregational development. In addition, this work includes the development of new resources for people actually engaged in starting new congregations and renewing existing congregations and faith communities. Training and learning enterprises are scheduled each year in order to support the network of new congregational development leaders, district superintendents, and bishops. *Creating New Faith Communities* provides essential information for leaders planning for new congregational and faith community development. In addition, resources and training events seek to help leaders understand the changing reality of the peoples served by congregations. *Culture Shifts: A Group Bible Study for Postmodern Times* seeks to connect people with changes in culture while focusing on Bible study. New efforts in helping people understand ministry with the millennial generation (infants through eighteen-year-olds) have been launched via training events and new resources.

Support of the ongoing spiritual formation of clergy is essential. The General Board of Discipleship provides ongoing materials to support clergy and laity in their growth in faith. *Leading From the Center*, a newsletter mailed four times to pastors, supports the essential issues related to spiritual formation as it relates to clergy. *Offering Christ Today*, an electronic newsletter (<http://www.gbod.org.evangelism>), provides support for leaders in their evangelistic tasks of ministry. *Seeking and Doing God's Will: Discernment for the Community of Faith* provides support for conferences, districts, and congregations who are seeking to engage in corporate spiritual discernment.

In addition, the Discipleship Ministries Unit develops conference partnerships that bring together the needs of annual conferences and the work of the Board in ways that address the spiritual formation issues with clergy and laity. The successful work of Vision 2000 with annual conferences has merged into the focus on spiritual leadership development and the Faith-Sharing Initiative. (The work of Vision 2000 will be celebrated just prior to the opening of General Conference in Cleveland, Ohio, on May 1, 2000.) The General Board of Discipleship also supports the ongoing ecumenical evangelism events called Evangelism Connections and works with the Council on Evange-

lism to sponsor the Congress on Evangelism.

Conference leaders in camping and retreat ministries are supported through the Board's work with the National Association of Camping and Retreat Leaders. Jointly these groups offer a biennial event focused on the spiritual formation of camping and retreat leaders and the essential work of managing the work of camps (programming, risk management, maintenance, marketing, food services, and so forth). In addition, the General Board of Discipleship has launched a partnership with the Theological School of Drew University. This partnership, Common Ground, is designed to offer a recognized educational process for leaders of United Methodist camp and retreat ministries. This program offers various educational tracks (from a certificate program to academic degree programs) designed to meet the educational needs of camp directors, conference leaders, camp staff, and others involved in the nearly three hundred United Methodist camp and retreat centers in the United States. Share Our Worlds is a new effort to provide learning and working opportunities for people from around the world to work in United Methodist camps and retreat centers in the United States. This effort will provide needed staff for camps in the United States and will begin a new effort to train camp and retreat leaders from various parts of the world.

Support for the work of conference laity ministries involves the ongoing work of the General Board of Discipleship to provide materials and training for the Lay Speaking Ministries for the church. Celebrating the fiftieth anniversary of lay speaking ministries in 1998, the Lay Speaking Ministries leaders gathered in 1998 in an event called "Celebration of Laity in the Wesleyan Tradition." Completely redesigned materials for this ministry of the church were completed within this quadrennium. In addition, leaders in the Lay Speaking Ministries of the church gather every two years for ongoing learning, reflection, and development of new efforts within this vital ministry with the laity. *Links*, an ongoing newsletter devoted to the support of laity ministries, continues to be mailed several times a year. Partnerships with annual conferences to build and support laity academies for learning about the vital ministries of the laity continue to be built.

District superintendents receive ongoing spiritual formation support through the General Board of Discipleship's work to provide linkages and resources. *Just the Facts* is a faxed newsletter for district superintendents that was begun in 1998. The faxed newsletter focuses on crucial issues in ministry and needs for the continuing spiritual formation of district superintendents. In addition, the Board sponsors re-

treats for district superintendents that support the ongoing spiritual formation needs of these leaders.

Leaders in Christian education continue to receive support for their work with the Christian education laboratory training process that is supported by the General Board of Discipleship. The Board certifies and maintains records on qualified leaders and provides certification of the laboratory experiences. The Board works in partnership with conferences, districts, and congregations as they plan the actual laboratory training experiences. These events support the ongoing education of teachers and leaders of small-membership churches; teachers and leaders of young children, younger elementary children, older elementary children, youth, and adults; teachers and leaders of one-room Sunday schools; and administration of Christian education.

Support for Congregational Leaders (pastors, congregational administrative and planning leaders—those charged with ordering the life of the congregation) involves providing resources, training, and learning opportunities; supporting networks; and building partnerships across various types of congregations. Key to the work of the General Board of Discipleship is the belief that congregations need to focus on their central purpose of ministry—the making of disciples for the transformation of the world. In addition, the Board believes that each congregation needs to focus on its primary task of ministry, which is to invite all who will come, to create settings in which they can encounter the living presence of God through Jesus Christ, to nurture their growth in faith and love of God, and to send them out to be faithful witnesses and servants of God in their communities, homes, workplaces, and wherever they go.

Making Disciples in the 21st Century events have brought people together to learn effective ways of guiding adult seekers into the reign of God. These events have brought together the commitment of the church to make disciples, major leaders in the denomination, and people who seek to learn how to make disciples in new ways in this century and the next. Specific resources related to Christian initiation include *Echoing the Word: The Ministry of Forming Disciples* and *Hand in Hand: Growing Spiritually With Our Children*. Issues related to baptism and Christian initiation are addressed in five new volumes: *By Water and the Spirit: Making Connections for Identity and Ministry*, *Come to the Waters: Baptism and Our Ministry of Welcoming Seekers and Making Disciples*, *Gracious Voices: Shouts and Whispers for God Seekers*, *Living Hope: Baptism and the Cost of Christian Witness*, and *Accompanying the Journey: A Handbook for Sponsors*.

FaithQuest, a journey of transformation, has



been launched by the General Board of Discipleship. Supported by extensive training and a seventeen-week Bible study course, *FaithQuest: A Journey Toward Congregational Transformation*, this effort continues the effort of the General Board of Discipleship in the renewal of the church. By focusing on their primary task, by being clear about their mission, and by clearly understanding the systems operative within congregations, congregational leaders are identifying new ways to transform the lives of their churches. *Quest: A Journey Toward a New Kind of Church* continues to support leaders in the ongoing issues of transformation in congregational and conference life.

Support of small-membership churches continues as a major focus of the General Board of Discipleship's work in leadership development and congregational renewal. Seminars titled "Vital Ministry in the Small Church" were launched this quadrennium to support ongoing leadership development needs for leaders in small-membership churches. The video *Small Churches Can Make a Big Difference* provides motivational support for leaders in small-membership churches. A number of other materials are provided as needed, including three booklets that provide useful information for small-membership church leaders: "Effective Mission in the Small Church," "Biblical Virtues in the Small Church," and "Superintending the Small Church."

"Blessed To Be a Blessing" churches are identified annually. These churches work with the General Board of Discipleship to become teaching churches. They invite leaders to their sites to help them learn ways to improve their quality of ministry, relevance, and service.

Congregational leaders are strengthened through work that supports the major denominational church emphases: Strengthening the Black Church for the 21st Century, the National Plan for Hispanic Ministries, and the Native American Comprehensive Ministries Plan. Each of these initiatives is addressed through the work of staff. To support Strengthening the Black Church for the 21st Century, the General Board of Discipleship is working to develop new initiatives for regeneration of existing leadership, to create new arenas for the support of emerging leaders, to support the Black Family Ministry project, and to provide resources for clergy and laity leaders in African American congregations. To support the National Plan for Hispanic Ministries, the Board is working to provide resources to support pastors, laity, and those being mentored within ongoing ministry in Hispanic communities. Using the "see, judge, act" methodology, Discipleship Ministries has made available a variety of learning opportunities to people within Hispanic faith communities and within congregations who are seeking to become involved in

ministries with Hispanic people. Examples of new resources to support ministries with Hispanic people include *Discipulado en la Tradicion Wesleyana, Module I: Training Program for the Development of Hispanic Ministries* (bilingual), *Module II: Lay Missioner and Pastor-Mentor Training Program* (bilingual), *Fundamentos: Medelando el Ministerio de Educacion Cristiana en Su Congregacion*, *Manual de Adoracion*, *Manual de Evangelismo*, *Manual de Ministerios con Jovenes*, and *Manual de Ministerios con Familias*. Ongoing work to support the Native American Comprehensive Plan has focused on leadership development, lay speaking resource development, and schools of evangelism. Intentional work with the Korean-American churches continues as the GBOD seeks ways to support ongoing and new faith community development within Korean communities. Ongoing resources to support Korean ministries include Korean adaptations of *FaithQuest*, and *Quest: A New Way of Thinking*.

In 1999 the General Board of Discipleship launched its Racial/Ethnic Summer Intern Program. This program is to provide opportunity for rising college juniors, seniors, or graduate students to work with a general agency for ten to twelve weeks in the summer to gain knowledge of the work and ministry of the Board as it carries out its role in supporting the ministries of local congregations. Five students were involved in this first year's program, working in assigned areas of the Board and NYMO related to Youth '99, Hispanic Ministries, and Upper Room® magazine and book publishing.

In addition, the General Board of Discipleship supports the work of the Ethnic Local Church Concerns initiatives of the general church. These funded projects continue to offer support to the church through leadership development efforts and new resource development efforts. See the following chart that describes the GBOD's funding efforts to support the Ethnic Local Church Concerns initiatives.

Support for the worship life of congregations continues with work to support pastors and laity who plan for congregational worship. Various questions about worship life are answered in two new volumes, *Worship Matters: A United Methodist Guide to Ways to Worship, Volume I*, and *Worship Matters: A United Methodist Guide to Worship Work, Volume II*. *The Realm of the Reign: Reflections on the Dominion of God* helps pastors and laity consider the work of building the kingdom of God. *Grace Notes: Spirituality and the Choir* supports the ongoing faith formation issues related to the choir and to the worshiping life of the congregation as related to music. *Gente Nueva* (Cassettes for Communities of Faith) provides a collection of Hispanic worship choruses for use in worship and



small-group settings. *Worship and Daily Life: A Resource for Worship Planners* provides resources to connect the worship experience with daily living. *Children Worship!* provides a thirteen-session worship education resource for helping congregations incorporate children into the worshipping community. *Contemporary Worship for the 21st Century: Worship or Evangelism* provides support for congregational leaders seeking to provide for new forms of worship.

Issues related to stewardship and the funding life of congregations continue to be addressed through the work of the General Board of Discipleship. Seminars and consultations are offered in conjunction with annual conference efforts in stewardship and the funding of congregational ministries.

The GBOD sponsors national meetings annually to support Christian stewardship. In addition, the GBOD has worked over the quadrennium with the Connectional Funding Patterns Task Force, which is making a report to the General Conference. The GBOD continues to work with annual conference offices of development and planned giving as they seek to undergird the securing of endowed funds to support ongoing ministries of the church. Resources continue to be developed to support stewardship efforts in annual conferences and congregations. Examples are *Get Well! Stay Well!: Prescriptions for a Financially Healthy Congregation*; *Revolutionizing Christian Stewardship for the 21st Century: Lessons From Copernicus*; *Don't Shoot the Horse ('Til You Know How to Drive the Tractor): Moving From Annual Fund Raising to a Life of Giving*; *Preaching for Giving: Proclaiming Financial Stewardship With Holy Boldness*; *Holy Smoke! Whatever Happened to Tithing?*; and *Afire With God*.

The building of evangelistic congregations is supported by the *New Life Mission Handbook: A Design for Local Church Evangelism*. Ongoing efforts to support the congregation as key to evangelistic ministries continue. *The Key Event Celebration: A Guidebook for Leaders* supports evangelistic leaders in focusing on the historic Christian faith centered around the events of Christmas, Good Friday, and Pentecost.

Support for large membership churches, for churches moving to pastoral sized churches, and for pastors moving to large-membership churches is provided by the GBOD. These efforts bring together networks of people who are learning new ways to be in ministry in settings other than those with which they are accustomed. These initiatives are fostering learning across the denomination to support leaders in these varied settings of ministry.

Church councils, pastor-parish relations com-

mittees, finance committees, and boards of trustees receive basic support from the General Board of Discipleship. *Job Descriptions and Leadership Training for Local Church Leaders* provides basic information, as do resources in the *Guidelines for Leading Your Church* series, which provides basic resources for all leadership positions within local churches. Specific questions and concerns about the work of these planning and administrative groups are answered by direct contact between GBOD staff and constituents. In addition, on-site consultations and seminars are held in conjunction with annual conference planning to support these leaders.

Church School and Small-Group Ministries Leaders (church school, small-group ministries, ministry areas, Accountable and Covenant Discipleship groups, and other small groups within congregational life) are supported by resources, training and learning opportunities, and ongoing contact through networks of leaders. Important to the process of the deepening of faith and commitment to God through Jesus Christ is the work of teaching and learning and small-group ministries within congregations.

People who seek to plan for and implement small-group ministries within the lives of congregations find support through the work of the General Board of Discipleship. Resources provided through ongoing learning opportunities help people understand the framework for small-group ministries and how these ministries support the nurture of growth in faith.

Church school teachers, planners for Christian education, superintendents of study, and other leaders for teaching and learning find resources provided by the GBOD. These resources include *Keeping in Touch: Christian Formation and Teaching*; *Planning for Christian Education: A Practical Guide for Your Congregation*; and *Faithful Future: Teaching and Learning for Discipleship*. Annually, each congregation is mailed the materials to support their September celebration of Christian Education Week and Christian Education Sunday. Extensive thinking about the future of Christian education is occurring through the teaching ministry consultations that are scheduled annually. These consultations are helping staff and the larger church identify critical issues for reshaping systems for teaching and learning. The result of the consultations will be to shape and reshape needed resources and support services for Christian education throughout the denomination.

The Faith-Sharing Initiative focuses major attention on the issue of how clergy and laity share faith with one another through congregational settings, in small groups, and among individuals. This major ini-

tative provides for a dialogue about the theological foundations for faith-sharing, includes practical tools and exercises in personal faith-sharing, and helps people see the whole congregation in its role as evangelist. Specific resources to support this initiative are *Faith-Sharing: Dynamic Christian Witnessing by Invitation*, *Faith-Sharing Video Kit*, and *The Faith-Sharing Congregation: Developing a Strategy for the Congregation as Evangelist*.

The Lay Witness Mission continues to encourage laypeople to share their faith journey with others; continues to be a model used for developing small-group ministries; and supports the witnessing of faith, the developing of new leadership, and reaching out to unchurched and inactive people. Lay Witness Mission materials have been redesigned, and efforts to extend this initiative throughout the world continue.

The New World Mission effort continues to foster cross-national dialogue about strategies to extend the reign of God. In 1998, missionaries came from eight countries (England, Germany, Australia, Estonia, Kenya, Ireland, Norway, and Singapore) and led missions in fourteen annual conferences.

Accountable Discipleship (Covenant Discipleship, Branch Groups, and Sprouts) continues to be supported by the General Board of Discipleship. This adaptation of the early Methodist class meeting calls for mutual support and accountability among group members. The GBOD continues to provide for new resources that are developed to support these ministry efforts. Network meetings occur across the quadrennium, and new efforts continue to emerge, with accountable discipleship groups being formed at United Methodist seminaries and divinity schools, in prisons, in urban ministries, on campuses, and in cabinets and other annual conference groupings. Regional accountable discipleship meetings are held, and the GBOD participates in the Council for Accountable Discipleship. The *Covenant Discipleship Quarterly* continues to be mailed to people within the accountable discipleship network. New resources *Together in Love: Covenant Discipleship With Youth* and *Guide for Class Leaders: A Model for Christian Formation* support the ongoing work of Covenant Discipleship.

Support for Leaders in Ministries With Families and Age Groups (children's ministries, youth ministries, adult ministries, and family ministries) revolves around helping these leaders build systems to support spiritual formation across the life span. Varieties of resources are made available to leaders in family and age-group ministries.

Resources for children's ministries include *Safe*

*Sanctuaries: Reducing the Risk of Child Abuse in the Church; Helping Children Cope With Divorce; The First 3 Years: A Guide for Ministry With Infants, Toddlers, and Two-Year-Olds; Teaching Young Children: A Guide for Teachers and Leaders; Teaching the Bible to Elementary Children; and Helping Children Feel at Home in Church.* Focus, a national meeting to support leaders in children's ministry, occurs once a quadrennium. Creating Safe Sanctuaries, events for annual conferences to help people know how to reduce the risk of child and youth sexual abuse in the church, were held this quadrennium. The GBOD worked with other agencies and the Council of Bishops to support the Bishops' Initiative on Children and Poverty.

Resources to support youth ministry include the *UMYF Handbook* and *Twists of Faith: Ministry With Youth at the Turning Points of Their Lives*. Forum, a biennial event for adult workers with youth, brings together five hundred adults who seek to learn more about effective ministries with youth. Youth '99, an international event for youth and adults who work with youth, brought together over nine thousand people to worship, celebrate, learn, and grow as faithful youth and as faithful adults who work with youth. An e-mail network of over three thousand adults who work with youth receives information, resources, and support for their ministries with youth. The GBOD has worked closely with the mission initiative *The Shared Mission Focus on Young People*.

Resources to support adults include *Designing an Older-Adult Ministry, Aging: God's Challenge to Church and Synagogue, Starting Again: A Divorce Recovery Program*, and *Designing a Single-Adult Ministry*. In addition, the GBOD worked with the United Methodist Committee on Older Adult Ministries to support the 1999 International Year of Older Persons and provided resource materials for congregational ministries with older adults. A national event to support approximately three hundred leaders of single-adult ministries is held every two years. Support for young-adult ministries continues with resources made available through the GBOD's web site (<http://www.gbod.org>), a consultation on young-adult ministries resources, and participation in the young-adult ministries training event sponsored by the National Council of Churches. *Postmoderns: The Beliefs, Hopes, and Fears of Young Americans* (1965-81) and *Culture Shifts: A Group Bible Study for Postmodern Times* support ongoing learning about young adults.

Family ministries are supported through major family ministry events. In 1998, a national United Methodist conference for leaders in family ministries was held. This event focused attention on the ongoing needs for support of ministries in and through fami-



lies. *Capture the Moment: Building Faith Traditions for Families; Marriage: Claiming God's Promises; Growing in Faith, United in Love; Couples Who Care; Couples Who Cope: Sustaining Love in Difficult Times; and Preparing to Marry Again* are new resources to support ministries with families. Resources to support the annual celebration of Christian Home Month are provided to congregations.

Resources for helping people across the life span understand The United Methodist Church, its history, and its polity include *A Brief History of The United Methodist Church, A Brief Introduction to The Book of Discipline of The United Methodist Church, Affirmations of The United Methodist Church, The United Methodist Member's Handbook, and Living Our Beliefs: The United Methodist Way.*

## Discipleship Resources

As one of the three publishing units of the General Board of Discipleship, Discipleship Resources continues in both its ministry and business responsibilities. DR has provided local church leaders with basic resources to build discipleship ministries in each congregation. These resources focus on winning people to Jesus Christ, developing them into full disciples, and sending them into their communities for service.

Working with the program units, Discipleship Resources develops and produces a wide variety of books, booklets, and manuals for leaders and participants in congregational and annual conference ministries. Thirty new titles are added each year. The present inventory includes over 164 titles. During the

### Breakdown of Ethnic Local Church Proposals Funded to Date (8/99)

Ethnic Group	Total Funded	Percent	Total Money	Percent
African American	18	26%	\$131,350.00	25%
Asian American	19	27%	\$153,800.00	30%
Hispanic American	17	24%	\$133,629.00	25%
Native American	4	6%	\$28,250.00	5%
Pacific Islanders	1	1%	\$20,000.00	4%
Multi-Ethnic	11	16%	\$58,350.00	11%
<b>Total</b>	<b>70</b>	<b>100%</b>	<b>\$525,379.00</b>	<b>100%</b>

Connection	Total Funded	Percent	Total Money	Percent
Local Church	43	61%	\$277,604.00	52%
District	0	0%	0	0%
Annual Conference	9	13%	\$75,025.00	14%
Jurisdiction	4	6%	\$40,500.00	10%
Caucus	9	13%	\$92,500.00	17%
Ecumenical	1	1%	\$11,000.00	2%
General Agency	0	0%	0	0%
National	0	0%	0	0%
Other	4	6%	\$28,750.00	5%
<b>Total</b>	<b>70</b>	<b>100%</b>	<b>\$525,379.00</b>	<b>100%</b>



quadrennium, DR has distributed approximately three quarters of a million individual products. These cover the full range of subject areas assigned to the General Board of Discipleship, including Christian education, age-level ministries, family ministries, Accountable and Covenant Discipleship, ministries of the laity, ethnic local church ministries, evangelism, worship, and stewardship.

Some of the titles are listed in the descriptions of support to conference, congregational, small-group ministries, and family and age-group ministry leaders above.

All Discipleship Resources materials are available through two sources—the United Methodist Publishing House or directly from Discipleship Resources. Both distribution services provide effective warehousing, order entry, order picking, packing, shipping, and handling of customer accounts. In planning for the future, ongoing ways to provide for cost-effective services will be discovered. DR will continue to be an effective vehicle for delivering products to local congregations who look to the General Board of Discipleship for help in their ministry of making disciples of Jesus Christ.

In addition, Discipleship Resources materials may be reviewed and ordered online. See the new DR online bookstore at <http://www.discipleshipresources.org>.

## Church School Publications

The General Board of Discipleship and The United Methodist Publishing House both contribute to the work of providing the local congregations of United Methodism with educational and fellowship resources. These materials are designed to assist people in their growth as Christian disciples through a variety of settings, including Sunday school, small groups, and short-term and long-term programs.

The Curriculum Resources Committee, organized and administered by the General Board of Discipleship with the support of The United Methodist Publishing House, exercises oversight of this work. The CRC reviews plans and proposals with staff; critiques, advises, and acts on the plans for these resources; and engages with staff about the needs of the church. (See ¶ 1120, *The Book of Discipline of The United Methodist Church*.)

In the past quadrennium, Church School Publications developed curriculum resources to assist people of all ages in their growth as Christian disciples. The following list is illustrative and not exhaustive:

*New Invitation: Learning and Living God's Word*, a Bible study for children ages three through twelve, is reaching the final year of its six-year cycle. The team has been making improvements every year in design and content, and this resource continues to provide a comprehensive Bible study through which children engage all the major biblical stories in an age-level-appropriate way at some time during the cycle. With feedback from pastors, parents, teachers, and children, the children's team is preparing a new series to be introduced in the fall of 2000. The new series will include a comprehensive Bible study and will have student pieces and teacher books designed to incorporate all that the team has learned to facilitate the church's teaching and learning ministry. This resource will have more adaptable groupings and other enhancements that will encourage flexible use in a variety of teaching situations across the church. *First Steps: Bible Lessons for Toddlers and Twos* is being developed and will be introduced at the same time as the new series.

Are you in the Zone? That phrase is becoming a common one in churches who are using *BibleZone* in their Sunday school, after-school fellowship groups, or other settings. *BibleZone* is the newest alternative offering from the children's team. It is an interactive (with emphasis on the word *active*) Bible-story-based curriculum for preschool, younger-elementary, and older-elementary children. Its success prompted the team to extend its cycle to a third year.

Fall 1999 sees the children's team back in the church-related daycare programs with *Wonder-filled Weekdays*. There will be a year-long set of resources (fall, winter, spring, summer) that will lay out programs for churches and other Christian-related daycare programs.

VBS continues to be a major outreach program for many congregations and is receiving even more attention from staff through organizational change and focus. For 1999, VBS entered the web with *GoodNews@gospel rock*. The stories included in this VBS told about being a disciple of Jesus, centering on the stories of Peter. There was also an interactive web site for children to visit. For 2000, the title is *Club Can Do: Kids Called to Care*. The 1997 VBS was entitled *Celebrate Jesus*, and in 1998 it was *Come to the Storytelling Tree*.

New elective resources have sprung up from the children's team during the quadrennium. These resources not only provide additional units to be used in a variety of settings, but also provide helps for teachers. Included in this list are *Teaching Tips for Terrified Teachers, Don't Just Sit There* (ages 3-5, ages 6-8), *From BC to PC, Sign and Say* (Bible verses in American

Sign Language), *J.W. & Company* (John Wesley and the Circuit Riders), *Arrival Activities From A to Z, Created By God: About Human Sexuality for Older Girls and Boys*, and *Before They Ask*.

With the restructuring of the divisions of the Publishing House, Abingdon's children's books team has joined with the former children's curriculum unit. The team is developing books that will go along with the themes and units included in the Sunday school material, as well as providing excellent faith-based books for parents and grandparents to purchase for the children.

Acknowledging the pervasive influence of movies, the new quarterly publication *Reel to Real: Making the Most of the Movies With Youth* uses movies to deal with Christian themes. The popular series has a spin-off product: *Weekend at the Movies: Best Retreats From Reel to Real*.

For adults who work with youth, the twelve *SkillAbilities* books focus on specific skills crucial for effective youth ministry: *Let's Talk About It* (discussion); *Helping Youth Pray*; *Caring From the Inside Out*; *Youth in Charge* (leadership); *How to Use Music-Even If You Are Musically Challenged*; *Overlooked Allies* (parents); *Setting Boundaries With Youth* (discipline); *It Takes a Congregation* (support); *Open Doors, Open Arms: How to Reach New Youth*; *Sunday School CPR*; *The Bottom Line: How to Help Youth Become Disciples*; *Big Differences* (age-levels).

Sunday morning offerings include *Connect: Faith and Life for Young Teens* and *Questions Senior Highs Ask*, as well as *Bible Lessons for Youth and LinC (Living in Christ)*.

An innovation in resources, *The Catacomb Project: Hope for 2000 and Beyond*, provides a guide for putting on an event on New Year's Eve 1999 (or another time). The event is based on the Book of Revelation and the experiences of persecution faced by the Early Church and Christians today. The student resource (for youth and adults) is called *Unlocking the Mysteries: 150 FAQs About Revelation and the End of the World*. The leader guide is *Revelation: Unlocking the Mysteries With Youth*. In addition there is a web site: <http://www.catacombproject.com>.

*Destination Christmas* and *Destination Easter* provide programs and practices for the seasons of the church.

Teen sexuality resources are new this quadrennium:

1. *Let's Be Real: Honest Discussions About Faith and*

*Sexuality (Leader's Guide)*

2. *Let's Decide: Faith and My Sexuality* (Youth Resource)

3. *Let's Listen: Communicating With Your Youth About Faith and Sexuality* (Parents Resource)

New youth electives complement the children's VBS themes: *Time to Praise* (worship); *Glimpses of God* (parables); *Ordinary to Extraordinary* (Peter); *Mission Mania*.

*Hearts on Fire: The Story of United Methodism* (youth and adult readers) and *Fired Up!* (leader) give insight into the United Methodist tradition, its history, and its relevance for youth today.

New resources focus on evangelism: *Youth Reaching Youth* (leaders) and *Turning Points*; others deal with prayer: *Closer to God* (leader) and *Prayer Journal* (youth).

A new book of fellowship programs (*FunNomenal Fellowship*), new retreats (*Retreats from the Edge*), and a book of challenge initiatives (*Go For It!*) round out the curriculum offerings for youth in the past quadrennium.

While Church School Publications continues to produce and improve *Adult Bible Studies*, *Daily Bible Study*, and *Scriptures for the Church Seasons*, the following new resources that take into account the different learning needs of adults and the different ways adults learn have also been added:

*20/30: A Bible Study for Young Adults*, a series that includes four studies on biblical images that have a significant impact on the lives of young adults: *Exodus*, *Covenant*, *Community*, and *Faith* (available in January 2000);

*Journey Through the Bible*, sixteen volumes, using the best of biblical scholarship to lead adult learners through the entire Bible;

*Breaking the Code*, video-based resource on the Book of Revelation;

*FaithHome*, a comprehensive resource where families and churches work together to strengthen faith;

*Paul and the Corinthians*, the first in the new series *The Life and Letters of Paul*, which features historical, geographical, and archaeological data to enhance understanding of and engagement with the biblical text.



*Parables of Jesus*, the first in a new collection of studies about Jesus' life and ministry;

*Luke's Message*, *Matthew's Message*, and *John's Message: Good News for the New Millennium*. Each of these volumes (with Mark to come) explores what the world of the Gospel writer was like, how each Gospel portrays Jesus and his teachings, and how the Gospel writer prepares us to live into a new millennium.

Curriculum resources for Spanish-speaking constituencies continue to be developed. These include *Lecciones Cristianas*, quarterly publication for adults; *Lecciones Cristianas para Jovenes*, an annual publication for youth; and *Aventuras*, the new children's curriculum. In addition, *Escuela Biblica de Vacaciones* provides resources to be used in vacation Bible school for children age three through grade six, and DISCIPLE Bible study is available in Spanish as well.

Church School Publications produces curriculum resources for Korean-speaking constituencies: *Class Meeting Guide*, an annual published for use each week in the class meeting; DISCIPLE in Korean, intensive nine-month Bible study; *Genesis to Malachi* series, an Old Testament study; *Journey Through the Bible* series, a New Testament study; *Searching for Home in the Bible*, a Bible study for women.

Church School Publications has taken initial steps at using the latest in electronic technologies: *Faithlink: Connecting Faith and Life as United Methodists* enables adult classes to discuss within two weeks any major issue or concern that faces our congregations. It is available by fax or download. *LinC* is the youth version of *Faithlink* and is available in the same ways. *Linktionary: A Lectionary-Based Study Linking Scripture to Life* is a weekly Bible study of the lectionary Scriptures with a one-page commentary on each of the Old Testament, Epistle, and Gospel readings and a one-page session plan that helps apply those lessons to life. This resource is available by mail or by download.

With the recognition that Church School Publications cannot produce the resources to meet every need of local congregations, the unit has explored the development of partnerships with others. *Aventuras*, the children's curriculum for Spanish-speaking congregations, is produced by Church School Publications but is being done in cooperation with The American Baptist Churches, The Presbyterian Church in the US, and The Christian Church (Disciples of Christ). *The Whole People of God*, a lectionary-based curriculum for people of all ages, is made available to local congregations in cooperation with Logos Productions. In addition to having editorial staff input in the development of this resource, Church School Pub-

lications develops a companion piece called *The Denominational Handbook for United Methodist Churches*.

## Spiritual Formation (The Upper Room®)

Through the Upper Room®, the General Board of Discipleship provides resources (both media-based and experiential) to help people grow in their relationship with God. Guided by a vision of a network of people and congregations who are seeking God, who are building a vision of new life in Christ, and who are nurturing one another by sharing their experience of God's love and guidance, the staff of the Upper Room® has expanded its work into several new areas during the 1997-2000 quadrennium.

In publication since 1935, *The Upper Room®* daily devotional guide continues to invite Christians in more than eighty countries into a worldwide fellowship of daily prayer, Bible reading, and reflection. *The Upper Room®* is published in 63 editions in 43 languages. Circulation remains stable at over 1,900,000 for the regular edition and 310,000 for the large-print edition. Worldwide print circulation (all languages combined) approaches 2,750,000. French and Hausa language editions began publication in Africa in 1997 and 1998. *El Aposento Alto®* (the Spanish-language edition of *The Upper Room®*) celebrated its sixtieth year of publication in 1998. In 1997 the e-mail edition of *The Upper Room®* began. In an effort to minimize postal delivery concerns that may be affected by Y2K problems, the January/February and March/April 2000 issues of the English edition will be published in one volume.

Editors of Upper Room® publications have developed a model for a writer's retreat to introduce potential writers to the Upper Room®'s approach to spirituality and to help writers refine their writing skills. This model was tested in the United States and the United Kingdom in 1998. An editor from the Upper Room® also presented a workshop for writers at the 1998 National Black Men's Conference in Atlanta. The emphasis on writer development will continue into the new quadrennium.

In 1999, *The Upper Room®* began experimenting with customized editions of the magazine. Four churches provided content for their congregations in additional pages. Their unique magazine was mailed to their church households.

Published since 1981, *Pockets®* devotional magazine helps children ages six to twelve grow in their relationship with God. Circulation for the magazine is 96,000. In 1996, *Pockets®* named its first children's advisory board. Fourteen children from across the



United States help the staff by evaluating issues, suggesting themes, and sending material for the magazine. With the September 1998 issue, *Pockets®* began publishing a quarterly newsletter to accompany shipments of all bulk orders of the magazine. The newsletter, a value-added resource sent free of charge, is designed both to help churches use *Pockets®* more effectively and to provide an additional resource to help strengthen the spiritual lives of families with children of elementary-school age.

*Alive Now®* magazine, which began in 1971, supports the spiritual lives of individuals and small groups. The magazine has a circulation of sixty-eight thousand. In 1996, *Alive Now®* celebrated its twenty-fifth anniversary. In honor of that occasion, Upper Room Books® published *Jubilee: Readings Through the Year from Alive Now®*, a book of the best of *Alive Now®*.

*Weavings®: A Journal of the Christian Spiritual Life*, begun in 1986, has a circulation of approximately forty thousand. *Weavings®* seeks to promote informed, committed spiritual growth by providing resources for spiritual leadership and by exploring how God's life and human lives are being woven together in the world. In 1999, *Weavings®* received a three-year grant from the Lilly Endowment, Inc. These funds will support research around the journal's effectiveness as a small-group resource and in editorial planning. Also in 1999, the Associated Church Press presented *Weavings®* with a best in class (special interest magazine) award in addition to five other national awards.

The Upper Room®'s newest magazine, *Devo'Zine®*, a sixty-four-page bimonthly magazine for youth, began publication in 1996. Developed in response to a 1992 General Conference request for a devotional magazine for youth, *Devo'Zine®* is targeted to youth ages twelve to eighteen. It is written by teenagers and by adults who work with youth. Circulation has grown to eighty-five thousand. A companion resource, the *Devo'Zine® Guide for Mentors and Small Groups*, is published bimonthly and provides additional help for youth leaders in using the magazine. Augsburg Fortress (Evangelical Lutheran Church of America) has worked with *Devo'Zine®* to develop an edition of *Devo'Zine®* for distribution to Lutheran youth; and the magazine has a new distribution agreement with Faith and Life Press (General Conference Mennonite Church). In 1999, in partnership with Youth Specialties, the Upper Room® cosponsored Sabbath '99, a spiritual retreat for youth workers.

The Upper Room® Home Page (<http://www.upperroom.org>), launched in spring 1996, provides online resources to help people grow in their relationship with God. Visitors to the Upper Room® web site

may take a virtual tour of the Upper Room® Chapel, send a prayer request to the Upper Room® Living Prayer Center, interact with youth in the *Devo'Zine®* discussion room, and find the location of Emmaus® and Chrystalis® communities all over the world. In 1999, the Associated Church Press presented the Upper Room® web site the award of excellence. The web site receives an average of forty thousand hits per day.

In keeping with the historic vision of the Upper Room®, teams were developed in 1998 to focus efforts in five resource areas: personal spiritual practice; formational groups; nurture for youth, children, and families; support to the spiritual life of spiritual leaders; and the worldwide Christian fellowship. The aim of these teams is to 1) improve the capacity and effectiveness of the Upper Room® system for accomplishing its mission, 2) strengthen the Upper Room®'s partnership with and service to congregations in their mission of forming Christian disciples, 3) develop fresh approaches to marketing and customer support that are congruent with the nature and mission of the church, and 4) progress toward building a solid financial base for distinct product areas.

Upper Room Books® publishes resources that assist individuals, small groups, and congregations in their continuing journey of maturing spiritually. The books focus on prayer, the spiritual life, and the disciplines that nurture faithful living. The staff of Upper Room Books® seek to publish resources that reflect the ethnic, cultural, and age diversity of the global Christian community. In May 1999, the *Upper Room® Spiritual Formation Bible* was published in both the NIV and NRSV translations. This Bible incorporates insights and methods from the ecumenical Christian tradition to help readers enter prayerfully into the Word of God and receive it as the bread of life for their spiritual journey.

To be published in 2000 and distributed to all General Conference delegates, *Forty Days of Preparation* is designed to help delegates prepare for General Conference through prayer, Bible reading, and spiritual reflection.

The Walk to Emmaus®, which began in 1977, has grown to more than three hundred communities in the United States and sixty international communities in twenty countries. During the past four years, new communities have begun in Bulgaria, China, Cuba, Estonia, Germany, Ghana, Hong Kong, and Swaziland. In 1997, the twentieth anniversary of Emmaus® was celebrated with an international event in Peoria, Illinois, the birthplace of the first Walk to Emmaus®. The anniversary celebration involved one thousand representatives from many nations. Chrystalis®, the youth version of Emmaus®, is designed for

youth in high school (ages 15-18) through college (ages 19-24). This program of spiritual formation for youth and young adults has expanded to 224 communities. In addition to being located in the United States, Chrysalis® communities are located in Australia, Mexico, South Africa, and Taiwan. A new concept of supporting Emmaus®/Chrysalis® communities with an ongoing schedule of regional leader training began in 1998.

The Academy for Spiritual Formation®, which began in 1983, is a two-year ecumenical program for people who want to deepen their spiritual lives. Participants gather together for five days each quarter. By the year 2000, over 650 people will have completed the two-year Academy®. The Five-Day Academy for Spiritual Formation®, an adaptation of the two-year Academy Formation®, offers participants an introduction to Christian spirituality. Approximately 3,200 people have attended 91 five-day academies. The Academy Formation® continues to expand and to be a significant source of spiritual leadership within the church.

The Adventure in Healing and Wholeness®, which began in 1984, and Raising Healing and Wholeness to a Lifestyle®, which began in 1997, explore the multidimensional nature of Christian healing and wholeness. Both programs look at lifestyles that promote wholeness in seven dimensions of life—spirit, body, mind, relationships, work, play, and stewardship of the earth. Both programs have been introduced in Africa, Australia, Chile, Cuba, Brazil, Korea, Mexico, Panama, and Puerto Rico.

The Upper Room® Prayer Ministry, which began in 1977, continues to grow. On average, over 14,000 calls are received each month. Some 120 Nashville-area volunteers work with 1,200 remote prayer centers across the nation to provide 24-hour scheduled coverage, 7 days a week, 365 days a year. The remote prayer center answers calls that are transferred

from Nashville to more than 5,000 trained volunteers. Prayers are offered for thousands of people by more than 380 Covenant Prayer Groups. These groups represent people from around the world, providing an intercessory prayer network to support the volunteers who pray with the people who call the prayer line. The Prayer Center's partnership with the Commission on United Methodist Men continues to promote raising prayer to a lifestyle through the training of district and conference prayer advocates.

The Upper Room Pathways Network® links spiritual leaders in a sustained, worldwide ministry of spiritual formation. The ecumenical Pathways Center is designed for the formation and training of spiritual leaders in the church. The Center, located in Nashville, offers events and retreats in addition to daily morning and evening prayer. The Center has developed a partnership with San Francisco Theological Seminary (SFTS) in preparing church leaders for spiritual direction. A two-year academic Certificate in the Art of Spiritual Direction is now available from SFTS. The Pathways Center continues its partnership with Wesley Theological Seminary in offering a Doctor of Ministry program on "Spirituality and Transforming Community." New retreat events "Feed My Shepherds" (spiritual nurture for those in leadership) and "Retreat Leader Training" have begun.

The Upper Room® Chapel and Museum continues to attract thousands of visitors each year. The museum collection reflects the international ministry of the Upper Room®, going into all the world, offering Christ, and opening hearts and lives to God. In winter 1998, the museum opened a new exhibit that features a bronze sculpture entitled "The Great Commission." The two-hundred-pound sculpture portrays the world resting upon two open Bibles with the Scripture text of the Great Commission highlighted in raised letters on the open pages. The April 1998 issue of *Southern Living* magazine featured highlights of the museum collection.



## Response to 1996 General Conference Referrals:

Calendar Number and Subject	Action Taken
27 Support for the Approval of <i>By Water and the Spirit</i> (BWAS) as position paper on baptism and official interpretative statement...be used by CSP/GBOD as a guide for teaching about baptism...; offer in book form and leader's guide for study by church (Mandate)	This item was adopted by CRC, who published a study edition. An interagency consultation was held to develop strategies for widening study of BWAS. CSP: Children's resource about Communion and baptism: <i>Touch the Water, Taste the Bread</i> ; Adult resource: <i>Celebrating New Life: The Pastor's Practical Guide to Baptism</i> , which supports and supplements BWAS in baptism practice and education. GBOD put paper on web site ( <a href="http://www.gbod.org">http://www.gbod.org</a> ); asked UCom to link to its web site. Staff are leading and encouraging study in local churches, districts, and annual conferences.
29 God's Shalom for the People of Central America (...use of ecumenical curriculum... other resources...) (Recommendation)	Initiated contact related to Lay Witness Mission in Costa Rica and Panama. Quest seminars in Panama. Continued support for resource/leader development as needed. CSP promotes Friendship Press mission resources in Cokesbury catalogs.
104 Divorce and Remarriage. Paragraph 71 amended with request to GBOD to consider and prepare resource materials to lead the church in study of use of Scripture in making life decisions; GBOD consider language to be proposed to the 2000 GC to add to 71D reflecting a response to the biblical witness. (Recommendation)	Resources: <i>Starting Again</i> (DR, 1997); <i>Helping Children Cope With Divorce</i> (DR, 1999); Workshops at Family '98 and Single Adult Ministries Jammin'... '98. UR books: <i>Breaking and Mending: Divorce and God's Grace</i> , Fall '98. UR magazines: <i>Weavings</i> , Sep/Oct '99, "Households of Faith"; <i>Alive Now!</i> Jul/Aug '99, "Conflict"; <i>Devo'Zine</i> , Jul/Aug '99, "Living With Divorce." CSP is updating/revising <i>Growing Love in Christian Marriage</i> ; 2/16/97 <i>FaithLink</i> on Divorce. GBOD cosponsored with Commission on Christian Unity and Interreligious Concerns a consultation on The Authority of Scripture and Nature of God's Revelation.
203 In Support of the United Nations (...commend to churches wider study of UN...observe UN Sunday...) (Recommendation)	CSP: Addressed in <i>Challenge</i> .
222 Recommendation to GCFA re: WS Allocation (1997-2000) (GCOM) (Recommendation)	Used as a basis for GBOD quadrennial budget planning.
234 The Church's response to Changing Rural Issues (...assist...churches address...issues present...) (Recommendation)	Staff represented GBOD in planning fifth national Consultation on Cooperative Ministry, 11/99, to deal with changing rural issues, farm crisis. Working with UMRP addressing health needs and societal concerns related to rural settings. Attended UMRP Legislative Consultation. Dialogue with rural ministry leaders, Town and Country Task Force; network with Rural Life Center staff. Information on small membership church web page ( <a href="http://www.gbod.org">http://www.gbod.org</a> ). See also Cal. #575.
236 Holy Boldness: A National Plan for Urban Ministry (GBGM) (Gen.Ageys/COB develop strategies...; evangelism, congregational development;...resources and training; prayer network) (Mandate)	Staff keynoted first Holy Boldness Academy in E/W Ohio Conf. and led workshop at national Holy Boldness Conv., Nov '97, San Francisco. Staff representative on task group developing strategies for resourcing/reviewing existing resources for Holy Boldness Urban Ministry Plan; resources urban evangelism workshops. One of the goals for the National Plan is supported by the Upper Room's project on healing and wholeness. UR books: <i>Anchoring Your Well-Being: Guide for Congregational Leaders</i> ; <i>Then Shall Your Light Rise</i> ; UR magazines: <i>Weavings</i> , Nov/Dec '98, "The Things That Make for Peace."
239 Compliance with the Americans With Disabilities Act for Employers (GBCM) (Amend...disabling conditions...) (Mandate)	GBOD complies with ADA regulations in all its employment policies, procedures, and processes.
240 Abusive Treatment Methods for People With Mental Disabilities (...adopt and uphold standards...) (Recommendation)	GBOD participated in cross-agency teleconference on mental illness, Nov '98; GBGM sponsored three-hour dialogue.



241 Communications Access for People Who Have Hearing and Sight Impairment (GBGM) (...increase awareness) (Recommendation)	GBOD initiated contact with GBGM. Staff assigned to National Committee on Deaf Ministries.
244 The Church and People With Mental, Physical, and/or Psychological Disabilities (GBGM) (...church moneys be used for barrier-free construction; appropriate general agencies provide technical information to LC's (Mandate)	GBOD participated in satellite teleconference with GBGM and UCom, 11/98; and in three-hour seminar on diagnosis, policy, and church's response.
245 World AIDS Day Observance (GBGM) (Recommendation)	CSP: <i>FaithLink</i> 7/28/96 and 10/19/97 on AIDS and AIDS vaccine, 6/20/99 AIDS Today; Staff produced articles and links on HIV/AIDS-education awareness and ways to be in ministry to people dealing with HIV/AIDS.
246 Recognizing/Responding to the Many Faces of HIV/AIDS in the USA (GBGM) (GBOD prepare/revise curriculum; prepare worship resources; national leadership training by general agencies include HIV/AIDS awareness component...) (Recommendation)	CSP: Youth resources: <i>To the Point: AIDS; Let's Be Real; Let's Decide; and Let's Listen</i> . Children's resources: revised <i>Created By God</i> and expanded section on AIDS. Adult resources: <i>FaithLink</i> 7/28/96, 10/19/97, 6/20/99 on AIDS and AIDS vaccine. UR magazine: <i>The Upper Room</i> , 4/27/97, 10/18/97, 11/21/98, 2/18/99, 9/1/99.
247 The Church in a Mass Media Culture (GBGM) (Recommendation)	Upgrade of technology in GBOD (computer/telephone systems). Internet access by employees to connect to the church. Telecommunication capabilities in Learning Center. UR magazines: <i>Devo'Zine</i> , Jan/Feb '99, "Media Influence." CSP: Children's Resources; new web sites for <i>BibleZone</i> and VBS resources; CD-ROM <i>Created by God; From BC to PC</i> (using computers to enhance learning in Sunday school) and activities used for twelve major Bible stories. Youth resources: <i>Reel to Real</i> and <i>LinC</i> . New web site for the <i>Catacomb Project</i> ( <a href="http://www.catacombproject.com">http://www.catacombproject.com</a> ); <i>Weekend at the Movies</i> , retreat resource. Young Adults: <i>Real Faith</i> in process. Planning more use of web pages. Millennial Generation Consultation, 10/2-10/4/98, focused on influence of mass media on this generation. Staff served as consultants on the UCom media campaign on welcoming congregations.
249 Care of the Elderly (...study need/provision of healthcare services; spiritual, physical, and emotional needs...) (Recommendation)	Organized Council on Older Adults Ministries; published <i>Aging: God's Challenge to Church and Synagogue</i> ; "1999 Int'l Year of Older Persons Resource Material for Congregational Ministry With OA's" was mailed to all UM pastors to help congregations celebrate 1999 as the Year of Older Persons; published <i>Designing an Older-Adult Ministry</i> , a revision of <i>Designing a Ministry By, For, and With Older Adults</i> .
434 Scheduling Board and Agency Meetings (to allow participation by working class and youth) (NYMO) (Recommendation)	GBOD meetings scheduled to include Friday/Saturday.
439 Report and recommendations of Interagency Task Force on AIDS (continue TF-1997-2000; ...hold second UM training consultation) (Mandate)	Contact has been made with GBGM on organization of Interagency Task Force on AIDS.
440 National Committee on Deaf Ministries (GBGM) (GBOD develop training program/resources for LC's...Nat'l Com. Continue, 1997-2000; GBOD give priority to ministry...; general agencies provide training...) (Recommendation)	GBOD Affirmative Action Plan includes people with disabilities. GBOD is working with National Comm. On Deaf Ministries and NCCC Deaf Ministries Committee. Staff are appointed to these committees. Staff (CSP) appointed to NCDM.
441 Asian-American Language Ministry Study (GBGM) (...need to develop laypeople to serve LC's...; worship resources; Guidelines... language materials...) (Recommendation)	In consultation with Asian Federation of the UM's, some language resources are in process of being developed: Korean-English Hymnal, Korean language curriculum, books, denominational resources.
442-43 National Plan for Hispanic Ministry	GBOD proposals approved by Nat'l. Comm. Quadrennial plan

(GBGM) (Nat'l. Comm. continue, 1997–2000) (GBOD will develop/produce materials/training...faith communities/LC's; stewardship; guidelines, model programs...lay missionary/pastor-mentor teams; research; congregational development...) (Mandate)	developed. Project managers assigned/trained. Timelines established. Completed joint listening project/participated in convocation for non-Hispanic churches. Participated in Nat'l. Hispanic Consultation. Held two writer's consultations. Consultation on lay missionary recruitment and follow-up. Held five facilitator's workshops. Published five books, Guidelines for Lay Missioners. Held Family Ministries training.
444 Native American Comprehensive Plan (GBGM) (Continue in 1997–2000; GBOD develop NA Lay Witness Mission Training Program; Lay Speakers Training School; NA School of Evangelism; develop culturally sensitive curriculum/resource material; encourage all entities of UMC to hire NA staff.) (Mandate)	Board/planning meeting, Yuma, AZ, 2/97, 9/97. NA Family Camp, Albion, MI, 7/97—staff provided leadership. Gatherers Training Design Team, San Francisco, 11/97; Board/planning meeting, Okla. City, OK, 1/98. Gatherers Training, Albuquerque, NM, 2/98; UM agency staff meeting, 3/98; NA Family Camp, Ft. Apache Res., AZ, 7/98; NA Writer's School; NA UM agency staff meeting, 3/98; Planning '99 NA Lay Speaking School. Design team met 12/5/98 for GBOD-sponsored School of Evangelism in 2000. Lay Witness materials, video given to Ann Saunkeah and David Wilson to review; contacts made with potential leaders, publicity developed, Scarritt-Bennett Center, Nashville, TN; attended NACP board/planning meetings 2/4–2/6/99, Charlotte, NC; 8/20–8/21/99, Des Moines, IA. Winter/summer board/planning meeting dates, sites TBA. Resourced Denominational Presence event with members of AC committees on NA Ministry, 4/29–5/1/99, Tulsa, OK. Conducted workshops at NA Family Camp, 7/27–7/31/99, Mt. Sequoyah, AR. NA Lay Speaking School, 10/29–10/31/99, Lake Junaluska, NC. CSP: Adult: <i>FaithLink</i> NA Sunday; 4/21/96 issue on gambling referenced NA gaming ventures; <i>The Good Mind</i> ; <i>Voices</i> (hymnal and worship resource); <i>Challenge</i> ; Youth: <i>Eagle Flights</i> . GBOD recruitment processes include notice of staff vacancies to NA caucus and other NA contacts.
445 Cooperative Parish Ministry (GCOM study effectiveness of general agencies in resourcing...; secure annual progress reports...) (Mandate)	Staff represent GBOD on National Cooperative Parish Leadership Team. Attended meeting in Daytona. Met with NCM Design Team in St. Louis to plan 5th Nat'l Consultation scheduled for 11/18–11/21/99, Dallas, TX. New resource on cooperative ministry being developed. Booklet being written for district superintendents by Deborah Cronin. Cooperative forms of ministry will be focus of small-membership church seminars. Developed video, "Small Churches Can Make a Big Difference" released. Resources received/reviewed from GBGM. Had conversations with leaders of UM Rural Fellowship, pastors, laity, district superintendents on forming successful cooperative ministries. Staff keynoted Kansas Conference on Cooperative Ministry. Staff are a part of National Cooperative Ministry Team. Developing resources on cooperative ministry; flier series created on forms and issues relating to cooperative ministry.
558 Implementing "People First" Language (Change <i>the handicapped</i> to <i>people/individuals with disabilities, the disabled</i> in all documents) (Mandate)	Incorporated into editorial process to ensure appropriate language. All UR programs/publications have been apprised of people-first language; GBOD Personnel Policies and Procedures Manual/processes reflect people-first language.
562 Opposition to Abusive Treatment of People with Mental Disabilities (UMC open to people with...and their families...; support and accommodate...) (Recommendation)	Continued initiation of contact with GBGM staff. Planned follow-up communication and resource sharing.
572 Strengthening the Black Church for the 21st Century (GCOM review general agencies' effectiveness...; consult to build program initiatives to strengthen...) (Mandate)	Consultation for African American Pastors, 1/99 in Atlanta, GA, received outstanding evaluation; two follow-up training events to be scheduled in 2000. Facilitated Conference Laity Training on strengthening the Black Church in East Ohio



	conference. Staff assigned full-time to respond to initiative and ensure resource development, training, consultation to support initiative are accomplished.
573 Report on TF on Spanish Language Resources (GCOM continue TF to coordinate materials) (Recommendation)	GBOD coordinated Interagency Spanish Writer's Workshop, 6/98, Nashville, TN.
575 National Comprehensive Plan for Town and Country (GBGM) (GBGM oversee process... involve staff from general agencies...) (Mandate)	Networking with Gladys Campbell, GBGM, others in Town and Country Ministry. Staff representative to task group for developing strategies and resources to strengthen ministry in town and country settings; hosted first meeting of National TF, 10/98, Nashville; participated with Hinton Rural Life Center in SEJ survey/study; attended Legislative Consultation for UMRP, 11/98, Cincinnati, Ohio. Meeting with Town and Country TF to develop comprehensive plan and recommendations to go through GBGM to General Conference.
576 Communities of Shalom (GBGM) (Charge general agencies to explore/develop opportunities to assist local churches...) (Mandate)	No report. See #601.
577 Appalachia: God's Face Toward the Mountains (UMC reaffirm support to people/churches; general agencies examine ways to participate...) (Mandate)	Article in <i>Interpreter</i> ; work of Appalachian Dev. Com.; dialogue with ASP, Red Bird Mission, other AC mission projects.
579 Reducing the Risk of Child Sexual Abuse in the Church (GBGM/GBOD) (GBOD/GBGM develop/identify sample policies, procedures... curricula...training opportunities...educational resources; resources on healing for those who have experienced...) (Recommendation)	Article in <i>Interpreter</i> . DR published <i>Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church</i> . Staff led workshops on issue, interest groups at Family '98. Conducting jurisdictional trainings, "Creating Safe Sanctuaries." Resourcing annual conferences, congregations, individuals. Continue to strategize with GBGM. UR books: <i>Inner Healing for Broken Vessels</i> ; UR magazines: <i>Devo'Zine</i> , May/Jun '99, "Responding to Abuse." CSP: Children's resources: Reference <i>Safe Sanctuaries</i> ...in chapter in <i>Created by God</i> on what sexual abuse is and child's response. Youth: <i>SkillAbilities</i> series; <i>YouthNet</i> ; Adult: <i>FaithLink</i> , "What's Wrong With Kids?" (does parenting matter?), 10/25/98; "Winning and Losing," 9/20/98; "School Violence," 8/16/98; "Your Brother's Blood," 4/19/98; "Motherhood," 12/7/97; "Adoption" 8/17/97; "Caring for the Children," 5/11/97; "Teen Crisis," 9/8/96; "What Is Marriage?" 6/23/96; "Who's With the Kids?" 6/9/96; "Marriage Covenant," 12/21/95; <i>Life Search: Parenting Your Parents</i> ; evaluating/providing resources to use with children in crisis.
588 National Observance of Children's Sabbaths (GBCS) (Urge all UM churches to observe annually as long as there are children at risk...homeless, neglected...) (Recommendation)	Promotion of Children's Sabbath in workshops, mailings, web site link ( <a href="http://www.gbod.org">http://www.gbod.org</a> ), <i>Interpreter</i> . Distribution of resources at events, workshops. Jul/Aug '97 <i>Alive Now</i> , "Responding to Children." CSP: See #579.
589 Putting Children and Their Families First (LC's assess ministry in congregation/community; increase awareness of church leaders; continue general agencies' TF to work on issues—GBOD convene annually) (Recommendation)	Staff worked on book published by GBGM, <i>Putting Children First</i> ; distributed <i>Families Matter</i> ; promotes Children's Sabbath. Convened meeting of Interagency TF. Published <i>Safe Sanctuaries</i> . Worked with TF on Bishop's Initiative: Children and Poverty; resourcing GBOD staff and COB. CSP: See #579.
598 Pan-Methodist Approach (Pan-Methodist [MEC, AMEZC, CMEC] approach be given to any major event planned by UM general agency by early notification to corresponding agencies and UM's on Com. On Pan-Methodist Cooperation. GCOM establish Pan-Meth. approach to its coordinating responsibilities.) (Mandate)	Staff served as workshop leaders; staff provided displays at UMM's Black Men's Conf., 10/98, Atlanta, that included UMC, AME, AMEZ, CME members. Pan-Methodist bodies were invited to Single Adult Ministries conference, "Jammin' in Jackson," MS, 7/30–8/2/98; participated in Faith Odyssey, 2/2–2/8/99, Chicago, IL. GBOD works with all Methodist/Wesleyan bodies through World Methodist Evangelism; participation in Int'l Christian Youth Exchange and World



	<p>Methodist Evangelism in planning "Millennium Event," Houston, TX, 11/99. Staff has chaired Wesley Commission for three years—gathering of evangelism people in Wesley/Methodist churches in North Amer. UR's book by Karen Williams, <i>Sending Up My Timber: An African American Prayer Journal</i>, marketed to UMC and Pan-Methodist groups. CRC: Dr. Mary Love, Editor of Church School Literature, AMEZ, participated in Mar '98 CRC meeting.</p>
<p>600 Global Racism: A Violation of Human Rights (GBGM) (GCOR monitor LC's, AC's, general agencies; general agencies continue internal monitoring...GBGM, GBOD...develop, disseminate resources/educational opportunities/programs...examine contributions of multicultural/bilingual...experiences... (Mandate)</p>	<p>Staff continue to expand language and culturally diverse opportunities in resources and events—Quest, Vision 2000, evangelism seminars provided in English, Spanish, and/or Korean and Tongan; seek to affirm the gifts of all people, especially variety of gifts offered as leadership for congregations and conferences. "Justice Moment" as part of monthly staff meetings; four ethnic-minority consultations for small-group team ministries resources to be held in 2000. UR writers conferences outside USA to recruit/train writers. GBOD has established staff relationship with pastor in the Congo (formerly Zaire). UR working with church in Lithuania and Latvia to publish translations of Meditations for Advent and Lent. UR books: <i>Then Shall Your Light Rise</i>; international rights issued for translation of nine books, four languages in seven countries. UR magazines: <i>Weavings</i>, Mar/Apr '98, "Through a Glass Darkly"; <i>Devo'Zine</i>, Jan/Feb '97, "Racism"; Jul/Aug '97, "Diversity"; Jan/Feb '98, "Discrimination"; Jan/Feb '00, "isms"; <i>Pockets</i>, Jul '97, "Seeing Others as God Sees Them"; Aug '99, "Prejudice." CSP: intentional efforts made to reflect children, youth, adults of different ethnic groups and wide variety of family/cultural situations. <i>Building a New Community: God's Children Overcoming Racism</i> (grades 4–6, middle school, for weekday programs, summer studies, retreats); list of racism resources compiled by George Graham (UR). See #601.</p>
<p>601 Elimination of Racism in the UMC (GCORR) (All levels of UMC to make eradication of racism a priority...AA policies with goals/timelines...; policies/practices to ensure full participation of racial-ethnic minority people...; provide skills training for staff/GBOD members in interpersonal/intercultural communication;...) (Mandate)</p>	<p>On ongoing basis, staff assess dynamics to better model shalom. "Justice Moment" regular part of staff meetings to deal with issues such as racism; GBOD Affirmative Action plan; GBOD/general agencies' policy on racism; orientation of new employees; Affirmative Action Staff and Cultural Pluralism Staff Groups and GBOD SCEIR; cultural diversity training for staff/Board members is part of internal processes to increase awareness/prevent racism.</p>
<p>762 Report on Strengthening Black Church for 21st Century (GCOM) (1997–2000 Coordinating Com...to coordinate, evaluate, implement Plan of Action...Including establishment of Congregation Resource Centers. Each general agency...will name representative... (Recommendation)</p>	<p>GBOD staff named representative; attended organizational meeting, '96; two other meetings, Coordinating Com. in '97; group presentation/feedback at Nat'l BMCR; assisted in development of criteria/selection process recommended to CC. Information on GBOD mission, resources given to CC. Developed Consult. for African American pastors, 1/99, Atlanta. Provided leadership in workshops in Vital Congregation training events, designing starter kits; interpreted initiative to various groups; initiated plan to include all DM staff, development of a resource series on strengthening Black Church, and development of office to resource congregations. Presentation made to ebony bishops at COB meeting; major presentation to National BMCR, 3/99; will facilitate program design for major celebration, 9/99. See also #572.</p>
<p>764 Connectional Issues Study/1997–2000 (GCOM) (Connectional Process Team [CPT] to manage, guide, and promote transformation direction for UMC; ...recommend structure... General agencies shall work in cooperation with</p>	<p>GBOD cooperating with CPT as requests are received. Initial CPT report reviewed by GBOD staff/members with discussion and response to CPT, 3/99.</p>

CPT to refine and reshape their mission/responsibilities...to enable ministries of churches...) (Mandate)	
770 Teens at Risk (Women's Div., as well as other appropriate agencies...use all available channels to provide information...) (Mandate)	Referred to GBGM Women's Div. UR books: <i>The Godbearing Life: Spiritual Foundation and Youth</i> ; UR magazines: <i>Devo'Zine</i> , Jan/Feb '98, "Suicide"; Jul/Aug '00, "Teen Violence"; CSP: Youth: <i>Plug Into the Power: YouthNet</i> ; FAM '98 workshop/interviews, "The Congregational Family"; Responses to inquiries on "Gangs and Cults." See #579.
1018 Establishment of Parish Health Nurse Program (AC's promote establishment in each LC/charge) (Mandate)	Program track at national training event for older-adult ministry; Staff representative to GBGM by Com. on Older Adult Ministries; workshop on subject held for leaders across the church 3/99.
1019 Black Leadership in Annual, Jurisdictional, and General Conference Levels (AC's actively seek to identify Black clergy and laity for leadership positions at local, AC... general church levels) (Mandate)	GBOD recruitment processes include notice of staff vacancies to African American caucus and other contacts.
1024 US Agriculture and Rural Communities in Crisis (Church agencies promote cooperative style of ministry; CRC develop curriculum... related to issues raised) (Recommendation)	Staff in continuing dialogue and network with leaders in rural ministry. Visited Iowa and talked to clergy and laypeople about rural ministry challenges and opportunities. Interviewed farmers about farm crisis. Networked with Rural Life Centers. Participated in Rural Ministry Convocation, Dubuque Seminary, Iowa, hosted by Center for Land and Theology, 3/98. Conversations with rural ministry leaders at St. Paul School of Theology. Reviewed significant study on rural ministry conducted by Center for Land and Theology. Recommends book, <i>Rural Ministry, the Shape of the Renewal to Come</i> (AP). Web material in development; GBOD small-membership church page linked to other web sites relating to rural ministry. Will attend Rural Sociology Extension facilitator training, network with director. Follow-up on Town and Country TF discussions on rural crisis and agricultural concerns. UR books: <i>HolyGround</i> ; <i>Celtic Christian Spirituality</i> . CSP: <i>One-Room Sunday School and Challenge</i> ; experiments with more economical electronic delivery of materials.
1027 God's Vision of Abundant Living (GBOD will develop ways of assisting people to reassess personal lifestyles.) (Mandate)	UR books: <i>Incrustada en la Pena</i> , Spanish translation of <i>Adventure in Healing and Wholeness</i> ; <i>Anchoring Your Well-Being</i> ; <i>Spiritual Life in the Congregation</i> ; <i>Children and Prayer</i> ; <i>Family: The Forming Center</i> ; <i>To Heal the Earth</i> ; UR magazines: <i>Alive Now</i> , Jan/Feb '97, "Idols"; <i>Weavings</i> , Jan/Feb '98, "Pray Always"; Jul/Aug '98, "Living on the Edge"; Sep/Oct '98, "Wounded Healers"; Nov/Dec '98, "The Things That Make for Peace"; Nov/Dec '00, "Making Room"; <i>Devo'Zine</i> , May/Jun '00, "Too Busy"; Jan/Feb '99, "Keep It Simple"; <i>Pockets</i> , Jun '97, "Loving God's Creation"; Nov '98, "Simplifying"; Jun '00, "Generosity." UR Resourcing Initiatives supports this mandate, which sets context for supporting various other mandates. UR program: Spanish version of the "Adventures in Healing and Wholeness." Feature article in <i>FaithLink</i> , 9/99
1028 Tobacco Marketing by Philip Morris/RJR Nabisco (UM agencies consider in purchasing food products) (Recommendation)	Reviewed with vendors.
1030 Drug and Alcohol Concern (GBOD/UMPH incorporate educational material on alcohol and other drug problems throughout graded literature) (Mandate)	CSP: Youth: <i>LinC, Fired Up!</i> ; UR magazines: <i>Devo'Zine</i> , May/Jun '00, "Drugs and Alcohol." Adult: <i>Challenge</i> ; <i>Life Search on Health</i> ; <i>Health and Wholeness</i> ; <i>Faithlink</i> : "Intervention," 12/6/98; "Medical Marijuana," 12/13/98;

	"Alcohol," 7/21/96; "Looking Good" (diet pills, body image), 5/26/97
1032 Caring Communities, UMC—Mental Illness Network. UM congregations, AC's, Jurisdictions, boards are called to join UM Mental Illness Network...to educate members...nurture people and families (Recommendation)	Materials requested/received from GBCS. No request received from GBCS to designate contact person.
1037 Enlist and Involve the Youth in the Life of the Church (GBOD) (Revises resolution...That youth ministry be program emphasis for 1997–2000...) (Mandate)	Planned for Youth '99. Ongoing work with jurisdictional coleadership with youth. Guidelines for youth ministry addressed in programming for Youth '99. Focused on calling and incorporating young people into the Christian lifestyle. Workshops for youth to help them gain knowledge and skills to be church leaders. Addressed in writing for Guidelines, 2001–2004. CSP: Youth resources, <i>SkillAbilities</i> ; <i>Lifegivers</i> . See #1038.
1038 UM Emphasis on Youth and Young Adults (GBOD) (NYMO calls for youth/YA emphasis, 1997–2000) (Mandate)	Staff designated to support ministry efforts and build networks with Youth/YA leaders; participated on YA Min. Team, NCCC. Sponsored National Forum for Adult Workers With Youth, 1/98, Tampa, FL. Held Youth '99, Knoxville, TN, in which about 9,000 youth from across the church participated. CSP: Youth staff provides leadership with DM/NYMO for events.
1040 Curriculum on Nonviolent Action and Peaceful Conflict Resolution (Cooperate with GBCS to develop/publish during 1997–2000 curriculum for children, youth, adults) (Recommendation)	<i>Pockets</i> does "peace with justice" theme each year. CSP: Youth: <i>YouthNet</i> , <i>Connect</i> , <i>Questions Senior Highs Ask</i> , <i>LinC</i> . Adult: <i>Unequal Justice?</i> (when people with disabilities encounter the criminal justice system); UR magazines: <i>Devo'Zine</i> , Jan/Feb '99, "R-E-S-P-E-C-T"; Nov/Dec '99, "Boiling Point"; Sep/Oct '00, "Resolving Conflicts."
1063 Black Church Growth (BMCR) (Each AC identify test group of Black clergy/laypeople and empower GBOD/GBHEM to train...for effective leadership in LC's...utilizing most capable resource people across denominational lines) (Mandate)	GBOD sponsored Consultation for Pastors of African American Churches (for pastors to be tooled/retooled by pastoral leaders recognized for their Christian spiritual leadership, to lead for laity empowerment in places of labor), 1/99; Schools for Congregational Dev. make assertive movements toward development of the Black Church.
1064 Programmatic Responsibilities for Strengthening the Black Church (Pan-Methodist) (Address programs Pan-Methodistically; GCOM evaluation include how addressed/completed) (Recommendation)	GBOD is working collaboratively/Methodistically in Black Congregational Ministries and Black Family Ministry Project with Nat'l Council of Churches. Facilitated training of 41 consultants to carry out Black Family Ministry project in 3 targeted sites; development of resource for strengthening Black Church through ministries with families.
1065 Report on Churches' Center for Theology and Public Policy (GCOM) (General agencies encouraged to utilize Center's resources...research, study appropriate to responsibilities; GCOM include in evaluation) (Recommendation)	GBOD will consider as there is need for services provided by the Center.
1068 Report on Missional Priority on Crisis in the Cities (GCOM) (...urge continued awareness...to concerns...; GCOM will continue to monitor) (Recommendation)	See Calendar #236, Holy Boldness. Staff presented series of lectures at N. European Pastor's School with focus on "Evangelism in the City." Schools of Congregational Development, Ft. Lauderdale, FL, and Boston, MA, had special tracks on urban ministry. 1999 School of Congregational Development mentor groups will have specific training on new church development/turning around ministries in urban area; GA School of Evangelism '99 will offer track on "Ministry in the Multiplex: Creating New Faith Communities."
1073 Report on Mission and Ministry in Alaska (GCOM) (GBOD develop bicultural curriculum materials...; educational resources; holistic stewardship materials...) (Recommendation)	Dialogue with Alaskan pastors and laity to determine needs in area of holistic stewardship materials relevant to Alaska. Conference Council Director indicates Alaskans did not create this portion of the report and do not see anything GBOD can



	do to be helpful. Segment of referral on bicultural Sunday school curriculum referred to CSP.
1074 Ethnic Local Church Concerns (BMCR) (General Agencies/AC's design specific programs to continue support to strengthen ethnic LC's...) (Mandate)	GBOD continues to provide staff and funding to support ongoing development of resources and training for leaders in racial-ethnic congregations and faith communities. GCOM ELCC Support Group recommended to mandate AC's continue to develop comprehensive plan for strengthening ethnic LC's.
1090 Sexism (BMCR) (...all UM-related institutions have policies on sexual harassment in force by GC 2000; GC support GCSRW as advocacy for increasing opportunities for females in leadership...equality in filing decision-making posts, fostering inclusiveness in all facts of UMC) (Mandate)	GBOD Affirmative Action Plan; general agency policies in place on sexual harassment; internal systems support career development, training/skill development, team involvement; opportunities for upward mobility of employees.
1092 Institutional Racism in General Church Processes (General agencies refrain from any practice of institutional racism in relating to racial-ethnic groups...) (Mandate)	GBOD Standing Committee to Eliminate Institutional Racism reviews GBOD programs, policies, practices.
1096 Membership in the UMC and in Supremacist Groups (Develop church school curricula and other resources that help people of all age levels in local congregations understand racism...develop/disseminate materials to educate clergy and laity... (Recommendation)	CSP: Adult: <i>FaithLink</i> , "Who Belongs," 3/31/96; "Hate Crimes," 7/26/98; Youth: <i>Connect</i> ; <i>Questions Senior Highs Ask</i> .
1098 Affirmative Action (G CORR) (Implement AA programs at all levels...) (Mandate)	GBOD Affirmative Action Plan in place for more than 20 years. Plan is revised as needed to incorporate changes in federal regulations; UM directives, policies.
1099 Racism in Rural Areas TF Report (GBOD develop rural-oriented resources on racism, inter-ethnic conflict for all age levels... cross-cultural resources for LC's; include in catalogs, reflect in all dated curriculum for children/youth; undergird, resource Cooperative Parish Ministry as viable style of NOW; advocate to end discrimination against racial-ethnic minority farmers...) (Recommendation)	GBOD staff member working with shared cooperative styles of ministry; in dialogue with rural ministry staff—GBGM, Rural Life Fellowship, Rural Chaplains. Recommends GBGM, <i>When Hate Groups Come to Town: A Handbook of Effective Community Responses</i> . Inclusive leadership for 5th Nat'l Consultation; subject to be dealt with at '99 Consultation. Nat'l Hispanic Plan manager for congregational resource on multiracial, bicultural, gender issues. Considering companion resource for predominantly white congregations. Continuing direction from 1998: National Hispanic Ministry Writer's conference held 5/99; resource on cross-cultural ministry and awareness in development (bilingual). UR: <i>Weavings</i> , Nov/Dec '98, "The Things That Make for Peace." <i>Devo'Zine</i> , Jan/Feb '99, "R-E-S-P-E-C-T"; Nov/Dec '99, "Boiling Point"; Sep/Oct '00, "Resolving Conflicts."
1102 Racism in Rural Areas of the US/Church's Response (New rural-oriented resources on racism and interethnic conflict for all age-levels...be developed by GBOD.) (Recommendation)	See #1099.
1103 Eradication of Racism in UMC (Churches of color in UMC be looked upon/included as equals in programming/staffing of general church agencies...: G CORR maintain/report data.) (Recommendation)	GBOD recruitment processes include notice of staff vacancies to racial-ethnic caucuses and other contacts; GBOD provides Affirmative Action reports to QST, SCEIR, GBOD, G CORR, EEO, Project Equality; GBOD established staff relationship in the Congo (formerly Zaire); 15 people who participated in '92-'96 Ethnic Writer's Conferences attended customized Quest seminar, 4/99; agenda included planning 8/2000 conference, tentatively titled "Writing for a Transformed Church."
1681 General Commission on United Methodist Men (Establishes separate Commission on UMM) (Mandate)	GBOD/GCUMM negotiated and completed transition.
1694 A Focus on Young People (GCOM) (Establishes Shared Mission Focus, 1997-2000)	GBOD staff assigned as resource people to Shared Mission Focus on Young People Team. Event leadership scheduled for

(Mandate)	Issue Forums; committee support/activities scheduled. Attended SMFYP meeting in Okla. City, OK, 2/99. Met with staff/director to draft new legislation.
1801 Comprehensive Healthcare (Support quality healthcare; explore creating parish staff positions to address health needs) (Recommendation/Information)	GBOD staff representative to GBGM Comm. on OA Ministries. Training event on healthcare of older adults held 3/99 for leaders across the church. OHR staff involved in review/refinement of general agency healthcare plan, recommending changes for improvements, clarification of plan to assure employees/retirees have benefit of coverage provided.
1802 Clinic Violence (Encourage LC, AC, GC agencies to speak out...) (Recommendation)	Information/resources on violence (victims' rights, prison ministry, death penalty, and so forth) supplied when requested.
1812 Staff of General Boards and Agencies (UMRF) (Continue to provide staff personnel/consultants with significant/demonstrated experience...ministries of churches with small membership including NOW, Christian education, stewardship, worship, evangelism, team/cooperative ministries) (Mandate)	GBOD has staff member of Small Membership Church and Shared Ministry. Small Church Synergy session. Developing booklet series for leaders in SMC's. Attended UMRF legislative session; dialogue with UMRF leadership on meaning of petition. Updated list of consultants/experts in SMC ministry, including staff from UM general agencies, seminaries. Resource on stewardship developed in response to UMRF consultation. Video released.
1814 The Church and God's Creation (Celebrate Festival of God's Creation Sunday;...reduce levels of consumption; recycle) (Recommendation)	Dialogue with Methodist Federation for Social Action about meaning and intent of petition; UR magazines: <i>Pockets</i> , Nov '00, "Stewardship"; Apr '99, "All Things Created on Earth Sing to the Glory of God"; Jun '97, "Caring for God's Creation"; Nov '98, "It Is Enough/Simple Living." <i>Devo'Zine</i> , May/Jun '99, "All God's Creatures"; Jan/Feb '00, "World of Nature"; Mar/Apr '00, "Hug a Tree"; <i>Alive Now</i> , Jul/Aug '00, "Creation." CSP: Children's: <i>One-Room Sunday School</i> . GBOD has had an internal recycling program in place for several years..
1977 Hausa Translation of <i>Book of Discipline</i> , <i>Book of Worship</i> , <i>Hymnal</i> (Recommendation)	Staff talked with bishop and leaders in Nigeria about appropriate response to this item.
1988 Doctrinal integrity in Denominational Leaders (Affirm doctrinal standard and encourage their observance at all levels of church life) (Mandate)	Job descriptions, interviews, orientation to GBOD include job requirements, expectations, work relationships.
1995 Resolution Proclaiming a Quadrennium of the Worker (GBGM/GBCS appoint TF of clergy and laity to coordinate Emphasis; Our denomination, its AC's...LC's...boards/agencies...lift up standards of being model employers...) (Mandate/Information)	GBOD continues to support work of GBCS and GBGM that seeks to support the rights of workers. Internal systems and policies are reviewed frequently to assure that the rights of GBOD employees are protected and quality work environment is provided.
2139 Use of Church Studies on Homosexuality (GBOD facilitate use of study in church school, retreat, district COM, other settings) (Recommendation)	CSP: Promote resource in catalogs and as recommended resource with other curriculum. Adult: 2-part <i>FaithLink</i> , "Anatomy of a Decision," 1/10/99, "Living Together," 1/17/99; <i>Created by God</i> has section on homosexuality. Staff promoted study/resources, making congregations aware of study.
2146 Gambling (GBCS) (GBCS, in cooperation with other general agencies, provide materials to LC's, AC's for study/action to combat gambling; work with Nat'l Coalition Against Legalized Gambling) (Mandate)	Contacted GBCS, received information, reports; on GBCS mailing list, no meetings scheduled. Refer requests to GBCS. <i>Faithlink</i> , 2/25/96, "Gambling."
2153 Regarding the Service of Holy Communion (Restore in ritual, "the pure, unfermented juice of the grape"...)(Refer to GBOD/UMPH requesting future...worship resources related to Eucharist convey sensitivity...for participants ...for whom fermented elements would be a stumbling block	No action until <i>Hymnal</i> and <i>Book of Worship</i> are revised.

to a drug-free lifestyle...future revisions of <i>The United Methodist Hymnal</i> and <i>Book of Worship</i> convey the same sensitivity... (Mandate)	
2231 "Lay Ministry Steward" (from Ministry Study) (though legislation creating office was defeated, subparagraph directing GBOD to create training materials/staff resourcing for people in this office was referred to GBOD for further consideration) (Recommendation)	Reviewed legislation. No action, since legislation creating lay ministry stewards did not pass.
2351 Revision of <i>Book of Worship</i> ; Ordination Services for Deacons; Consecration and Ordination; Ordination of Elders. Referred to GBOD. (Recommendation)	Published a provisional text for use by Annual Conferences; held consultations with other agencies, Council of Bishops. Revisions completed and "An Order for Commissioning Probationary Members" published in 1/99 and presented to GBOD 3/99. GBOD will petition the 2000 GC to adopt <i>Services for the Ordering of Ministry</i> in the UMC as provisional texts for use during 2001–2004 quadrennium. The book has been published and distributed to bishops for use in 1999 and 2000. The revised ordinal being proposed is consistent with 1996 legislation on ordering ministry, and amounts to a revision in the <i>Book of Worship</i> .
2469 Report on Prison Ministry/Prison Reform (GCOM) (Recommends formation of Global Criminal Justice and Mercy Ministries Institute; committee of 14 people...two members and one staff person from each program agency, one member and one staff person from GCOM; one Episcopal consultant from USA and CC; GBOD responsible for training LC/AC leaders to utilize study processes, i.e. DISCIPLE Bible Study, Covenant Discipleship; provide mentoring; GBOD/GBHEM consider certification process...) (Recommendation)	Staff has met with Interagency Committee. Name changed to Interagency Com. On Restorative Justice. Hired Ex. Dir. Ministries. Four regional workshops on restorative justice are planned. UR magazines: <i>Alive Now</i> , Nov/Dec '98, "Release to the Captives" examined the growing number of people who are incarcerated as well as imprisoned in other ways—victims of crimes, addictions, etc. UR books: <i>Prayers for Prisoners</i> . CSP: <i>Faithlink</i> , 3/7/98, "American Promise."
2470 Report of GCOM ELCC Committee (Recommends continuation of ELCC Committee for 1997–2000...one representative from general program agencies; designates annual funding to program boards. (Recommendation)	ELCC funding for ethnic local church projects is continuing through quadrennium. Sang E. Chuu is GBOD representative to GCOM Committee; represents GBOD to ELCC staff support group, reports on work of GBOD.



# Sacramental Faithfulness:

## Guidelines for Receiving People From The Church of Jesus Christ of Latter-day Saints (Mormon)

### A. Introductory Statement

In February of 1998, the General Board of Discipleship and the Utah-Wyoming Sub-district of the Rocky Mountain Annual Conference sponsored a conference in Salt Lake City to discuss baptismal theology and practice in The United Methodist Church and The Church of Jesus Christ of Latter-day Saints. (In most subsequent references, the church's name will be abbreviated LDS due to the length of the name. No disrespect is meant by this abbreviation.) An official representative and member of the Quorum of Seventy of the LDS participated. This conference arose out of a perceived need on the part of United Methodists, especially those living and ministering in the Western United States, for more clarity on the issues surrounding the reception of converts from the Mormon tradition into the membership of The United Methodist Church. More specifically, what action should United Methodist pastors take when an LDS person seeks to become a member of The United Methodist Church? Must that person receive Christian baptism, or does his or her baptism in The Church of Jesus Christ of Latter-day Saints constitute a valid Christian baptism?

Participants in the conference all recognized that these questions are complicated by issues of difference between the two traditions regarding the doctrines of God; salvation; and the meaning, purpose, and role of baptism itself. Also a factor in consideration were the positions of other churches of the historic, apostolic Christian tradition, and our existing ecumenical relationships with such churches. Consensus emerged that The United Methodist Church is in significant need of a clear and consistent official position on this matter. This paper has been written by the Reverends E. Brian and Jennifer L. Hare-Diggs and edited by Dr. Gayle C. Felton to present the results of that conference to the Church and make recommendations toward an official denominational position.

Other Christian traditions have earlier undertaken a similar task, and their work can be useful to United Methodism. On the Protestant side, both the Presbyterian Church (U.S.A.) and the Southern Baptist Convention have engaged in research and reflection on the questions at hand. Both have produced

official church positions with clear guidelines governing their relationship and ministry to people of the LDS tradition. The work of these two Protestant churches led them to similar conclusions. Because The United Methodist Church has more in common with the Presbyterian Church on matters of sacramental—specifically baptismal—theology, their process and conclusion are more relevant. There are three major sections in this paper, the last beginning quite near the end: “The Presbyterian Example,” “Key Theological Issues,” and “Conclusions and Recommendations.”

### B. The Presbyterian Example

The Presbyterian document reads as follows.

a. The Church of Jesus Christ of Latter-day Saints is a new and emerging religion that expresses allegiance to Jesus Christ in terms used within the Christian tradition. It is not, however, within the historic apostolic tradition of the Christian Church of which the Presbyterian Church (U.S.A.) is a part.

b. Persons of Mormon background intending to profess faith in Jesus Christ as Savior and Lord and become an active member of a congregation of the Presbyterian Church (U.S.A.) shall receive Christian baptism as administered by the Presbyterian Church (U.S.A.) or another church recognized as being within the historic apostolic tradition.<sup>1</sup>

The conclusion of the Presbyterian Church that people coming from the LDS tradition must receive a Christian baptism is based on the prior conclusion that the Church of Jesus Christ of Latter-day Saints constitutes a religious tradition that is clearly other than the historic Christian faith. Thus, the Presbyterian Church reasons, a baptism from within a religious community that is other than Christian simply cannot serve as a Christian baptism.

The reasoning that led the Presbyterian Church to its conclusions highlights the theological differences between the LDS Church and the Presbyterian Church as a part of the historic, apostolic Christian

tradition. These same points are at issue between the LDS Church and The United Methodist Church as a part of that same tradition.

## C. Key Theological Issues

### 1. Scriptural and Doctrinal Authorities

The most readily identifiable difference between the two traditions is that of sacred and authoritative Scriptures. Of course, for United Methodists and other Protestant churches, there is only one collection of authoritative Scripture—the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament, which together constitute our Holy Bible. While the LDS honors these texts as authoritative, it does not uphold them as the exclusive canon of the church. The scriptural canon within the LDS church officially includes three other documents: *The Pearl of Great Price*, *The Doctrine and Covenants*, and *The Book of Mormon*.

The issue of canon is foundational to establishing the differences between the two traditions, as church doctrine develops from the understanding and interpretation of Scripture. In the LDS tradition the three other sacred texts influence the interpretation of the Bible and therefore the formation of doctrine. Within The United Methodist Church, church doctrine stems from Scripture as interpreted by tradition, experience, and reason, subject to the basic boundaries already established by the Church's historic and ecumenical creeds. "Part II, Doctrinal Standards and Our Theological Task," ¶ 60, of *The Book of Discipline of The United Methodist Church—1996* begins:

United Methodists profess the historic Christian faith in God, incarnate in Jesus Christ for our salvation and ever at work in human history in the Holy Spirit . . .

Our forebears in the faith reaffirmed the ancient Christian message as found in the apostolic witness even as they applied it anew in their own circumstances.

Their preaching and teaching were grounded in Scripture, informed by Christian tradition, enlivened in experience, and tested by reason . . .

United Methodists share a common heritage with Christians of every age and nation. This heritage is grounded in the apostolic witness to Jesus Christ as Savior and Lord, which is the source and measure of all valid Christian teaching.

Faced with diverse interpretations of the apostolic message, leaders of the early church sought to specify the core of Christian belief in order to ensure the soundness of Christian teaching.

The determination of the canon of Christian Scripture and the adoption of ecumenical creeds such as the formulations of Nicea and Chalcedon were of central importance to this consensual process. Such creeds helped preserve the integrity of the church's witness, set boundaries for acceptable Christian doctrine, and proclaimed the basic elements of the enduring Christian message. These statements of faith, along with the Apostle's Creed, contain the most prominent features of our ecumenical heritage . . .

The basic measure of authenticity in doctrinal standards, whether formally established or received by tradition, has been their fidelity to the apostolic faith grounded in Scripture and evidenced in the life of the church through the centuries.<sup>2</sup>

The LDS church clearly rejects the creeds that The United Methodist Church uses to interpret the Bible. This rejection of the historic creeds of the Church is actually foundational to the establishment of the Mormon religion. When Joseph Smith, its founder, struggled in his day with the differences among the many Christian denominations he encountered (including the Methodist tradition), he, according to LDS Scripture, prayed to God for guidance in this matter. Immediately, Smith received what he understood to be a vision:

When light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!"

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight....<sup>3</sup>



These radically differing foundations result in some radically differing doctrine on such matters of belief as the nature and being of God; the nature, origin, and purpose of Jesus Christ; and the nature and way of salvation. The statements of faith in Nicea and Chalcedon, along with the Apostles' Creed, are held by The United Methodist Church to "contain the most prominent features of our ecumenical heritage."<sup>4</sup> They will function as standards for reflection on the possibility of ecumenical relationship with the LDS church.

## 2. The Nature of God

The first article of the "Articles of Religion of The United Methodist Church" states:

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost (§ 62).

The Nicene Creed states:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. . . . We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified.<sup>5</sup>

In quite clear contrast, *The Doctrine and Covenants* of the LDS church states, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit."<sup>6</sup> Joseph Smith himself wrote in more detail on this matter:

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man . . . It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one

man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.<sup>7</sup>

Not only was God the Father once a human being, but he was and still is clearly male gendered and married to a heavenly mother of clear female gender. The *Encyclopedia of Mormonism* states:

Latter-day Saints infer from authoritative sources of scripture and modern prophecy that there is a Heavenly Mother as well as a Heavenly Father. . . . A Heavenly Mother shares parenthood with the Heavenly Father. This concept leads Latter-day Saints to believe that she is like him in glory, perfection, compassion, wisdom and holiness.<sup>8</sup>

At another point, this encyclopedia reads:

The Father, Elohim, is called the Father because he is the literal father of the spirits of mortals (Heb. 12:9). This paternity is not allegorical. All individual human spirits are begotten (not created from nothing or made) by the Father in a premortal state, where they lived and were nurtured by Heavenly Parents. These spirit children of the Father come to earth to receive mortal bodies; there is a literal family relationship among humankind.<sup>9</sup>

Such belief regarding a gendered, married, and procreating god is at the core of LDS doctrine of God and makes claims about the essential nature of God that are in sharp contrast to the doctrinal statements of United Methodism.

## 3. The Nature, Origin, and Work of Jesus Christ

Basic Christological differences exist between the two traditions. Article II of "The Articles of Religion of The Methodist Church" states:

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men (§ 62).

Article II of "The Confession of Faith of The



Evangelical United Brethren Church" states:

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the father, born of the Virgin Mary by the power of the Holy Spirit. (§ 62)

Both doctrinal statements echo the Nicene Creed, which asserts that Jesus Christ is "the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father..." It goes on to state that, "for us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human."

These statements of faith differ significantly from LDS doctrine on several significant points. Most notably, the Jesus of Mormonism is not co-eternal with the Father and of one substance with the Father. On the contrary, he is thought to be begotten of the Father (and Heavenly Mother) as are all pre-mortal spirits:

Fundamental to the teachings of the Church of Jesus Christ of Latter-day Saints is the concept that all human beings were born as spirit sons and daughters of heavenly parents before any were born as mortals to earthly parents.<sup>10</sup>

What makes Jesus unique as regards his pre-mortal existence is not that he was begotten of the Father (though not eternally begotten), but that he was the first begotten:

Latter-day Saints believe that the eldest and first-born spirit child of God is Jehovah and that it was he who was later born with a physical body to Mary as Jesus Christ. That is, Jehovah of the Old Testament became Jesus Christ of the New Testament when he was born into mortality.<sup>11</sup>

Begotten of two heavenly parents as were all subsequent spirit children, this Jehovah of the LDS tradition constitutes an entirely separate and distinct being from the Father. He is neither eternal (in the sense of having no beginning and no end), nor was he "of one substance with the Father." He was not even "true God" at this point in time, for he was as we all were in our pre-mortal existence. Jehovah, then, was first a spirit child and later became a mortal as he, like all spirit children, was born in bodily form. Here again, however, Jesus was unique. While all other spirits were born to two mortal parents, Jesus was born to Mary and the Heavenly Father, who quite literally fathered Jehovah again, this time in the flesh, enabling him to be born as Jesus Christ. *The Encyclope-*

*dia of Mormonism* quotes recent Prophet and President of the LDS Church, Ezra Taft Benson, as having stated:

The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was fathered by the same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was he begotten by the Holy Ghost. He is the Son of the Eternal Father.<sup>12</sup>

Of course, these convictions stand in clear opposition to the Creeds of the apostolic Christian tradition and to the doctrinal standards of The United Methodist Church. The Jesus of Nazareth whom we worship was and is the preexistent Word of God and was "conceived by the Holy Spirit, born of the Virgin Mary."<sup>13</sup> And while there appears in LDS theology to be a closer relationship between the Father and Jesus Christ than between the Father and other spirit children, these convictions regarding the origin of the Son and his relationship to the Father clearly call into question the nature of the unity of the Godhead as it has been understood by The United Methodist Church and the historic, apostolic Christian tradition. The LDS church even suggests the existence of three separate deities sharing a unity in will, authority, and sentiment only:

Latter-day Saints believe in God the Father; his Son, Jesus Christ, and the Holy Ghost (Articles of Faith 1). These three Gods form the Godhead, which holds the keys of power over the universe. Each member of the Godhead is an independent personage, separate and distinct from the other two, the three being in perfect unity and harmony with each other.<sup>14</sup>

Elder Jay Jensen has offered further clarity on the LDS position regarding the unity of the three "personages"; he states that they are "not united in substance" (as in the traditional *homoousious*) but instead are united only in "love, will, focus, and effort."<sup>15</sup> Such belief cannot be said to constitute a monotheistic theology; it more closely resembles a tritheistic or possibly a polytheistic faith.

#### 4. Creation and the Way of Salvation

The Nicene Creed proclaims that one God is the "maker of heaven and earth, of all that is, seen and unseen." The creeds contain not only our faith regarding the nature of God but also our faith regarding the natures of things eternal and things created. According to this faith, God (Father, Son, and Holy Spirit) is eternal, having no beginning and no end. The second per-

son of the Trinity, the Son, shares these elements with the Father and with the Holy Spirit. The Son is the only Son of God and is begotten, not made. Everything else is created—made. Human beings are not understood to be children of God as the Son of God is (the Son is Son by virtue of his begottenness). In other words, human beings are not begotten of the Father but are rather created by the eternal and Triune God. Human beings are not of the same order as God or as the Son who is God. There is a very clear distinction between the human and the divine.

The good news of Christ is that, "For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human." One who is eternally God cannot cease being God. The second person of the Trinity, however, at one point also became truly human. It is only in this Jesus Christ of Nazareth that God shares the same nature as do human beings; this human nature was assumed by God and not eternally essential to God.

According to the historic, apostolic Christian faith, humanity is in need of this good news as they, who were created good by God, have fallen from grace by their own free will and are in need of the redemption that only God through Jesus Christ can offer. The "Confession of Faith of the Evangelical United Brethren Church" states, "We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil" (§ 62). We are granted salvation only by the grace of Christ who "suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men" (§ 62). Our salvation is initiated by Christ and extended to humanity for acceptance and participation.

Through this process of salvation, in which we are made to be partakers of the divine nature, we ultimately share eternal life with Christ. This eternal life depends upon our relationship with Christ, who makes it possible for and allows us to share in the divine life. We, ourselves, do not become independently eternal or divine.

The Mormon understanding of the nature of salvation diverges radically. According to the LDS, human beings are literally the children of the Heavenly Father (and Mother) in their pre-mortal, spiritual form, as was Jesus. Their spirits are begotten of the Father, not created. This makes them of the same order of existence as God:

Gods and humans represent a single divine lineage, the same species of being, although they

and he are at different stages of progress. This doctrine is stated concisely in a well-known couplet by President Lorenzo Snow: "As man is, God once was: as God now is, man may be." . . . Thus, the Father became the Father at some time before "the beginning" as humans know it, by experiencing a mortality similar to that experienced on earth. . . . The important points of the doctrine for Latter-day Saints are that Gods and humans are the same species of being, but at different stages of development in a divine continuum, and that the Heavenly Father and Mother are the heavenly pattern, model, and example of what mortals can become through obedience to the gospel.<sup>16</sup>

These theological claims identify the end or goal of salvation as the achievement of godhood. The way of salvation is following the model set by those who have already attained that status. They leave ambiguous the precise salvific role, if any, of the already existing gods.<sup>17</sup> They do, however, make it clear that according to LDS theology, there are already in existence the three gods of the Godhead and a god who presumably presided over the mortality of the Father. There will be more gods to come, as at least some of those at an earlier stage of the "divine continuum" will become gods, as did the Father. Thus by traditional Christian definition, the Mormon faith is polytheistic, and the role of Jesus Christ as Lord and Savior is decidedly compromised.

## 5. The Meaning and Role of Baptism

Not surprisingly, the understandings of baptism in the two churches differ as well. United Methodists recognize that baptism is first and foremost about God's action, what God does for us. Baptism is a sacrament and means of God's grace. The 1996 General Conference adopted as an official interpretive statement *By Water and the Spirit: A United Methodist Understanding of Baptism*, which states:

The sacraments are effective means of God's presence mediated through the created world. God becoming incarnate in Jesus Christ is the supreme instance of this kind of divine action. Wesley viewed the sacraments as crucial means of grace and affirmed the Anglican teaching that "a sacrament is 'an outward sign of inward grace, and a means whereby we receive the same.'" Combining words, actions, and physical elements, sacraments are sign-acts which both express and convey God's grace and love.<sup>18</sup>

*By Water and the Spirit* explains the benefits of baptism. Regarding entrance into the household of faith, the document reads, "Wesley identified bap-



tism as the initiatory sacrament by which we enter into the covenant with God and are admitted as members of Christ's Church." This covenant is one that God initiates with us, "... announced with the words, 'The Holy Spirit work within you, that being born through water and the Spirit, you may be a faithful disciple of Jesus Christ.'"<sup>19</sup> Our entrance into this household of faith through the covenant of baptism is often likened to adoption. "While Jesus' relation to God as Son is unique, for Christians, baptism means that God has also chosen us, as daughters and sons, and knows us intimately as parent."<sup>20</sup> The liturgy acknowledges that this covenant initiated by God and made between God and the person baptized also extends, by God's grace, to the whole people of God, who receive their new brother or sister by vowing to nurture and uphold him or her in the faith.<sup>21</sup>

Regarding baptism as an act of repentance and inner cleansing from sin, *By Water and the Spirit* reads:

In baptism God offers and we accept the forgiveness of our sins (Acts 2:38). With the pardoning of sin which has separated us from God, we are justified—freed from the guilt and penalty of sin and restored to right relationship with God. This reconciliation is made possible through the atonement of Christ and made real in our lives by the work of the Holy Spirit. We respond by confessing and repenting of our sins, and affirming our faith that Jesus Christ has accomplished all that is necessary for our salvation.<sup>22</sup>

This document upholds the historic Christian belief that the pardoning of sin in baptism is a pardoning both of our actual sins and of our original sin, the "inherent inclination toward evil"<sup>23</sup> with which we are born.

*By Water and the Spirit* addresses baptism as a new birth and a mark of Christian discipleship by stating:

Baptism is the sacramental sign of new life through and in Christ by the power of the Holy Spirit. Various identified as regeneration, new birth, and being born again, this work of grace makes us into new spiritual creatures (2 Corinthians 5:17). We die to our old nature which was dominated by sin and enter into the very life of Christ who transforms us. Baptism is the means of entry into new life in Christ (John 3:5; Titus 3:5) New birth into life in Christ, which is signified by baptism, is the beginning of that process of growth in grace and holiness through which God brings us into closer relationship with Jesus Christ, and shapes our lives increasingly into conformity with the divine will.<sup>24</sup>

Here again is a heavy emphasis on God's action in baptism, on grace that elicits our response. We can die to the old self to begin a new life with Christ because Christ died for us. Baptism is the mark of our calling to holy living, and our holy living is a response to the work that God has initiated and made possible in our lives.

Because of the emphasis in our United Methodist theology on the primacy of God's action in the sacrament of baptism and on the need of all human beings to be cleansed and saved by the grace of God, *By Water and the Spirit* declares that people of all ages may be baptized:

The sacrament is a powerful expression of the reality that all persons come before God as no more than helpless infants, unable to do anything to save ourselves, dependent upon the grace of our loving God. The faithful covenant community of the Church serves as a means of grace for those whose lives are impacted by its ministry. Through the Church, God claims infants as well as adults to be participants in the gracious covenant of which baptism is the sign. . . .

The Church affirms that children being born into the brokenness of the world should receive the cleansing and renewing forgiveness of God no less than adults. The saving grace made available through Christ's atonement is the only hope of salvation for persons of any age. In baptism infants enter into a new life in Christ as children of God and members of the Body of Christ.<sup>25</sup>

Out of this same understanding of the primacy of God's action in baptism, the document insists that, "the sacrament is to be received by an individual only once. . . . The claim that baptism is unrepeatable rests on the steadfast faithfulness of God."<sup>26</sup>

Whereas in the United Methodist and the broader Christian tradition, baptism as a sacrament is, first and foremost, about what God does for us, in the LDS tradition, baptism as an ordinance is, first and foremost, about human acceptance of God's plan. God is understood to act in an LDS baptism, but God acts to forgive sins in response to human worthiness.

Elder Jay Jensen outlined five purposes of LDS baptism; a discussion of the first two will be helpful here. The first purpose he cited as "Our commitment '... to take upon [us] the name of Jesus Christ, having a determination to serve him to the end' (*The Doctrine and Covenants*, 20:37); . . . Baptism is an outward act showing our inward commitment to Jesus Christ."<sup>27</sup> This reads in sharp contrast to Wesley's view of the sacraments as crucial means of grace and to the



Church's teaching that "a sacrament is 'an outward sign of inward grace, and a means whereby we receive the same.'" The second purpose of LDS baptism as stated by Jensen is, "For a remission of sins."<sup>28</sup> While this remission of sins, according to the LDS elder, certainly stems from Christ's atoning sacrifice, it seems to come only as a response to human worthiness prior to baptism. Jensen relates that, prior to the baptism of his children, they were, "... interviewed by a local leader, who verified their readiness, willingness, and worthiness..."<sup>29</sup> for the ordinance.

The LDS church rejects the historic Christian belief in original sin and, therefore, the belief that baptism serves to cleanse one of it. This is seen in Jensen's discussion of infant baptism. He states, "Little children and the mentally impaired are not accountable and do not need to be baptized. . . . 'No one having faith in the word of God can look upon the child as culpably wicked; such an innocent being needs no initiation into the fold, for [these infants have] never strayed therefrom; [they] need no remission of sins for [they] have committed no sin.'" <sup>30</sup> In the LDS tradition, children begin to need the remission of sins at age eight, when they are understood to become accountable for their conduct.

While not as integral to the differences between LDS and United Methodist understandings of baptism, the next three purposes as outlined by Elder Jensen are of interest: "3) As a prerequisite to receiving the gift of the Holy Ghost, 4) To qualify for entrance into the kingdom of God, 5) To become a member of the Church."<sup>31</sup> The actual reception of the gift of the Holy Ghost is referred to as confirmation and is considered a separate ordinance. LDS baptism is not considered a "baptism by Water and the Spirit" but by water alone, with the work of the Holy Ghost occurring in confirmation. The fourth and fifth purposes of baptism are telling. One may not enter the kingdom of God without receiving an LDS baptism, that is, without being a member of the LDS church. LDS baptism is understood to admit one to membership not in any "universal church" but into the one true church, The Church of Jesus Christ of Latter-day Saints. While such an "exclusive" understanding of baptism within the Mormon tradition may be objectionable, The United Methodist Church "does accept baptisms from other traditions which hold their own baptism to be the only true and valid form of the sacrament" (e.g., some Orthodox communions and some Baptist and Pentecostal fellowships). Such exclusiveness alone is not sufficient grounds to draw a definitive conclusion of the broader question at hand.

Crucial to the issue of whether or not The United Methodist Church should accept LDS baptism as valid Christian baptism is the issue of necessary rites

and due administration. United Methodist baptisms are performed in accordance with the historic, apostolic Christian tradition:

Water is administered in the name of the triune God (specified in the ritual as Father, Son, and Holy Spirit) by an authorized person and the Holy Spirit is invoked with the laying on of hands, in the presence of the congregation. Water provides the central symbolism for baptism.<sup>32</sup>

Baptism within the LDS church appears to meet these qualifications: a member of the ordained, "Aaronic" priesthood enters a body of water with the candidate and states, before immersing the individual in the presence of the congregation, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen."<sup>33</sup> Complicating the question of validity, however, are two fundamental issues. The first is that of baptism in the name of the Triune God. It is true that the LDS uses the historic Trinitarian formula, but the intent or meaning of those words varies greatly from traditional use. Are those words simply a legalistic formula, or do they, for the historic church, contain a profession of faith in and a reliance upon the specific (nature of) God whom these words signify and name?

The second issue complicating the question of the validity of LDS baptism is that of the "authorized person" described as administrator of the sacrament within our own tradition. What is meant by "authorized person?" Certainly the denomination does not mean "ordained" or "appointed" within United Methodism, as we accept baptisms by other Christian denominations and churches. Does it then mean authorized by other Christian churches in whatever way they may officially authorize those who are commissioned to administer baptism? If this is what is meant, the question recurs: Is the Church of Jesus Christ of Latter-day Saints a Christian church? However, even if the United Methodist Church were to claim a clear answer to this latter question, as do the Presbyterians and the Southern Baptists, the question of the recognition of LDS baptism still might not be solved. A deeper and more extensive discussion of issues of sacramentality is needed.

## D. Conclusions and Recommendations

There is great need for serious theological discernment regarding the relationship of The United Methodist Church to The Church of Jesus Christ of Latter-day Saints. This process requires understanding of the classical Christian and Wesleyan heritage, especially as related to the theology and practice of baptism. The adoption of *By Water and the Spirit* as an

official interpretive resource on baptism provides the denomination with guidance in this area. United Methodism should declare that The Church of Jesus Christ of Latter-day Saints does not fit within the bounds of the historic, apostolic tradition of Christian faith. This conclusion is supported by the fact that the LDS Church itself, while calling itself Christian, explicitly professes a distinction and separateness from the ecumenical community and is intentional about clarifying significant differences in doctrine.<sup>34</sup>

Nevertheless, while our denomination must continue to seek further clarity on issues of our own faith, we have enough clarity to take steps toward establishing a policy for The United Methodist Church regarding the reception of those converting from the LDS Church. It is our recommendation that following a period of catechesis (a time of intensive exploration and instruction in the Christian faith), such a convert should receive the sacrament of Christian baptism. British Methodist systematic and liturgical theologian Geoffrey Wainwright comments:

The . . . mention of an intention "to do what the Church does" makes an important point. If an impersonal automatism of the rite is to be avoided, both the minister and the recipient must be presumed to hold a Christian intention. . . . Ecumenical recognition of baptism acknowledges that other communities than one's own have a sufficient doctrinal and practical grasp of Christianity for them to be considered essentially Christian.<sup>35</sup>

John Wesley was deeply wary of any interpretation of the sacraments that might appear to limit divine freedom. God has promised to act in and through the sacraments when they are faithfully used, but this does not mean that God must act in response to human performance. And we now have *By Water and the Spirit's* strong statement that "Baptism is fulfilled only when the believer and the Church are wholly conformed to the image of Christ."<sup>36</sup> While this statement does not suggest that baptism is not effective or valid when the believer or the church falls short of perfect conformity to Christ's image, it does affirm that this must always be our aim. As the body of this paper makes clear, the LDS understanding of the image of Christ and the goal of conformity to it differs radically and intentionally from the historic, apostolic tradition of Christian faith. When the LDS church baptizes, its intention is to do other than what the historic church does in baptism, and its approach is to a divinity distinctly other than the Triune God of Christian Scripture and tradition.

Two other details are important to this recommendation. First, until a former Mormon requests

that he or she be removed from the membership rolls of The Church of Jesus Christ of Latter-day Saints, the person seeking Christian baptism will likely remain a member on LDS church records. "Transfer of membership" is clearly not an option for The Church of Jesus Christ of Latter-day Saints or for The United Methodist Church. It is strongly recommended that prior to Christian initiation, the person seeking membership in The United Methodist Church be urged to initiate his or her formal removal from LDS membership rolls.

Second is the issue of the intensive period of catechesis prior to baptism recommended above. Not only is The United Methodist Church in great need of an official and thorough adult catechetical process for inquirers to the Christian faith from all types of religious or non-religious backgrounds,<sup>37</sup> it would do well to formulate a supplement to such a resource for inquirers specifically from the LDS tradition, because of the unique and confusing nature of such a conversion.

As we conclude this report and these recommendations, it is our prayer that United Methodism will rise to the obvious calling at hand that we faithfully lead those coming from an LDS background to the Christ they seek through The United Methodist Church.

## Endnotes

<sup>1</sup> From *Minutes of the 207th (1995) General Assembly of the PCUSA*, Vol. 1. Section K.2.a.- b. (Louisville: Office of the General Assembly, 1995).

<sup>2</sup> From *The Book of Discipline of The United Methodist Church—1996*. Copyright © 1996 by The United Methodist Publishing House; ¶ 60, pages 39–40. Used by permission. Subsequent references to the *Discipline* will hereafter be indicated by paragraph number only.

<sup>3</sup> From *The Pearl of Great Price*, by Joseph Smith (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981); "Joseph Smith, History," 1:16–19.

<sup>4</sup> *Book of Discipline*; ¶ 60, page 40.

<sup>5</sup> From the Nicene Creed. Quoted in *The United Methodist Hymnal* (Nashville: The United Methodist Publishing House, 1989); page 880.

<sup>6</sup> From *Doctrine and Covenants*; 130:22.

<sup>7</sup> From *Teachings of the Prophet Joseph Smith*, edited by Joseph Fielding Smith (Salt Lake City: Deseret Book Company, 1976); pages 345–346.

<sup>8</sup> From *The Encyclopedia of Mormonism*, Vol. II,



edited by Daniel H. Ludlow (New York City: Macmillan Publishing Company, 1992); page 961.

<sup>9</sup> From *The Encyclopedia of Mormonism*; page 728.

<sup>10</sup> From *The Encyclopedia of Mormonism*; page 728.

<sup>11</sup> From *The Encyclopedia of Mormonism*; pages 724–725.

<sup>12</sup> From *The Encyclopedia of Mormonism*; pages 724–725.

<sup>13</sup> From the Apostles' Creed. Quoted in *The United Methodist Hymnal*; page 881. See also Luke 1:35 and Matthew 1:20.

<sup>14</sup> From *The Encyclopedia of Mormonism*; page 552.

<sup>15</sup> Statements made by and quoted with permission from Elder Jay Jensen of The Quorum of Seventy of The Church of Jesus Christ of Latter-day Saints, December 9, 1998.

<sup>16</sup> From *The Encyclopedia of Mormonism*; page 549.

<sup>17</sup> Elder Jensen, in his gracious editorial notes on this paper (April 21, 1999), would have us note that in LDS theology, the salvific role of those who have achieved the status of godhood is "likened to parents who are solicitous for the eternal well-being of their children."

<sup>18</sup> This paper utilizes the study edition of the document *By Water and the Spirit: Making Connections for Identity and Ministry*, by Gayle C. Felton (Nashville: Discipleship Resources, 1997); page 7. References hereafter to *By Water and the Spirit* are to this study edition. The text of the document "By Water and the Spirit: A United Methodist Understanding of Baptism" is in *The Book of Resolutions of The United Methodist Church—1996*, pages 716–735.

<sup>19</sup> From "A United Methodist Understanding of Baptism," by Mark C. Trotter (Nashville: Abingdon Press, 1998). Internal quotation from "The Baptismal Covenant I," in *The United Methodist Hymnal*; page 37.

<sup>20</sup> From "A United Methodist Understanding of Baptism." See also Romans 8:14–17.

<sup>21</sup> See *The United Methodist Book of Worship*

(Nashville: The United Methodist Publishing House, 1992); page 89.

<sup>22</sup> From *By Water and the Spirit*; page 22.

<sup>23</sup> From *By Water and the Spirit*; page 5. For more on original sin, see *The Book of Discipline*, ¶ 62, Article VII.

<sup>24</sup> From *By Water and the Spirit*; page 23.

<sup>25</sup> From *By Water and the Spirit*; pages 28–29.

<sup>26</sup> From *By Water and the Spirit*; pages 30–31.

<sup>27</sup> From "Baptism and the LDS Tradition: A Presentation Given to the United Methodist Seminar," presented by Jay Jensen at First United Methodist Church, Salt Lake City, Utah, February 20, 1998; page 4.

<sup>28</sup> From "Baptism and the LDS Tradition"; page 5.

<sup>29</sup> From "Baptism and the LDS Tradition"; page 4.

<sup>30</sup> From "Baptism and the LDS Tradition"; page 11. Internal quotation from *Articles of Faith*, by James E. Talmage (Salt Lake City: Deseret Book Company, 1913); page 125.

<sup>31</sup> From "Baptism and the LDS Tradition"; page 5.

<sup>32</sup> From *By Water and the Spirit*; page 9.

<sup>33</sup> From "Baptism and the LDS Tradition"; page 12.

<sup>34</sup> "The Church of Jesus Christ of Latter-day Saints did not grow out of the Catholics, and it is not a Protestant church. The church I represent is the restored Church of Jesus Christ—revealed to the earth by heavenly messengers through Joseph Smith in 1830 consisting of prophets and apostles and a fullness of light and truth. We believe in a revealed religion. Revelation came to Joseph Smith and his successors . . ." Stated by Elder Jay Jensen in his talk "Baptism and the LDS Tradition," previously cited.

<sup>35</sup> From *Doxology*, by Geoffrey Wainwright (New York: Oxford University Press, 1980); pages 126–127.

<sup>36</sup> From *By Water and the Spirit*; page 24.

<sup>37</sup> See *Come to the Waters*, by Daniel T. Benedict, Jr. (Nashville: Discipleship Resources, 1996); pages 97–121.



# The National Youth Ministry Organization

## Our Vision

Throughout the 1997-2000 quadrennium, the Steering Committees and staff of the National Youth Ministry Organization and its constituent bodies — youth and the adult who are in ministry with them, have engaged in ongoing discussions of the nature of spiritual leadership and the *essential work* of the denomination's youth organization.

These conversations are based in a common understanding and commitment to the mission of the United Methodist Church — making disciples of Jesus Christ. Building on that mission, the particular mission of the National Youth Ministry Organization is to *make the United Methodist Church a community of mutual respect and understanding between youth and adults, where influence and worth are not limited by age or experience.*

## Five Core Values

- Listening

Cultivating networks and providing channels through which the passions of youth can be voiced throughout the connection

- Advocacy

Advocating for youth in our communities and throughout the Church

- Partnership

Providing and promoting opportunities to strengthen the partnership of youth and adults in the ministry and the renewal of the Church.

- Discipleship

Equipping youth with skills to serve as spiritual leaders in the life of the Church

- Outreach

Encouraging youth to engage in meaningful service to their church and community, including the Youth Service Fund.

The youth of the United Methodist Church have commitments and convictions. With energy and passion, they embrace a vision that promises to pull us into the future.

## Disciples Here and Now

The primary theological assumption underlying all of our work is that in baptism all persons are made full members of the community of God and, as such, have certain responsibilities and privileges. The church has seen fit to create an agency such as NYMO predicated on the belief that youth both have something valid to teach the church and can offer the church legitimate leadership. Youth have the capacity to lead and renew the church today, not waiting for a magical moment tomorrow.

The National Youth Ministry Organization is distinctive in this, mostly adult-driven church. It is a *nationwide network of youth and adult workers with youth* across the church, formed in 1976 by the General Conference. We have a 24-year history and celebrate the work, the evolution and the vision of the organization. The 1988 General Conference affirmed our relationship to the General Board of Discipleship, to which we are administratively related. NYMO has a strong and positive working relationship with the General Board of Discipleship as well as with other general boards and agencies.

## Current Mandates

There are *four mandates* for NYMO in the Discipline (§1202). We are responsible for **empowering** youth to be full participants in the life of the church. We are to **advocate** for youth. We are to provide a means of **outreach** for youth, through the Youth Service Fund. We are to provide a forum for the expression of youth concerns and ideas.

The current nature of the Steering Committee of the National Youth Ministry Organization is to experience nearly 100% turn over every two years. There is significant change each year following elections, therefore a two-year priority is established during the biennial Convocation. Youth Service Fund goals for funding and more administrative goals are set annually during the annual meeting of the Steering Committee.

## Membership

Who are the members of the National Youth Ministry Organization? All United Methodist youth and adult workers with youth. How many youth are involved in NYMO's ministry? Any youth whose concerns and agendas are heard. Any youth touched by the ministry of a United Methodist Church. Any youth who contributes to the Youth Service Fund. Any youth that the Youth Service Fund has served. Any youth who has been in ministry through the Youth Service Fund.

## Organization

Between Legislative Assemblies, the Steering Committee carries on the work of the organization. These are youth and adults, elected from among their peers in the jurisdictions. Some are elected by the Legislative Assembly as at-large members to help us be inclusive of racial/ethnic youth and adults and physically challenged youth. At least 80% of the voting members are youth. They serve two-year terms.

The Steering Committee also includes voting members who serve four-year terms. They are staff and/or board members from the program boards and agencies and a Bishop, assigned by the Council of Bishops. This quadrennium, Bishop Fritz Mutti of the Kansas Area has served in this capacity. The Steering Committee has met once each summer or fall as a full body and once each winter in Executive Committee. All officers and committee chairpersons are youth.

## Funding

Funding for the administration of the National Youth Ministry Organization is currently through the General Administration Fund and a small portion of the Youth Service Fund. The youth and adults of the Administration Committee develop the budget each year. They wrestle with limited funds, inflation, and rising costs of health care, meeting expenses, and an increased demands for technology, just as any agency or organization of the church does.

We have practiced frugality with regard to our meetings and other work, but it is not enough. Increasing meeting costs, salary and benefits have motivated us to decrease the size of our Steering Committee this quadrennium. Throughout the quadrennium we have also recognized what is demanded of staff and the struggle to keep up with the most minimal technological advances. Our budget proposals for the next quadrennium address those

basic needs (meeting expense, staffing expense, technology.) We offer these changes as a witness to the church of good stewardship.

## Ongoing Advocacy and Associations

The past several years have seen NYMO working to insure that youth are not only included on many of the task forces and working groups throughout the general church, but continue to develop as leaders and disciples throughout these experiences. NYMO has been an advocate for and supported the youth that serve on various general boards and agencies.

In each year of the quadrennium, youth have served as members of the "Shared Mission Focus on Young People" and the "Restorative Justice" Teams, Methodists United for Peace and Justice, and various committees related to the World Methodist Conference, the National Council of Churches and the World Council of Churches.

A representative of the Steering Committee has been assigned to the *Task Force for Acts of Repentance and Reconciliation* for General Conference. Steering Committee youth and staff were represented at the United Methodist Student Forum in May 1999.

From 1997 to the present, we have also worked with the General Board of Global Ministries to involve youth in the Global Gathering — Youth Go Global — the International Youth Conference for Mission at Geneva Point Center, NH — on newly formed Consultative Groups for Teen and University Women — and to the United Methodist Women's Assembly.

It has been exciting for us to see youth being involved as full participants in all of these important areas of ministry.

In addition, we have been involving youth in many of the field events which the NYMO staff are invited to lead. This has included youth from the NYMO Steering Committee leading workshops, doing keynote addresses, and staffing resource areas during general agency-sponsored events such as Youth '99. We intend to continue developing and utilizing these models of education and mentoring.

The staff serve as working partners with the youth-related staff of the General Board of Discipleship, the Upper Room and the United Methodist Publishing House and have advocated for high lev-

els of youth involvement at the planning stages for all global youth gatherings, including Youth '99.

As partners with GBOD, the staff has also been involved in the planning every Forum for Adult Workers with Youth in 1986, including 1998 and 2000 — and various other joint projects such as the three-year study and consultations on "Ministry with the Millennial Generation", and the Racial/Ethnic Summer Intern Program.

In addition, staff persons are active members of the Ecumenical Youth Staff Colleague Forum and serve on the board of directors of The Forum of Adults in Youth Ministry (FAYM), an affiliate organization of the General Board of Discipleship.

### Central Conferences

We have worked hard to insure that leaders in the Central Conferences are aware of our programs and that they take advantage of them where possible. We were able to offer some financial assistance for delegates from the Central Conferences to Youth '95 and Youth '99 and to the NYMO Convocations in 1997 and 1999. It is our hope that this relationship will expand as we work to be sensitive to the global aspects of the church. Throughout the next quadrennium we will explore every possible way to open the doors for the full participation of young people throughout the United Methodist connection. It is time for young people from all Annual Conferences in the world to move beyond participation to have full representation as leaders of the church.

### Advocacy and Empowerment

- Each year, four youth have received the David W. Self or the Richard S. Smith Scholarships of up to \$1,000 for the first year of undergraduate study. Criteria include their expression of Christian vocation and outstanding leadership contributions as a youth.
- From past experience and after listening to youth and adults at every level of the church, the Steering Committee has made genuine changes in the format and focus of the Legislative Assemblies this quadrennium.

The design reflects less time in legislative plenary sessions under parliamentary process, more time in a variety of focus groups, and listening rather than telling. Participants had an opportunity to discuss issues and concerns,

pray together, giving life and voice to youth needs and priorities.

- This past summer the biennial NYMO Convocation and Legislative Assembly were held following Youth '99, in Knoxville, Tennessee. Over 200 delegates from the United States, Liberia and Denmark attended. Throughout the days of the Convocation, a priority proposal was selected using a consensus rather than a parliamentary model, and 10 different resolutions and petitions were adopted.

Four items related to by-law changes or the streamlining of language about NYMO in the *Discipline*; other items included a resolution calling for the retention of the United Methodist Student Day Offering and a resolution calling for the organization of a youth march on Washington, DC supporting peace and justice.

- The 1999-2001 Priority for the National Youth Ministry Organization will be "Stopping All Violence Everywhere." The effort is to highlight the prevention of violence through education and spiritual formation. The goal of the priority is to make workshops and training available to all youth, that they might make a difference in their communities through violence prevention education, mentoring programs and introducing the "Peace of God" to other youth.
- NYMO will work with general boards and agencies, annual conferences and community programs to create opportunities for youth to address these issues.
- Each year, the youth and adults of the Project Review Committee offer funding to youth ministry projects throughout the world that seek to offer hope and new opportunities for persons who are excluded throughout society and those who seek a closer walk with Jesus.
- In 2000 the national portion of the Youth Service Fund will fund 14 projects around the world, totaling \$100,000. These projects range from meeting the basic needs of street youth in Seattle, Washington and the educational needs of young people in Liberia to supporting leadership development in the Philippines. The Youth Service Fund makes many innovative youth programs possible. Many of these programs have a high degree of



youth involvement from conceptualizing the ministry to administration of the program, and reach out to the vast numbers of unchurched youth and estranged youth.

- During this quadrennium the Project Review Committee has faithfully reviewed applications and funded requests that **supplemented funding** already committed by the Ethnic Local Church Grants and the Shared Mission Focus on Young People.
- We are continually learning how to best use the **expanding possibilities for electronic communication to be in ministry with young people**. Specifically, toll-free phone access, e-mail and instant messaging have increased both our frequency of communication, but has allowed us to involve youth and adult leaders at more significant levels of decision-making and planning.

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# Services for the Ordering of Ministry in The United Methodist Church

(Provisional Texts)

Prepared by  
The General Board of Discipleship  
and  
The General Board of Higher Education and Ministry  
in collaboration with  
The Council of Bishops

## Acknowledgments

The services designated as "The Order for Consecration and Ordination," "The Order for the Ordination of Deacons," "The Order for the Ordination of Elders," and "The Order for the Consecration of Bishops" are revised from *The United Methodist Book of Worship*, copyright © 1992 The United Methodist Publishing House, and are reproduced and revised by permission. The text of "A Celebration of Christ's Ministry" is an adaptation of several services in *The United Methodist Book of Worship*, copyright © 1992 The United Methodist Publishing House, and is reproduced and revised by permission. "Thanksgiving and Communion," copyright © 1972 The United Methodist Publishing House; © 1979, General Board of Discipleship, The United Methodist Church; copyright © 1980, 1985, 1989, 1992 The United Methodist Publishing House. Used and revised with permission.

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## Preface

The 1996 General Conference of The United Methodist Church adopted changes to the ordering of ministry that require adaptation of the church's official services published in *The United Methodist Book of Worship* (1992). In addition, because some candidates for consecration or ordination are currently in processes that will be phased out, there is need for a period of transition in moving from the provisions of the 1992 *Book of Discipline* to the provisions of the 1996 *Book of Discipline*.

In order to provide liturgical texts appropriate to this period of transition, the 1996 General Conference directed the General Board of Discipleship, in consultation with the General Board of Higher Education and Ministry and the Council of Bishops, to make appropriate revisions of the church's services for the ordering of ministry.

A working group composed of staff of the General Board of Discipleship, the General Board of Higher Education and Ministry, and the Council of Bishops has met throughout the quadrennium to provide the church with a set of provisional services for commissioning, consecrating, and ordaining persons for ministry. The working group:

- Reviewed sections of the 1996 *Book of Discipline* ("The Ministry of All Christians" and "The Ministry of the Ordained"), the orders for consecrations and ordinations in *The United Methodist Book of Worship*, and the "Proposed Revisions to Ordination Services" from the Commission to Study Ministry published in the 1996 *Daily Christian Advocate* (Advance Edition);
- Identified liturgical resources bishops and annual conferences would need;

- Prepared initial draft services for use and review;
- Published and distributed provisional texts for use by the 1997 and 1998 sessions of annual conferences;
- Received responses from the bishops and annual conferences and modified the drafts in light of their feedback;
- Engaged consultants on the critical issues raised;
- Continued the process of revision;
- Engaged Thomas Anderson Langford, III to edit the text for consistency and clarity.

Services for the Ordering of Ministry in The United Methodist Church has been prepared:

- a. For use by the bishops and annual conferences in 1999 and 2000
- b. For submission by the General Board of Discipleship to the 2000 General Conference for provisional use from 2001 to 2004.

A final document will be submitted to General Conference in 2004 for official adoption.

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## Theological Introduction

These services for the ordering of ministry provide basic liturgical resources for commissioning, consecrating, and ordaining persons for ministry as The United Methodist Church makes transition from the provisions of the 1992 *Book of Discipline* to the provisions of the 1996 *Book of Discipline*.

"The Order for the Ordination of Deacons and Elders" provides a text to order the two newly defined orders of ministry: deacons in full connection and elders. This service may be used when there are only candidates under the 1996 *Discipline*.

"The Order for Consecration and Ordination" enables annual conferences to have one service of consecration and ordination. Using this service, the bishop may consecrate diaconal ministers, ordain deacons (persons in probationary and associate membership and in full connection), and ordain elders. This service may be used with persons under both the 1992 and 1996 *Disciplines*.

"The Order for the Ordination of Deacons" is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996 *Discipline*. It provides liturgical resources for ordaining persons in probationary and associate membership and members in full connection as deacons in one service. It may, therefore, be used with persons under both the 1992 and 1996 *Disciplines*.

"The Order for the Ordination of Elders" is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996 *Discipline*.

"The Order for the Consecration of Bishops" is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996 *Discipline*.

"The Order for Commissioning Probationary Members for Service" is a new service. It should be used at a time other than the services of consecration and ordination. Commissioning may be celebrated within "A Celebration of Christ's Ministry." It may also be used during the Report of the Board of Ordained Ministry.

"A Celebration of Christ's Ministry" is a new service recognizing various ministries, commissioning probationary members, and sending forth an annual conference under the umbrella of the ministry of all Christians. The service focuses on the ministry of all

Christians and the Spirit's diversity of calls and gifts for ministry. This rite is flexible and invites adaptation to the needs and style of each annual conference.

"As services of consecration and ordination are acts of the whole Church, text and rubrics are to be used as approved by the General Conference." See *Discipline*—1996, ¶ 415.6. Because the official services approved by the 1992 General Conference and contained in *The United Methodist Book of Worship* do not accommodate the changes made by the 1996 General Conference, these texts for provisional use are commended to The United Methodist Church for use in each annual conference.

These services have been shaped and supported by the following understandings:

### A. Commissioning and Ordination

Acts of ordination and commissioning, as well as consecrating and certifying, are anchored in the sacrament of baptism and the ministry of the baptized. These sign-acts are based on what is already implicit in baptism and rest upon the essential ministry given to all Christians in baptism. "By Water and the Spirit: A United Methodist Understanding of Baptism" states, "Through baptism, God calls and commissions persons to the general ministry of all Christian believers." See *The Book of Resolutions*—1996, p. 732. The statement continues, "The vocation of those in representative [certified, consecrated, and ordained] ministry includes focusing, modeling, supervising, shepherding, enabling, and empowering the general ministry of the Church . . . [and] is grounded in the same baptism that commissions the general priesthood of all believers" (p. 733).

#### 1. Commissioning

By the prompting of the Spirit, the church has always "sent" persons in various forms of ministry and mission, including specific service as missionaries, work team members, and certified workers in specialized ministries. One aspect distinguishing the commissioning of probationary members from ordination of elders and deacons is duration: Commissioning sends persons to a term of service, while ordination sets persons apart for lifelong service.

Commissioning may be compared to the experience of the early church in Antioch when the Holy Spirit instructed the community to "set apart Barnabas and Saul for the work to which I, the Holy Spirit, have called them" (Acts 13). The probationary period



and the mentoring relationship that characterize it can also be seen in light of the relationship between Paul and Ananias (Acts 9) when the newly called evangelist was guided toward the fullness of his calling by the more seasoned leader.

The act of commissioning probationary members:

- Acknowledges and affirms God's call and the candidates' response, gifts, abilities, and training for servant leadership;
- Invokes God's grace for true service;
- Credentials candidates to lead the church and equip others for ministry;
- Calls candidates to enter a time of evaluation of their effectiveness for lifelong service as ordained ministers;
- Offers candidates the support of the annual conference.

The qualifications for election to probationary membership and commissioning include: two years of candidacy; two years in a service setting; meeting the necessary educational requirements; presenting a health report; completing a written and oral examination; securing recommendations from the district committee and conference board of ordained ministry; having a favorable record in relation to felony, misdemeanor, or any incident of sexual misconduct; and submitting a written autobiographical statement. Upon recommendation of the conference board of ordained ministry and election to probationary membership by the annual conference, the commissioning may take place. See *Discipline—1996*, ¶ 315.1-13.

Those commissioned are to be appointed by the bishop to serve a minimum of three years as probationary members. The expectation of the three years of service includes: participation in theological growth using covenant groups to support their practice and work in servant leadership; contemplation of the grounding of ordained ministry and formation in covenant ministry in the annual conference; evaluation in terms of their ability to express and give leadership in servant ministry; engagement in ministries related to the order to which they plan to give themselves (those intending a lifetime as deacons in ministries of word and service and those intending a lifetime as elders in ministries of service, word, sacrament, and order). During this period of anticipating full connection, the commissioned are on probation as to character, servant leadership, and effectiveness in ministry. See *Discipline—1996*, ¶ 317.1-2.

The creation of the new category of Commissioned Ministers relates persons to the annual conference and to the ministry of the probationary members

within the annual conference. Commissioning implies that the person is being "sent" by the annual conference for service and the annual conference invokes the Holy Spirit to empower commissioned ministers during their time of probationary membership. The probationary period is a time of full service and a temporary stage in one's journey toward ordination and full membership in the annual conference.

During probation, if a person serves as a pastor in a local church, he or she will be authorized for sacramental and pastoral duties through a local pastor's license. See *Discipline—1996*, ¶341.

The period of commissioned ministry is concluded when the person is received as a full member of the annual conference and ordained as a deacon or elder, or a decision is made not to proceed toward ordination.

## 2. Ordination

Anchored in the baptismal call to lives of love, justice, and service, there are some Christians whose "gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community and who respond to God's call by offering themselves in leadership as ordained ministers." See *Discipline—1996*, ¶ 301.2.

Ordination is chiefly understood as the act of the Holy Spirit. As a liturgical act, ordination is also understood as the public prayer of the church confirming the Spirit's call to individuals and asking for them gifts and power for the ministry of deacon or elder.

The rite of ordination is the climax of a process in which the faith community discerns and validates the call, the gifts, and effectiveness for apostolic ministry by agency of the Holy Spirit. This is a full process in which all of the baptized share; it is not to be confined to one liturgical moment. The process begins with the church's discernment of God's call to individuals for service as ordained leaders, continues with support and scrutiny as they prepare for this work, culminates in electing them to the office and work of a deacon or elder, and is celebrated and enacted liturgically in the service of ordination.

Ordination is both to an office and a work for a lifetime. Ordination confers a new identity as well as authority for ministry. The new identity of clergy persons is always claimed in relation to Christ and his call to leadership and service with the baptized for the life of the world. The authority is always exercised in stewardship of the mysteries of the gospel and the church's mission in the world. Ordination has to do with who the person is as well as what the person does in ministry.

Upon ordination, ordained persons become accountable to the whole church, the community of the ordained, and to the order. In the rite of ordination, ordinands express loyalty to The United Methodist Church, accepting its order, liturgy, doctrine, and discipline; accept the responsibility of accountability to the bishop and to the annual conference; and are charged with authority for leadership in their places of service.

## B. The Laying on of Hands

The act of laying on of hands occurs in several rites of the church: baptism, healing services, acts of blessing and commissioning, and consecration and ordination. The meaning of the laying on of hands is carried and communicated by the context and words that accompany the action.

The laying on of hands with prayer by the bishop is an ancient and essential part of the Christian ordering of ministry. This action, however, must always be seen in its larger context. These services emphasize the continuing prayer of the whole church. This larger context does not undermine the particular importance of the laying on of hands with prayer, but makes clear that such a prayer and gesture always takes place within the assembled community's life and liturgy; that ministry is formed and belongs within the ministry of the whole church.

The act of laying on of hands is not to be confused with the grace of ordination itself. The bestowal of this grace is the action of the Holy Spirit in the life of the ordinand, but the church prays for this action of the Spirit through the laying on of hands and recognizes the Spirit's power at work in those who have received this sign-act. The connection through the physical touch between the ordinand and those who participate in the laying on of hands establishes the real connection between those who share in ordained ministry and symbolically connects the ordinand to all those who have shared in this ministry in all Christian communions in all ages.

The laying on of hands is an essential part of the act of prayer in ordination. Laying on of hands is more than saying, "I concur with the action of ordaining this person for ministry." That concurrence has been given already, in the prior approval by the charge conference, in the examination by the district and conference committees on ordained ministry, and in the election of the candidates by the clergy session of the annual conference. Laying on of hands is more than saying, "I offer my love and support to this person at the point of his or her ordination." That love and support may be given in other ways and at other points within or outside the rite. The laying on of

hands is the invoking of the Spirit for the office and work to which God has called the person.

Who prays the ordination prayer? The bishop, as the presiding minister in the annual conference and as a general superintendent of the whole church, speaks the words, and the congregation joins in prayer led by the bishop. This presidential action of the bishop focuses the prayer of all persons and connects the assembled community's invocation of the Holy Spirit on each ordinand.

Who participates in the laying on of hands? The historic practice had been for the bishop alone to lay hands on those being ordained deacon and the bishop assisted by elders to lay hands on those being ordained elders. This practice had been rooted in a historic understanding of the relationship of each order to the bishop; deacons as persons assisting the bishop directly in works of charity and administration, and elders as persons assisting the bishop in presiding at Holy Communion and in guiding communal life.

The 1996 General Conference both affirmed the church's historic orders of deacons and elders and expressed its clear intention that these orders of deacons and elders be distinct and equal. Consequently, the revised services of ordination are shaped by these understandings:

- The Church affirmed distinct orders of ministry for deacons and elders, which are different in office and work, but are equal orders in leading the church in its mission and ministry;
- The appropriate way to recognize the equality of the distinctive orders is for both deacons and elders to play a collegial role in ordaining persons to their respective orders.

The collegial pattern, therefore, that our tradition has long observed in the ordination of elders is appropriate for United Methodist ordination of both deacons and elders. Thus the bishop, as the presiding officer of the annual conference and general superintendent, leads deacons in laying hands on those who are to be ordained deacon in full connection and leads the elders in laying hands on those who are to be ordained elders.

The *Discipline* provides that the ordaining bishop may invite laity to participate in the laying on of hands.

Further, bishops of other churches and ecumenical representatives with ordaining authority may, at the presiding bishop's discretion, participate in laying on of hands. Ecumenical representation, particularly



by members of churches in the Consultation on Church Union, is a faithful witness to United Methodist ecumenical commitments.

The *Discipline* offers bishops discretion regarding participation in the laying on of hands. These services urge simplicity and uniformity in practice, so that the liturgical action is clear, visible, and not unduly long. Good order and simplicity will guide the bishop in deciding the number who share in the laying on of hands. To maintain the unity of the United Methodist ministry, practices (1) should not vary widely from place to place, and (2) should adhere to the limits imposed by decorum and efficiency.

Beyond this, good order should guide the bishop in deciding whether other people should participate in the laying on of hands. Care must be taken to avoid conveying the impression that people joining the bishop in the laying on of hands are providing an endorsement of the ordinand, or that they participate in the laying on of hands as representatives of the whole church. Endorsements and affirmation are provided at the presentation of the candidates at the beginning of the service. The whole church is present in the prayer of the presiding bishop. Configurations that aim to include elders, deacons, laypeople, and ecumenical guests to achieve comprehensive, representative participation in the laying on of hands are to be avoided.

In summary, the logic of the distinctive and equal order of deacons and elders in The United Methodist Church implies a normative ordination action in which the presiding bishop, as part of the prayer offered verbally on behalf of all Christians, joins with deacons or elders to lay hands on the ordinands—deacons with deacon ordinands, and elders with elder ordinands.

### C. Instruments and Sign Acts for the Ordering of Ministry

Ordinations and consecrations ritualize the distinctiveness of the different orders. Thus, not only what is said, but what is done and the signs and instruments are significant. The services herein recommend the following distinguishing vestments and instruments:

- **For commissioned ministers**  
No stole  
No instrument

- **For diaconal ministers**  
Stole—over the left shoulder, hanging straight down to the waist as a towel  
Instrument—towel and pitcher and basin
- **For deacon**  
Stole—over left shoulder and fastened under the right arm  
Instrument — towel, pitcher, and basin
- **For elder**  
Stole —yoked at the back of the neck, hanging straight down from the shoulders  
Instrument —paten and chalice
- **For bishop**  
Elder's stole and chasuble if Holy Communion is celebrated  
Elder's stole only if Holy Communion is not celebrated  
Instrument—crozier (pastoral or shepherd's staff)

These unique instruments may be used in the services as indicated in the text.

The Bible is an instrument common to all the orders of Christ's ministry. The Bibles presented to those being consecrated or ordained should be either a gift or those belonging to the candidates so that there is continuity between presentation and use. The Bible held by probationary members to be commissioned should be used again at the time of ordination.

It is strongly recommended that Holy Communion be celebrated and that newly ordained elders, assisted by newly ordained deacons, serve the people, using other elders, deacons, diaconal ministers, and laity as needed. If two services are scheduled for commissionings, consecrations, and ordinations, it is recommended that the eucharist be celebrated as part of the ordination of elders.

### D. A Day of Preparation

The bishop, the annual conference board of ordained ministry, and the respective orders of deacons and elders should plan for a day of preparation. This day apart may be on the day of the ordination service or on a day as close as possible to it. This preparation will serve to strengthen the ritual action of the ordination service by connecting the liturgical action to a period of intensive preparation in prayer and reflection. The day may include a time with the bishop, prayer and fasting, and reflection on the examination and prayers of the ordinal and entrance into the covenant community of their respective order.



# Liturgical Introduction

There is no more complex liturgical task than planning for services of commissioning, consecration, and ordination. The numbers of persons involved and limitations of the available worship space make planning a logistical and liturgical tangled ball of yarn. At the same time, these moments of worship can and should be deeply formative of the character and identity of the candidates and the conference as a whole. The opportunity to celebrate Christ's ministry through all of the baptized and to set apart men and women as spiritual leaders calls all Christians to the deep roots of our faith and life in the church universal.

The liturgical structure and action in the rites of consecration and ordination include: recognition of our common ministry; presentation of those called to be set apart for apostolic ministry; the proclamation of the Word of God; examination of the candidates; prayer for the grace of God to fortify and equip them for the office and work to which they are to be consecrated or ordained by invocation of the Holy Spirit with the laying on of hands; authorization to do the work to which the candidates are called; and celebration of Holy Communion.

## A. General Guidelines

These guidelines highlight some of the critical concerns that planners must consider. These concerns must be considered within the context of an annual conference's worship style, the place it meets, and the numbers of candidates. Some basic principles to keep in mind:

1. The bishop is in charge. The resident bishop should be responsible for the services.
2. Teamwork is essential. The bishop is responsible for these services in consultation with the conference board of ordained ministry, worship committee, and other annual conference committees.
3. Long-range planning is essential. Scheduling rehearsals, printing, assigning liturgical leadership, and a host of other matters require months of preparation.
4. Because ordinations are acts of the whole church, the text and rubrics of the orders are to be used as approved by the General Conference. See *Discipline*—1996, ¶415.6. There are profound denominational and ecumenical issues at stake in the way these services are celebrated in the annual conferences of The United Methodist Church. While carefully con-

sidered adaptation is allowed, discipline and care must be exercised.

5. Planning specific time allotments for the various parts of the service will ensure services that are of acceptable duration. For example, it may be necessary to ask the preacher to limit the sermon to ten minutes.

6. Anthems and other musical offerings may be used throughout these services. Choral calls to worship, responses to scripture, offertory anthems, and choral benedictions are appropriate. We strongly recommend that the annual conference music leader be involved in planning these services.

## B. Strategic Questions

The following are fundamental decisions that need to be made before detailing services for the ordering of ministry:

1. How many services? If a conference will have relatively few consecrations and ordinations, one service may be enough. If a conference has large numbers to be consecrated and ordained, consider two services.

2. If you plan more than one service, what acts of ordering ministry will be used in each service? In general, it is better for diaconal ministers to be consecrated and deacons to be ordained in one service, elders to be ordained in one service, and commissioning probationary members to be included in the final Celebration of Christ's Ministry.

3. What pattern of movement will the bishop follow in the laying on of hands? The guiding principle must be good order. Plan a pattern of movement that is simple and allows for clear sight lines so that the assembly may visually participate in the action. In some settings, the bishop and those joining in the laying on of hands may move from candidate to candidate while the candidates are kneeling in a line, circle, or semi-circle. In other settings, the candidates may move to the bishop one by one. At most, those laying on hands should not exceed five persons—particularly when there are many candidates. More than any other part of these services, this action must be carefully choreographed and implemented with leanness and discipline.

4. Will Holy Communion be celebrated and how? Services of ordination normally take place within a Service of Word and Table, with Holy Communion served to the entire congregation. When the

annual conference ordains persons within a Service of Word and Table, the newly ordained immediately take their place to enact liturgically the ministries to which they have been ordained.

Local tradition and the numbers of persons to be consecrated and ordained will influence the decision about Holy Communion. If the numbers are large, the pressure will be strong not to celebrate the sacrament. The bishop and other planners will have to struggle to balance human attentiveness and endurance with ecclesial and sacramental integrity. Careful planning will result in an appropriate balance.

If you decide to celebrate Holy Communion, you will need to ensure that the sermon, acts of worship, and movement of the people are well rehearsed and kept within allowable time frames. To assist in a well paced service, during the hymn prior to the Great Thanksgiving, the serving teams take their places (at floor level near the table) already holding the bread and cups as the bishop leads the Prayer of Great Thanksgiving. When the bishop breaks the bread, other elders also break the bread and the serving teams move immediately to their stations and begin to serve the people who are guided to them by the ushers. When the serving teams have finished serving the people, they serve each other and return the remaining bread and cups to the Lord's Table or to tables conveniently placed in the room.

In serving, elders share the bread and deacons (or diaconal ministers or other laity) share the cup.

### C. General Rubrics

Abbreviations for *The United Methodist Hymnal* and *The United Methodist Book of Worship* are *UMH* and *UMBOW* respectively. Numbers preceded by *UMH* or *UMBOW* refer to items so numbered in the respective books.

Numbered pages without *UMH* or *UMBOW* refer to pages in this document.

An asterisk \* indicates an act of worship for which the congregation may be invited to stand.

Following the style of *The Book of Discipline of The United Methodist Church—1996*, "Church" indicates The United Methodist Church, and "church" indicates the church universal.

The resident bishop should preside at the service.

Laity, diaconal ministers, and ordained deacons

and elders may participate in leadership during the presentation of candidates, reading the scriptures, leading in prayer, presenting gifts for the Holy Communion, assisting the bishop, elders, and deacons in serving Communion, recognizing and affirming our common ministry, and in other ways at the discretion of the bishop.

The service should include representatives of other Christian communions, especially member churches of the Consultation on Church Union.

The service should take place during a session of annual conference. Red is the appropriate color for paraments and vestments for all the services.

The sermon should address the candidates for the office(s) being ordained and/or consecrated. The presiding bishop should preach the sermon and interpret the distinctiveness and equality of the differing orders of ministry.

The candidates are presented to the bishop using each candidate's full name.

When there are consecrations of diaconal ministers, the bishop lays hands on diaconal ministers. A district superintendent, a sponsor, a layperson, or a diaconal minister chosen by the bishop may also participate in the laying on of hands.

One or more deacons from the order of deacons may join the bishop in laying on of hands in ordaining deacons in full connection.

One or more elders from the order of elders may join the bishop in laying on of hands in ordaining elders.

One or more representatives of the laity and one or more ecumenical representatives invited by the presiding bishop may join in the laying on of hands for deacons in full connection and for elders.

Care should be taken to enable members of the congregation to see the laying on of hands by the bishop and others. The bishop may limit the number of persons participating in the laying on of hands to ensure that candidates are not hidden from the congregation.

Cameras, camcorders, and other equipment should not intrude upon the service of worship.

Unordained spouses and family members of ordinands should not participate in the laying on of hands. Family members and friends may be invited to stand where they are for silent prayer during the lay-

ing on of hands for a candidate.

Historically, the ordination prayer was a single prayer that included the moment when hands are laid upon each ordinand. The unity of this prayer is observable and heard as one prayer in circumstances where only one person is ordained a deacon or an elder. Because United Methodist polity and practice require election and ordination during the sessions of the annual conference, the numbers of ordinands involved make it difficult, but not impossible, to portray the unity of the prayer.

Simplicity is essential so that the flow of the prayer and laying on of hands can be experienced and expressed with clarity. In some cases, the movement of the bishop from candidate to candidate for the laying on of hands may be logistically simpler than movement of candidates to the bishop. The goal always is for a unified sign-act of prayer with the laying on of hands.

When Holy Scriptures are presented to candidates for the charge "take authority . . .," complete texts of the Old and New Testaments are to be used. It is recommended that the Bible presented to each candidate be the ordinand's own Bible or a gift from the candidate's family, the bishop, or the board of ordained ministry.

If orders from another denomination are recognized, ordination is not repeated for any person. Per-

sons whose orders are recognized should participate as candidates in the service except in the laying on of hands and presentation of the Bible.

A stole appropriate to the office should be presented. The stoles should be red, signifying the work and gifts of the Holy Spirit. If this presentation complicates or obstructs the simplicity of the action, vesting with a stole may be done at another point, such as when candidates leave the platform area.

Certificates of ordination should be presented. As with stoles, if this presentation complicates or obstructs the simplicity of the action, the certificates may be presented when the candidates leave the platform area.

Instruments appropriate to the office may also be presented. Such presentation may be done when candidates leave the platform area.

The services include every act of worship that may be involved. The bishop and planning team may determine which texts or actions may be omitted. Because ordination is an act of the whole Church, however, deletions and changes must be made with utmost caution.

Careful attention to these General Guidelines, Strategic Questions, and General Rubrics will ensure that the ordering of ministry will be celebrated well.



# The Order for the Ordination of Deacons and Elders

This service provides a text to order the two newly defined orders of ministry: deacons in full connection and elders. It may be used when there are only candidates under the 1996 *Discipline*.

## ENTRANCE

### GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).

### PROCESSIONAL HYMN \*

Processional hymns are listed on 276-277.

### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

And also with you.

We come together to praise God,  
to hear the Holy Word,  
and to seek for ourselves and others  
the power, presence, and direction of the Holy Spirit.  
Let us pray.

Eternal God, by Jesus Christ and the Holy Spirit  
you gave to your apostles many excellent gifts.  
Give your grace  
to all who have been called to servant ministry,  
that they may with diligence and faithfulness  
fulfill their various ministries.  
Grant that we your people may follow where you lead,  
perfect our ministries,  
and live in joyful obedience to your will. Amen.

## RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

*The bishop, standing near a baptismal font, shell, or vessel of water, begins:*

Ministry is the work of God,  
done by the people of God.

Through baptism

all Christians are made part of the priesthood of all believers,

the church, Christ's body, made visible in the world.

We all share in Christ's ministry of love and service  
for the redemption of the human family and the whole of creation.

Therefore, in celebration of our common ministry,  
I call upon all God's people gathered here:

*The bishop may scoop and pour water from the font, shell, or vessel and say:*

Remember your baptism and be thankful.

We remember our baptism  
and affirm our common ministry.

*All people are seated.*

## PRESENTATION

A layperson, a member of the Board of Ordained Ministry, a deacon, and an elder, present to the bishop those persons who are to be ordained. The bishop stands before the Lord's Table, facing the people.

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these candidates,

*A member of the Board of Ordained Ministry:*

and on behalf of the Board of Ordained Ministry of this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved them,  
we present  
these persons to be ordained deacons,  
and these persons to be ordained elders:

*The full name of each candidate is read aloud by a presenter: a deacon reading the names of deacon candidates; and an elder reading the names of elder candidates. Each candidate stands when the name is read.*

*After all the candidates have been presented, they remain standing, and the bishop says:*

These persons are by God's grace

to be ordained to ministry.  
 Those authorized by the Church to inquire about them  
 have discerned that they are persons  
 of sound learning and of Christian character,  
 and possess the necessary signs of God's grace,  
 and have demonstrated a profound commitment to  
 serve Jesus Christ.  
 Therefore, we believe them to be duly called to serve  
 God.  
 We ask you, people of God,  
 to declare your assent  
 to the ordination of these persons.  
 Do you trust that they are worthy, by God's grace,  
 to be ordained?

We do! Thanks be to God!

Will you uphold them in their ministry?

With God's help, we will!

*The bishop, presenters, and candidates are seated.*

## OFFERING

An offering for the work of God may be received.  
 If Holy Communion will be celebrated, the offering is  
 received prior to the Thanksgiving and Communion,  
 and the financial gifts are brought forward with the  
 gifts of bread and cup.

## PROCLAMATION

### SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on  
 276-277.*

### SERMON

### THE APOSTLES' CREED \*

*See UMH 881, 882.*

### HYMN\*

*Hymns are listed on 276-277.*

## GENERAL EXAMINATION

*All are seated, except the candidates and the bishop,  
 who stand facing one another.*

*The bishop examines the candidates:*

Ordination is a gift from God to the church  
 and is exercised in covenant with the whole church  
 and within the covenant of the order of deacons or  
 elders.

My sisters and brothers,  
 you have been called,  
 to an ordained ministry.  
 The Church now confirms your calling through  
 ordination.

As ordained ministers,  
 you are to be coworkers with the bishops,  
 deacons, diaconal ministers, commissioned  
 ministers, elders,  
 and all of the faithful.  
 Remember that you are called  
 to serve rather than to be served,  
 to proclaim the faith of the Church and no other,  
 to look after the concerns of God above all.

So that we may know that you believe yourselves  
 to be called by God  
 and that you profess the Christian faith,  
 we ask you:

Do you believe that God has called you  
 to the life and work of ordained ministry?

I do so believe.

Do you believe in the Triune God,  
 and confess Jesus Christ as your Lord and Savior?

I do so believe and confess.

Are you persuaded  
 that the scriptures of the Old and New Testaments  
 contain all things necessary for salvation  
 through faith in Jesus Christ,  
 and are the unique and authoritative standard  
 for the church's faith and life?

I am so persuaded, by God's grace.

Will you be faithful in prayer,  
 in the study of the Holy Scriptures,  
 and with the help of the Holy Spirit  
 continually rekindle the gift of God that is in you?

I will, God being my helper.

Will you be loyal to The United Methodist Church  
 accepting its order, liturgy, doctrine, and discipline,  
 committing yourself to be accountable with those

serving with you,  
and to the bishop and those who are appointed to  
supervise your ministry?

**I will, God being my helper.**

*The bishop addresses the candidates:*

May God,  
who has given you the will to do these things,  
give you grace to perform them  
that the work begun in you may be brought to  
perfection. **Amen.**

## INVOCATION OF THE HOLY SPIRIT

*The people stand and sing the ancient ordination hymn  
"O Holy Spirit, By Whose Breath." The suggested tune is  
HAMBURG LM. As an alternative, "Come Holy Ghost,  
Our Souls Inspire" (UMH 651) may be said or sung.*

1. O Holy Spirit, by whose breath life rises vibrant  
out of death;  
come to create, renew, inspire; come, kindle in our  
hearts your fire.

2. You are the seeker's sure resource, of burning love  
the living source,  
protector in the midst of strife, the giver and the  
Lord of life.

3. In you God's energy is shown, to us your varied  
gifts make known.  
Teach us to speak, teach us to hear; yours is the  
tongue and yours the ear.

4. Flood our dull senses with your light, in mutual  
love our hearts unite.  
Your power the whole creation fills; confirm our  
weak, uncertain wills.

5. From inner strife grant us relief; turn nations to  
the ways of peace.  
To fuller life your people bring that as one body  
we may sing:

6. Praise to the Father, Christ his Word, and to the  
Spirit: God the Lord,  
to whom all honor, glory be both now and for  
eternity.

*After the hymn, the people and the elder candidates  
are seated.*

*The deacon candidates come forward and face the*

*bishop.*

## EXAMINATION OF DEACONS

*The bishop examines the deacon candidates:*

A deacon  
is called to share in Christ's ministry of  
servanthood,  
to relate the life of the community to its service in  
the world,  
to lead others into Christian discipleship,  
to teach and proclaim God's Word,

*Here a large Bible may be lifted by an assistant.*

to lead in worship,  
to assist elders at Holy Baptism and Holy  
Communion,  
to nurture disciples for witness and service,  
to serve all people, particularly the poor, the sick,  
and the oppressed,

*Here a towel and basin with pitcher may be lifted by  
an assistant.*

to interpret to the church the world's hurts and  
hopes,  
and to lead Christ's people in ministries of  
compassion and justice,  
liberation and reconciliation  
even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

Do you believe that God has called you  
to the life and work of a deacon?

**I do so believe.**

*The bishop asks diaconal ministers who are offering  
themselves as ordained deacons in full connection:*

In response to the call that was affirmed  
at your consecration as a diaconal minister,  
will you continue to exemplify and equip others for  
lives of service?

**I will, with the help of God.**

*The bishop asks all candidates:*

Will you, for the sake of the Church's life and  
mission  
covenant to participate in the order of deacons?  
Will you give yourself to God through the order of  
deacons



in order to sustain and build each other up  
in prayer, study, worship, and service?

I will, with the help of God,  
and with the help of my sisters and brothers  
in the order of deacons.

## LAYING ON OF HANDS AND PRAYER FOR DEACONS

*The bishop, facing the ordinands, calls the people to prayer:*

In the name of the Father, and the Son, and the Holy Spirit,  
let us pray for these persons to be ordained deacons.

*The bishop, with hands extended over those being ordained, prays:*

We thank you, Living God,  
that in your great love  
you sent Jesus Christ,  
to take the form of a servant,  
becoming obedient even to death on the cross,  
and now resurrected and exalted in the heavens.  
You have taught us, by his word and example,  
that whoever would be great among us must be  
servant of all.

Give these servants grace to be faithful to their promises,  
constant in their discipleship,  
and always ready for works of loving service.  
Make them modest and humble, gentle and strong,  
rooted and grounded in love.  
Give them a share in the ministry of Jesus Christ,  
who came not to be served but to serve.

*Representatives from the laity, the ecumenical church, and the order of deacons who are to join in the laying on of hands stand with the bishop.*

*Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.*

*The bishop lays both hands on each ordinand, praying:*

Almighty God, pour upon *Name* the Holy Spirit  
for the office and work of a deacon. Amen.

*Immediately, the candidate places hands on a Bible, as the bishop says:*

*Name*, take authority as a deacon

to proclaim the Word of God,  
and to lead God's people to serve the world.

## RECOGNITION OF ORDERS

*The bishop addresses those whose orders as deacons are to be recognized:*

After due examination  
of your call and ministry in another part of Christ's holy church,  
we now welcome you to this Communion.  
You have given assurance of your faith and Christian experience.  
You have renewed the vows of your ordination  
and committed yourself to uphold faithfully  
The United Methodist Church.  
We rejoice that you have been called to serve among us,  
and pray that God may guide your ministry.

*As each candidate comes forward, the bishop greets each one:*

*Name*, we now recognize you as a deacon  
in The United Methodist Church.

## HYMN \*

*Hymns are listed on 276-277.*

*During the hymn a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*The deacons return to their seats. The elder candidates now come forward.*

## EXAMINATION OF ELDERS

*The bishop examines the elder candidates:*

An elder  
is called to share in the ministry of Christ  
and of the whole church:  
to preach and teach the Word of God

*Here a large Bible may be lifted by an assistant.*

and faithfully administer  
the sacraments of Holy Baptism and Holy Communion;

*Here a paten and chalice may be lifted.*

to lead the people of God in worship and prayer;

to lead persons to faith in Jesus Christ;  
to exercise pastoral supervision,  
order the life of the congregation,  
counsel the troubled,  
and declare the forgiveness of sin;  
to lead the people of God  
in obedience to mission in the world;  
to seek justice, peace, and freedom for all people;  
and to take a responsible place in the government of  
the Church  
and in service in and to the community.

These are the duties of an elder.

Do you believe that God has called you  
to the life and work of an elder?

**I do so believe.**

Will you, for the sake of the Church's life and  
mission

covenant to participate in the order of elders?  
Will you give yourself to God through the order of  
elders

in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and the help of my sisters and brothers in  
the order of elders.**

## LAYING ON OF HANDS AND PRAYER FOR ELDERS

*The bishop, facing the ordinands, calls the people to  
prayer:*

In the name of the Father, and of the Son, and of the Holy Spirit,  
let us pray for these to be ordained elders.

*The bishop, with hands extended over those being or-  
dained, prays:*

We praise you, Eternal God,  
because you have called us to be a priestly people,  
offering to you acceptable worship through Jesus  
Christ,

Apostle and High Priest, Shepherd and Bishop of  
our souls.

We thank you that, by dying, Christ has overcome  
death

and, having ascended into heaven,

has poured forth gifts abundantly on your people,  
making some apostles, some prophets,

some evangelists, some pastors and teachers,

to equip the saints for the work of ministry,

to build up Christ's body,

and to fulfill your gracious purpose in the world.

Give to these your servants the grace and power  
they need

to serve you in this ministry.

Make them faithful pastors, patient teachers, and  
wise counselors.

Enable them to serve without reproach,

to proclaim the gospel of salvation,

to administer the sacraments of the new covenant,

and to offer with all your people

spiritual sacrifices acceptable to you;

through Jesus Christ our Savior,

who lives and reigns with you,

in the unity of the Holy Spirit,

one God, now and forever.

*Representatives from the laity, the ecumenical  
church, and the order of elders who are to join in the laying  
on of hands stand with the bishop.*

*Family members and friends may be invited to stand  
where they are for silent prayer during the laying on of  
hands for each ordinand.*

*The bishop lays both hands on each ordinand, pray-  
ing:*

Almighty God, pour upon *Name* the Holy Spirit,  
for the office and work of an elder. Amen.

*Immediately, the candidate places hands on a Bible, as  
the bishop says:*

*Name*, take authority as an elder  
to preach the Word of God,  
and to administer the Holy Sacraments.

## RECOGNITION OF ORDERS

*The bishop addresses those whose orders as elders are  
to be recognized.*

After due examination

of your call and ministry in another part of Christ's  
holy church,

we now welcome you to this Communion.

You have given assurance of your faith and  
Christian experience.

You have renewed the vows of your ordination  
and committed yourself to uphold faithfully

The United Methodist Church.

We rejoice that you have been called to serve among  
us,

and pray that God may guide your ministry.

*As each candidate comes forward, the bishop greets*

*each one:*

*Name, we now recognize you as an elder  
in The United Methodist Church.*

**HYMN \***

*Hymns are listed on 276-277.*

*During the hymn, an elder's stole and/or chalice and  
paten together, may be given to each elder.*

*If the Lord's Supper is celebrated, the new elders, new  
deacons and others who will serve the communion move to  
their places. The bread and cup are brought to the Lord's  
Table or uncovered if already in place. Deacons prepare the  
table for the Lord's Supper. See UMBOW 26.*

*If the Lord's Supper is not celebrated, the new elders  
return to their seats, and the service concludes with the  
Sending Forth.*

## THANKSGIVING AND COMMUNION

### TAKING THE BREAD AND CUP

#### THE GREAT THANKSGIVING \*

*This text is used by the bishop, while the congregation  
uses A Service of Word and Table III UMH 15-16 or one of  
the musical settings UMH 17-25.*

*The bishop stands behind the Lord's Table and, facing  
the people from this time through the Breaking the Bread,  
begins the prayer:*

*The Lord be with you.*

*And also with you.*

*Lift up your hearts.*

*The bishop may lift and extend hands and keep them  
raised.*

*We lift them up to the Lord.*

*Let us give thanks to the Lord our God.*

*It is right to give our thanks and praise.*

*It is right, and a good and joyful thing,  
always and everywhere to give thanks to you,*

*almighty God, Creator of heaven and earth.*

*You built your church  
on the foundation of the prophets and apostles,  
and instituted a holy ministry  
so that your prophetic and apostolic Word  
might be heard until the end of time.*

*And so,  
with your people on earth  
and all the company of heaven  
we praise your name and join their unending  
hymn:*

*The bishop may lower and join hands.*

*Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.*

*Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.*

*Hosanna in the highest.*

*The bishop may raise and extend hands.*

*Holy are you, and blessed is your Son Jesus Christ.  
He called disciples and empowered them for  
ministry.*

*By the baptism of his suffering, death, and  
resurrection*

*you gave birth to your church,  
and made with us a new covenant by water and the  
Spirit.*

*The bishop touches or lifts the bread, and prays:*

*On the night in which Jesus gave himself up for us,  
he took bread, gave thanks to you, broke the bread,  
gave it to his disciples, and said:*

*"Take, eat; this is my body which is given for you.  
Do this in remembrance of me."*

*The bishop touches or lifts the cup, and says:*

*When the supper was over, Jesus took the cup,  
gave thanks to you, gave it to his disciples, and  
said:*

*"Drink from this, all of you;  
this is my blood of the new covenant,  
poured out for you and for many  
for the forgiveness of sins.*

*Do this, as often as you drink it,  
in remembrance of me."*

*The bishop may raise and extend hands.*

*When Jesus, the great Shepherd of your flock,*



ascended,  
 he sent forth the apostles  
 to preach the gospel and make disciples of all  
 nations.  
 He promised to be with them always,  
 and sent the Holy Spirit to lead them.

And so,  
 in remembrance of these your mighty acts in Jesus  
 Christ,  
 we offer ourselves in praise and thanksgiving  
 as a holy and living sacrifice,  
 in union with Christ's offering for us,  
 as we proclaim the mystery of faith.

**Christ has died; Christ is risen; Christ will  
 come again.**

*The bishop may hold hands over the bread and cup:*

Pour out your Holy Spirit on us gathered here,  
 on these servants who assume new leadership  
 among us,  
 and on these gifts of bread and wine.  
 Make them be for us the body and blood of Christ,  
 that we may be for the world the body of Christ,  
 redeemed by his blood.

*The bishop may raise and extend hands:*

By your Spirit make us one with Christ,  
 one with each other,  
 and one in ministry to all the world,  
 until Christ comes in final victory  
 and we feast at his heavenly banquet.

Through your Son Jesus Christ,  
 with the Holy Spirit in your holy church,  
 all honor and glory is yours, almighty God,  
 now and for ever. **Amen.**

#### THE LORD'S PRAYER \*

*See UMH 270-1, 894-96.*

#### BREAKING THE BREAD

*The bishop, still standing behind the Lord's Table facing  
 the people, breaks the bread in silence, or while saying:*

Because there is one loaf,  
 we, who are many, are one body,  
 because we all partake of the one loaf.  
 The bread which we break is a sharing in the body  
 of Christ.

*The bishop lifts the cup in silence, or while saying:*

The cup over which we give thanks  
 is a sharing in the blood of Christ.

#### GIVING THE BREAD AND CUP

*The bread and cup are given to the people by new elders  
 and new deacons, and other laity and clergy assisting  
 as needed, with these or other words:*

The body of Christ, given for you. **Amen.**

The blood of Christ, given for you. **Amen.**

*The congregation sings hymns while the bread and  
 cup are given. In addition to hymns UMH 612-41 and others  
 listed in the index under Holy Communion (UMH  
 943), many others in UMH are effective in expressing the  
 people's loving communion with God and with one another.*

*When all have received, the deacons put the Lord's Table  
 in order.*

#### PRAYER AFTER RECEIVING

*The bishop says:*

Let us pray.  
 We thank you, gracious God, for giving yourself to  
 us,  
 and for uniting us in the communion of your  
 Holy Spirit.  
 We bless you for raising up among us faithful  
 servants.  
 Clothe them with your righteousness  
 and grant that we, with them,  
 may glorify you by giving ourselves to others.  
**Amen.**

#### SENDING FORTH

#### PRAYER

*If the Lord's Supper was not celebrated, the bishop  
 says:*

Let us pray.  
 We thank you, gracious God,  
 for raising up among us faithful servants.  
 Clothe them with your righteousness,  
 and grant that we, with them,  
 may glorify you by giving ourselves to others.  
**Amen.**

#### HYMN \*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing. Closing hymns are listed on 276-277.*

#### DISMISSAL WITH BLESSING \*

*The bishop blesses the people:*

The grace of Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit be with you  
all always.

*A newly ordained deacon dismisses the people, saying:*

Go in peace  
to serve God and your neighbor in all that you do.  
We are sent in Christ's name.  
Thanks be to God!

#### GOING FORTH \*

*The newly ordained deacons and elders may be greeted following the service at . . .*

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## The Order for Consecration and Ordination

This service enables annual conferences to have one service of consecration and ordination. Using this service, the bishop may consecrate diaconal ministers, ordain deacons (persons in probationary and associate membership and in full connection), and ordain elders. This service may be used with candidates under both the 1992 and 1996 *Discipline*.

### ENTRANCE

### GATHERING

*Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).*

### PROCESSIONAL HYMN \*

*Processional hymns are listed on 276-277.*

### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

And also with you.

We come together to praise God,  
to hear the Holy Word,  
and to seek for ourselves and others  
the power, presence, and direction of the Holy Spirit.  
Let us pray.

Eternal God, by Jesus Christ and the Holy Spirit  
you gave to your apostles many excellent gifts.  
Give your grace  
to all who have been called to servant ministry,  
that they may with diligence and faithfulness  
fulfill their various ministries.  
Grant that we your people may follow where you  
lead,  
perfect our ministries,  
and live in joyful obedience to your will. Amen.

### RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

*The bishop, standing near a baptismal font, shell, or vessel of water, begins:*

Ministry is the work of God,  
done by the people of God.

Through baptism  
all Christians are made part of the priesthood of all  
believers,  
the church, Christ's body, made visible in the  
world.  
We all share in Christ's ministry of love and service  
for the redemption of the human family and the  
whole of creation.

Therefore, in celebration of our common ministry,  
I call upon all God's people gathered here:

*The bishop may scoop and pour water from the font,  
shell, or vessel and say:*

Remember your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*The people are seated.*

### PRESENTATION

*A layperson, a member of the Board of Ordained Ministry, a diaconal minister, a deacon, and an elder, present to the bishop those persons who are to be consecrated or ordained. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these  
candidates,

*A member of the Board of Ordained Ministry:*

and on behalf of the Board of Ordained Ministry of  
this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved  
them,  
we present  
these persons to be consecrated diaconal  
ministers,  
these persons to be ordained deacons,  
and these persons to be ordained elders:

*The full name of each candidate is read aloud by a presenter: a diaconal minister reading the names of diaconal candidates; a deacon reading the names of deacon candi-*



*dates; and an elder reading the names of elder candidates. Each candidate stands when the name is read.*

*After all the candidates have been presented, they remain standing, and the bishop says:*

These persons are by God's grace  
to be consecrated or ordained to ministry.  
Those authorized by the Church to inquire about them  
have discerned that they are persons  
of sound learning and of Christian character,  
and possess the necessary signs of God's grace,  
and have demonstrated a profound commitment to  
serve Jesus Christ.  
Therefore, we believe them to be duly called to serve  
God.

We ask you, people of God,  
to declare your assent  
to the consecration or ordination of these persons.

Do you trust that they are worthy, by God's grace,  
to be consecrated or ordained?

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop, presenters, and candidates are seated.*

## OFFERING

*An offering for the work of God may be received. If Holy Communion will be celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup.*

## PROCLAMATION

## SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on 276-277.*

## SERMON

## THE APOSTLES' CREED \*

*See UMH 881, 882.*

## HYMN\*

*Hymns are listed on 276-277.*

## GENERAL EXAMINATION

*All are seated, except the candidates and bishop, who stand facing one another. The bishop examines all the candidates:*

Consecration and ordination are gifts from God to  
the church  
and are exercised in covenant with the whole  
church  
and within the covenant of the office and order.

My sisters and brothers,  
you have been called,  
to a consecrated or an ordained ministry.  
The Church now confirms your calling through  
consecration or ordination.

As consecrated and ordained ministers,  
you are to be coworkers with the bishops,  
deacons, diaconal ministers, commissioned  
ministers, elders,  
and all of the faithful.

Remember that you are called  
to serve rather than to be served,  
to proclaim the faith of the Church and no other,  
to look after the concerns of God above all.

So that we may know that you believe yourselves  
to be called by God  
and that you profess the Christian faith,  
we ask you:

Do you trust that God has called you  
to the life and work of consecrated or ordained  
ministry?

**I do so trust.**

Do you believe in the Triune God,  
and confess Jesus Christ as your Lord and Savior?

**I do so believe and confess.**

Are you persuaded  
that the scriptures of the Old and New Testaments  
contain all things necessary for salvation  
through faith in Jesus Christ,  
and are the unique and authoritative standard  
for the church's faith and life?

**I am so persuaded, by God's grace.**

Will you be faithful in prayer,  
in the study of the Holy Scriptures,  
and with the help of the Holy Spirit  
continually rekindle the gift of God that is in you?

**I will, God being my helper.**

Will you be loyal to The United Methodist Church  
accepting its order, liturgy, doctrine, and discipline,  
committing yourself to be accountable with those  
serving with you,  
and to the bishop and those who are appointed to  
supervise your ministry?

**I will, God being my helper.**

*The bishop addresses the candidates:*

May God,  
who has given you the will to do these things,  
give you grace to perform them  
that the work begun in you may be brought to  
perfection. **Amen.**

## INVOCATION OF THE HOLY SPIRIT

*The people stand and sing the ancient ordination hymn "O Holy Spirit, By Whose Breath." The suggested tune is HAMBURG LM. As an alternative, "Come Holy Ghost, Our Souls Inspire" (UMH 651) may be said or sung.*

1. O Holy Spirit, by whose breath life rises vibrant out of death;  
come to create, renew, inspire; come, kindle in our hearts your fire.
2. You are the seeker's sure resource, of burning love the living source,  
protector in the midst of strife, the giver and the Lord of life.
3. In you God's energy is shown, to us your varied gifts make known.  
Teach us to speak, teach us to hear; yours is the tongue and yours the ear.
4. Flood our dull senses with your light, in mutual love our hearts unite.  
Your power the whole creation fills; confirm our weak, uncertain wills.
5. From inner strife grant us relief; turn nations to the ways of peace.

To fuller life your people bring that as one body  
we may sing:

6. Praise to the Father, Christ his Word, and to the Spirit: God the Lord,  
to whom all honor, glory be both now and for eternity.

*After the hymn, the people and the deacon and elder candidates are seated. The diaconal candidates come forward and face the bishop.*

## EXAMINATION OF DIACONAL MINISTERS

*The bishop examines the candidates for diaconal ministry:*

A diaconal minister is called to exemplify Christ's servanthood,  
to participate in the leadership of worship,  
to teach the gospel,  
to counsel the troubled,  
to serve God's people with special concern  
for love, justice, and ministry with the poor, the sick, and the oppressed,  
to equip the baptized for ministry,  
and to embody the unity of the congregation's worship  
with its life in the world.

These are the duties of a diaconal minister.

Do you believe that God has called you  
to the life and work of a diaconal minister?

**I do so believe.**

## LAYING ON OF HANDS AND PRAYER FOR DIACONAL MINISTERS

*The bishop, facing the candidates, calls the people to prayer:*

In the name of the Father, and of the Son, and of the Holy Spirit,  
let us pray for these persons to be consecrated as diaconal ministers.

The bishop, with hands extended over those being consecrated, *prays:*

We thank you, Gracious God,  
that in your great love  
you sent Jesus Christ,

to take the form of a servant,  
 becoming obedient even to death on the cross,  
 and now resurrected and exalted in the heavens.  
 You have taught us, by his word and example,  
 that whoever would be great among us must be  
 servant of all.

Give to these servants the grace and power  
 to serve you in diaconal ministry,  
 clothe them with your righteousness,  
 so that your people may be strengthened  
 and your name glorified in all the world.

*Family members and friends may be invited to stand  
 where they are for silent prayer during the laying on of  
 hands for each candidate.*

*The bishop, joined by those chosen to share the laying  
 on of hands, lays both hands on each candidate to be conse-  
 crated, praying:*

Almighty God, pour upon *Name* the Holy Spirit  
 for the office and work of a diaconal minister.  
 Amen.

*Immediately, the candidate places hands on a Bible,  
 as the bishop says:*

*Name*, take authority as a diaconal minister  
 to teach the Word,  
 to practice justice,  
 and to serve God's people.

#### HYMN \*

*Hymns are listed on 276-277.*

*During the hymn, a diaconal minister's stole and/or  
 towel and basin may be given to the diaconal ministers.*

*The diaconal ministers return to their seats. The dea-  
 con candidates come forward and face the bishop.*

## EXAMINATION OF DEACONS

*The bishop examines the deacon candidates:*

A deacon  
 is called to share in Christ's ministry of  
 servanthood,  
 to relate the life of the community to its service in  
 the world,  
 to lead others into Christian discipleship,  
 to teach and proclaim God's Word,

*Here a large Bible may be lifted by an assistant.*

to lead in worship,  
 to assist elders at Holy Baptism and Holy  
 Communion,  
 to nurture disciples for witness and service,  
 to serve all people, particularly the poor, the sick,  
 and the oppressed,

*Here a towel and basin with pitcher may be lifted by  
 an assistant.*

to interpret to the church the world's hurts and  
 hopes,  
 and to lead Christ's people in ministries of  
 compassion and justice,  
 liberation and reconciliation  
 even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

Do you believe that God has called you  
 to the life and work of a deacon?

I do so believe.

*The bishop asks any in probationary or associate  
 membership to be ordained deacon:*

Will you, anticipating lifelong servant leadership,  
 give yourself to this time of preparation,  
 examination, and discernment,  
 trusting God to form within you the ability to lead  
 and equip others  
 for ministries of service in the world?

I will, with the help of God.

*The bishop asks diaconal ministers who are offering  
 themselves as ordained deacons in full connection:*

In response to the call that was affirmed  
 at your consecration as a diaconal minister,  
 will you continue to exemplify and equip others for  
 lives of service?

I will, with the help of God.

*The bishop asks those candidates to be ordained as dea-  
 cons in full connection:*

Will you, for the sake of the Church's life and  
 mission  
 covenant to participate in the order of deacons?  
 Will you give yourself to God through the order of  
 deacons  
 in order to sustain and build each other up  
 in prayer, study, worship, and service?



**I will, with the help of God,  
and with the help of my sisters and brothers in  
the order of deacons.**

## **LAYING ON OF HANDS AND PRAYER FOR DEACONS**

*The bishop, facing the ordinands, calls the people to prayer:*

In the name of the Father, and the Son, and the Holy Spirit,  
let us pray for these persons to be ordained deacons.

The bishop, with hands extended over those being ordained, prays:

We thank you, Living God,  
that in your great love  
you sent Jesus Christ,  
to take the form of a servant,  
becoming obedient even to death on the cross,  
and now resurrected and exalted in the heavens.  
You have taught us, by his word and example,  
that whoever would be great among us must be  
servant of all.

Give these servants grace to be faithful to their  
promises,  
constant in their discipleship,  
and always ready for works of loving service.  
Make them modest and humble, gentle and strong,  
rooted and grounded in love.  
Give them a share in the ministry of Jesus Christ,  
who came not to be served but to serve.

### **At the Ordination of Deacons in Probationary Membership and Associate Membership**

*Family members and friends may be invited to stand  
where they are for silent prayer during the laying on of  
hands for each ordinand.*

*The bishop alone lays both hands on those to be or-  
dained deacon in the probationary relationship, praying:*

Almighty God, pour upon *Name* the Holy Spirit  
for the office and work of a deacon. **Amen.**

Immediately, the candidate places hands on a Bible,  
as the bishop says:

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve the world.

### **At the Ordination of Deacons in Full Connection**

*Representatives from the laity, the ecumenical  
church, and the order of deacons who are to join in the lay-  
ing on of hands stand with the bishop.*

*Family members and friends may be invited to stand  
where they are for silent prayer during the laying on of  
hands for each ordinand.*

*The bishop lays both hands on each ordinand, pray-  
ing:*

Almighty God, pour upon *Name* the Holy Spirit  
for the office and work of a deacon. **Amen.**

*Immediately, the candidate places hands on a Bible, as  
the bishop says:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve the world.

## **RECOGNITION OF ORDERS**

*The bishop addresses those whose orders as deacons  
are to be recognized:*

After due examination  
of your call and ministry in another part of Christ's  
holy church,  
we now welcome you to this Communion.  
You have given assurance of your faith and  
Christian experience.  
You have renewed the vows of your ordination  
and committed yourself to uphold faithfully  
The United Methodist Church.  
We rejoice that you have been called to serve among  
us,  
and pray that God may guide your ministry.

*As each candidate comes forward, the bishop greets  
each one:*

*Name*, we now recognize you as a deacon  
in The United Methodist Church.

**HYMN \***

*Hymns are listed on 276-277.*

*During the hymn a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*The deacons return to their seats. The elder candidates come forward and face the bishop.*

## EXAMINATION OF ELDERS

*The bishop examines the elder candidates:*

An elder is called to share in the ministry of Christ  
and of the whole church:  
to preach and teach the Word of God

*Here a large Bible may be lifted by an assistant.*

and faithfully administer the sacraments of Holy  
Baptism and Holy Communion;

*Here a paten and chalice may be lifted.*

to lead the people of God in worship and prayer;  
to lead persons to faith in Jesus Christ;  
to exercise pastoral supervision,  
order the life of the congregation,  
counsel the troubled,  
and declare the forgiveness of sin;  
to lead the people of God  
in obedience to mission in the world;  
to seek justice, peace, and freedom for all people;  
and to take a responsible place in the government of  
the Church and in service in and to the community.

These are the duties of an elder.

Do you believe that God has called you  
to the life and work of an elder?

**I do so believe.**

Will you, for the sake of the Church's life and  
mission, covenant to participate in the order of  
elders?

Will you give yourself to God through the order of  
elders in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and the help of my sisters and brothers in the  
order of elders.**

## LAYING ON OF HANDS AND PRAYER FOR ELDERS

*The bishop, facing the ordinands, calls the people to  
prayer:*

In the name of the Father, and of the Son, and of the  
Holy Spirit,  
let us pray for these persons to be ordained elders.

*The bishop, with hands extended over those being or-  
dained, prays:*

We praise you, Eternal God,  
because you have called us to be a priestly people,  
offering to you acceptable worship through Jesus  
Christ,  
Apostle and High Priest, Shepherd and Bishop of  
our souls.  
We thank you that, by dying, Christ has overcome  
death  
and, having ascended into heaven,  
has poured forth gifts abundantly on your people,  
making some apostles, some prophets,  
some evangelists, some pastors and teachers,  
to equip the saints for the work of ministry,  
to build up Christ's body,  
and to fulfill your gracious purpose in the world.

Give to these your servants the grace and power  
they need

to serve you in this ministry.

Make them faithful pastors, patient teachers, and  
wise counselors.

Enable them to serve without reproach,  
to proclaim the gospel of salvation,  
to administer the sacraments of the new covenant,  
and to offer with all your people  
spiritual sacrifices acceptable to you;  
through Jesus Christ our Savior,  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and forever.

*Representatives from the laity, the ecumenical  
church, and the order of elders who are to join in the laying  
on of hands stand with the bishop.*

*Family members and friends may be invited to stand  
where they are for silent prayer during the laying on of  
hands for each ordinand.*

*The bishop lays both hands on each ordinand, pray-  
ing:*

Almighty God, pour upon *Name* the Holy Spirit,  
for the office and work of an elder. **Amen.**

*Immediately, the candidate places hands on a Bible, as  
the bishop says:*

*Name*, take authority as an elder  
to preach the Word of God,  
and to administer the Holy Sacraments.

## RECOGNITION OF ORDERS

*The bishop addresses those whose orders as elders are to be recognized.*

After due examination  
of your call and ministry in another part of Christ's  
holy church,  
we now welcome you to this Communion.  
You have given assurance of your faith and  
Christian experience.  
You have renewed the vows of your ordination  
and committed yourself to uphold faithfully  
The United Methodist Church.  
We rejoice that you have been called to serve among  
us,  
and pray that God may guide your ministry.

*As each candidate comes forward, the bishop greets each one:*

Name, we now recognize you as an elder  
in The United Methodist Church.

### HYMN \*

*Hymns are listed on 276-277.*

*During the hymn, an elder's stole and/or chalice and paten together, may be given to each elder.*

*If the Lord's Supper is celebrated, the new elders, new deacons and others who will serve the communion move to their places. Use the service pages 244-246.*

*If the Lord's Supper is not celebrated, the new elders return to their seats, and the service concludes with the Sending Forth.*

### SENDING FORTH

### PRAYER

*If the Lord's Supper was not celebrated, the bishop says:*

Let us pray.  
We thank you, gracious God,  
for raising up among us faithful servants.  
Clothe them with your righteousness,  
and grant that we, with them,  
may glorify you by giving ourselves to others.  
Amen.

### HYMN \*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing. Closing hymns are listed on 276-277.*

### DISMISSAL WITH BLESSING \*

*The bishop blesses the people:*

The grace of Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit be with you  
all always.

*A newly ordained deacon dismisses the people, saying:*

Go in peace  
to serve God and your neighbor in all that you do.

We are sent in Christ's name.  
Thanks be to God!

### GOING FORTH \*

*The newly consecrated and ordained ministers may be greeted following the service at ...*



# The Order for the Ordination of Deacons

This service is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996 *Discipline*. It provides liturgical resources for ordaining probationary and associate members and members in full connection as deacons in one service. It may, therefore, be used with candidates under both the 1992 and 1996 *Discipline*.

## ENTRANCE

## GATHERING

*Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).*

## PROCESSIONAL HYMN \*

*Processional hymns are listed on 276-277.*

## GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

And also with you.

Let us pray.

God of light and truth,  
you led your holy apostles  
to appoint ministers in every place.  
Guide your Church,  
through the wisdom of your Holy Spirit,  
that we may choose women and men with gifts of  
grace  
for the ministry of word and service.  
May we uphold them in their work,  
and may your reign be extended;  
through Jesus Christ, the Shepherd of our souls,  
who with you and the Holy Spirit,  
is worshiped and glorified,  
one God, for ever and ever. Amen.

## RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

*The bishop, standing near a baptismal font, shell, or vessel of water, begins:*

Ministry is the work of God,  
done by the people of God.

Through baptism

all Christians are made part of the priesthood of all  
believers,  
the Church, Christ's body, made visible in the  
world.

We all share in Christ's ministry of love and service  
for the redemption of the human family and the  
whole of creation.

Therefore, in celebration of our common ministry,  
I call upon all God's people gathered here:

*The bishop may scoop and pour water from the font,  
shell, or vessel and say:*

Remember your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*The people are seated.*

## PRESENTATION

*A layperson and an ordained deacon in full connection from the Board of Ordained Ministry, present to the bishop those persons who are to be ordained deacons. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of the local congregations  
who have examined and approved these  
candidates,

*A deacon:*

and on behalf of the Board of Ordained Ministry of  
this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved  
them,  
we present these persons to be ordained deacons:

*The full name of each candidate is read aloud by a deacon, and each candidate stands when the name is read. After all the candidates have been presented, they remain standing, and the bishop says:*

These persons are by God's grace  
to be ordained to the ministry of deacons.  
Those authorized by the Church to inquire about

them have discerned that they are persons of sound learning and of Christian character, and possess the necessary signs of God's grace, and have demonstrated a profound commitment to serve Jesus Christ.

Therefore, we believe them to be duly called to serve God.

We ask you, people of God,  
to declare your assent  
to the ordination of these persons.

Do you trust that they are worthy, by God's grace,  
to be ordained deacons?

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop, presenters, and candidates are seated.*

#### OFFERING

*An offering for the work of God may be received. If Holy Communion will be celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup.*

#### PROCLAMATION

#### SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on 276-277.*

#### SERMON

#### THE APOSTLES' CREED \*

*See UMH 881, 882.*

#### HYMN \*

*Hymns are listed on 276-277.*

### EXAMINATION OF DEACONS

*All are seated, except the deacon candidates. The bishop examines the candidates:*

Ordination is a gift from God to the church  
and is exercised in covenant with the whole church

and within the covenant of the order.

My sisters and brothers,  
you have been called to be ordained to the ministry of deacons.

The Church now confirms your calling through ordination.

As deacons,  
you are to be coworkers with the bishops,  
other deacons, diaconal ministers, commissioned ministers, elders,  
and all of the faithful.

Remember that you are called  
to serve rather than to be served,  
to proclaim the faith of the Church and no other,  
to look after the concerns of God above all.

A deacon is called to share in Christ's ministry of servanthood,  
to relate the life of the community to its service in the world,  
to lead others into Christian discipleship,  
to teach and proclaim God's Word,

*Here a large Bible may be lifted by an assistant.*

to lead in worship,  
to assist elders at Holy Baptism and Holy Communion,  
to nurture disciples for witness and service,  
and to serve all people, particularly the poor, the sick, and the oppressed,

*Here a towel and basin with pitcher may be lifted by an assistant.*

to interpret to the church the world's hurts and hopes,  
and to lead Christ's people in ministries of compassion and justice,  
liberation and reconciliation  
even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

Do you believe that God has called you  
to the life and work of a deacon?

**I do so believe.**

Do you believe in the Triune God,

and confess Jesus Christ as your Lord and Savior?

**I do so believe and confess.**

Are you persuaded  
that the scriptures of the Old and New Testaments  
contain all things necessary for salvation  
through faith in Jesus Christ,  
and are the unique and authoritative standard  
for the church's faith and life?

**I am so persuaded, by God's grace.**

Will you be faithful in prayer,  
in the study of the Holy Scriptures,  
and with the help of the Holy Spirit  
continually rekindle the gift of God that is in you?

**I will, God being my helper.**

Will you be loyal to The United Methodist Church,  
accepting its order, liturgy, doctrine, and discipline,  
committing yourself to be accountable with those  
serving with you,  
and to the bishop and those who are appointed to  
supervise your ministry?

**I will, God being my helper.**

*The bishop asks any in probationary or associate  
membership to be ordained:*

Will you, anticipating lifelong servant leadership,  
give yourself to this time of preparation,  
examination, and discernment,  
trusting God to form within you the ability to lead  
and equip others  
for ministries of service in the world?

**I will, with the help of God.**

*The bishop asks diaconal ministers who are offering  
themselves as ordained deacons in full connection:*

In response to the call that was affirmed  
at your consecration as a diaconal minister,  
will you continue to exemplify and equip others for  
lives of service?

**I will, with God's continuing help.**

*The bishop asks all those candidates to be ordained as  
deacons in full connection:*

Will you, for the sake of the Church's life and  
mission, covenant to participate in the order of  
deacons?

Will you give yourself to God through the order of  
deacons, in order to sustain and build each other up  
in prayer, study, worship and service?

**I will, with the help of God,  
and with the help of my sisters and brothers in  
the order of deacons.**

*The bishop addresses all the candidates:*

May God,  
who has given you the will to do these things,  
give you grace to perform them  
that the work begun in you may be brought to  
perfection. Amen.

## INVOCATION OF THE HOLY SPIRIT

*The people stand and sing the ancient ordination hymn  
"O Holy Spirit, By Whose Breath." The suggested tune is  
HAMBURG LM. As an alternative, "Come Holy Ghost,  
Our Souls Inspire" (UMH 651) may be said or sung.*

1. O Holy Spirit, by whose breath life rises vibrant  
out of death;  
come to create, renew, inspire; come, kindle in our  
hearts your fire.

2. You are the seeker's sure resource, of burning love  
the living source,  
protector in the midst of strife, the giver and the  
Lord of life.

3. In you God's energy is shown, to us your varied  
gifts make known.  
Teach us to speak, teach us to hear; yours is the  
tongue and yours the ear.

4. Flood our dull senses with your light, in mutual  
love our hearts unite.  
Your power the whole creation fills; confirm our  
weak, uncertain wills.

5. From inner strife grant us relief; turn nations to  
the ways of peace.  
To fuller life your people bring that as one body  
we may sing:

6. Praise to the Father, Christ his Word, and to the  
Spirit: God the Lord,  
to whom all honor, glory be both now and for  
eternity.

*After the hymn, the people are seated. The deacon can-  
didates come forward and face the bishop.*

## LAYING ON OF HANDS AND PRAYER FOR DEACONS

*The bishop, facing the ordinands, calls the people to*



prayer:

In the name of the Father, and of the Son, and of the Holy Spirit,  
let us pray for these persons to be ordained deacons.

*The bishop, with hands extended over those being ordained, prays:*

We thank you, Lord God,  
that in your great love  
you sent Jesus Christ,  
to take the form of a servant,  
becoming obedient even to death on the cross,  
and now resurrected and exalted in the heavens.  
You have taught us, by his word and example,  
that whoever would be great among us must be  
servant of all.

Give these servants grace to be faithful to their  
promises,  
constant in their discipleship,  
and always ready for the works of loving service.  
Make them modest and humble, gentle and strong,  
rooted and grounded in love.  
Give them a share in the ministry of Jesus Christ.

#### **At the Ordination of Deacons in Probationary Membership and Associate Membership**

*Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.*

*The bishop alone lays both hands on those to be ordained deacon in the probationary relationship praying:*

Almighty God, pour upon *Name* the Holy Spirit  
for the office and work of a deacon. Amen.

*Immediately, the candidate places hands on a Bible, as the bishop says:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve the world.

#### **At the Ordination of Deacons in Full Connection**

*Representatives from the laity, the ecumenical church, and the order of deacons who are to join in the laying on of hands stand with the bishop.*

*Family members and friends may be invited to stand where they are for silent prayer during the laying on of*

*hands for each ordinand.*

*The bishop lays both hands on each ordinand, praying:*

Almighty God, pour upon *Name* the Holy Spirit  
for the office and work of a deacon. Amen.

*Immediately, the candidate places hands on a Bible, as the bishop says:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve in the world.

### **RECOGNITION OF ORDERS**

*The bishop addresses those whose orders as deacons are to be recognized:*

After due examination  
of your call and ministry in another part of Christ's  
holy church,  
we now welcome you to this Communion.  
You have given assurance of your faith and  
Christian experience.  
You have renewed the vows of your ordination  
and committed yourself to uphold faithfully  
The United Methodist Church.  
We rejoice that you have been called to serve  
among us,  
and pray that the Spirit of God may guide your  
ministry.

*As each candidate comes forward, the bishop greets each one:*

*Name*, we now recognize you as a deacon  
in The United Methodist Church.

#### **HYMN\***

*Hymns are listed on 276-277.*

*During the hymn a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*If the Lord's Supper is celebrated, use the service pages 244-246.*

*If the Lord's Supper is not celebrated, the new deacons return to their seats, and the service concludes with the Sending Forth.*

#### **SENDING FORTH**

#### **PRAYER**

*If the Lord's Supper was not celebrated, the bishop says:*

Let us pray.

We thank you, gracious God,  
for raising up among us faithful servants  
for the ministry of deacons.  
Clothe them with your righteousness,  
and grant that we, with them,  
may glorify you by giving ourselves to others.  
Amen.

HYMN \*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing. Closing hymns are listed on 276-277.*

DISMISSAL WITH BLESSING \*

*The bishop blesses the people:*

The grace of Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit be with you  
always.

A newly ordained deacon dismisses the people,  
saying:

Go in peace  
to serve God and your neighbor in all that you do.

We go in the name of Christ.  
Thanks be to God!

GOING FORTH \*

*The newly ordained deacons may be greeted following the service at ...*

## The Order for the Ordination of Elders

This service is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996 *Discipline*.

### ENTRANCE

### GATHERING

*Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).*

### PROCESSIONAL HYMN \*

*Processional hymns are listed on 276-277.*

### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

And also with you.

Let us pray.

God of light and truth,  
you led your holy apostles  
to appoint ministers in every place.  
Guide your church,  
through the wisdom of your Holy Spirit,  
that we may choose women and men with gifts of  
grace  
for the ministry of service, word, sacrament, and  
order.  
May we uphold them in their work,  
and may your reign be extended;  
through Jesus Christ, the Shepherd of our souls,  
who with you and the Holy Spirit,  
is worshiped and glorified,  
one God, for ever and ever. Amen.

### RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

*The bishop, standing near a baptismal font, shell, or vessel of water, begins:*

Ministry is the work of God,  
done by the people of God.  
Through baptism  
all Christians are made part of the priesthood of all  
believers,  
the church, Christ's body, made visible in the  
world.  
We all share in Christ's ministry of love and service  
for the redemption of the human family and the  
whole of creation.

Therefore, in celebration of our common ministry,  
I call upon all God's people gathered here:

*The bishop may scoop and pour water from the font,  
shell, or vessel and say:*

Remember your baptism and be thankful.

We remember our baptism  
and affirm our common ministry.

*The people are seated.*

### PRESENTATION

*A layperson and an elder from the Board of Ordained Ministry, present to the bishop those persons who are to be ordained elders. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these  
candidates,

*An elder:*

and on behalf of the Board of Ordained Ministry of  
this annual conference,  
which has recommended these persons,  
and this annual conference, which as approved  
them,  
we present to you these persons  
to be ordained elders:

*The full name of each candidate is read aloud by an elder. Each candidate stands when the name is read. After all the candidates have been presented, they remain standing, and the bishop says:*

These persons are by God's grace  
to be ordained to the ministry of elders.



Those authorized by the Church to inquire about them

have discerned that they are persons of sound learning and of Christian character, and possess the necessary signs of God's grace, and have demonstrated a profound commitment to serve Jesus Christ.

Therefore, we believe them to be duly called to serve God.

We ask you, people of God,  
to declare your assent  
to the ordination of these persons.

Do you trust that they are worthy, by God's grace,  
to be ordained elders?

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop and candidates are seated.*

#### OFFERING

*An offering for the work of God may be received. If Holy Communion will be celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup.*

#### PROCLAMATION

##### SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on 276-277.*

##### SERMON

##### THE APOSTLES' CREED \*

See UMH 881, 882.

##### HYMN \*

*Hymns are listed on 276-277.*

##### EXAMINATION OF ELDERS

*All are seated, except the elder candidates and the bishop, who stand facing each other. The bishop examines the candidates:*

Ordination is a gift from God to the church  
and is exercised in covenant with the whole church  
and within the covenant of the order.

My brothers and sisters,  
you have been called to be ordained to the ministry  
of elders.

The Church now confirms your calling through  
ordination.

As elders,  
you are to be coworkers with the bishops,  
deacons, diaconal ministers, commissioned  
ministers, and other elders.

Remember that you are called  
to serve rather than to be served,  
to proclaim the faith of the church and no other,  
to look after the concerns of God above all.

An elder  
is called to share in the ministry of Christ  
and of the whole church:  
to preach and teach the Word of God

*Here a large Bible may be lifted by an assistant.*

and faithfully administer  
the sacraments of Holy Baptism and Holy  
Communion;

*Here a paten and chalice may be lifted.*

to lead the people of God in worship and prayer;  
to lead persons to faith in Jesus Christ;  
to exercise pastoral supervision,  
order the life of the congregation,  
counsel the troubled,  
and declare the forgiveness of sin;  
to lead the people of God  
in obedience to mission in the world;  
to seek justice, peace, and freedom for all people;  
and to take a responsible place in the government of  
the Church  
and in service in and to the community.

These are the duties of an elder.

Do you believe that God has called you  
to the life and work of an elder?

**I do so believe.**

Do you believe in the Triune God,  
and confess Jesus Christ as your Lord and Savior?

**I do so believe and confess.**

Are you persuaded  
that the scriptures of the Old and New Testaments  
contain all things necessary for salvation  
through faith in Jesus Christ,  
and are the unique and authoritative standard  
for the church's faith and life?

**I am so persuaded, by God's grace.**

Will you be faithful in prayer,  
in the study of the Holy Scriptures,  
and with the help of the Holy Spirit  
continually rekindle the gift of God that is in you?

**I will, God being my helper.**

Will you be loyal to The United Methodist Church,  
accepting its order, liturgy, doctrine, and discipline,  
defending it against all doctrines contrary to God's  
Holy Word,  
and committing yourself to be accountable  
with those serving with you,  
and to the bishop and those who are appointed to  
supervise your ministry?

**I will, God being my helper.**

Will you, for the sake of the Church's life and  
mission  
covenant to participate in the order of elders?  
Will you give yourself to God through the order of  
elders  
in order to sustain and build each other up  
in prayer, study, worship and service?

**I will, with the help of God,  
and the help of my sisters and brothers in the  
order of elders.**

May God,  
who has given you the will to do these things,  
give you grace to perform them  
that the work begun in you may be brought to  
perfection. Amen.

**INVOCATION OF THE HOLY SPIRIT**

*The people stand and sing the ancient ordination hymn  
"O Holy Spirit, By Whose Breath." The suggested tune is  
HAMBURG LM. As an alternative, "Come Holy Ghost,  
Our Souls Inspire" (UMH 651) may be said or sung.*

1. O Holy Spirit, by whose breath life rises vibrant  
out of death;  
come to create, renew, inspire; come, kindle in our

hearts your fire.

2. You are the seeker's sure resource, of burning love  
the living source,  
protector in the midst of strife, the giver and the  
Lord of life.

3. In you God's energy is shown, to us your varied  
gifts make known.

Teach us to speak, teach us to hear; yours is the  
tongue and yours the ear.

4. Flood our dull senses with your light, in mutual  
love our hearts unite.

Your power the whole creation fills; confirm our  
weak, uncertain wills.

5. From inner strife grant us relief; turn nations to  
the ways of peace.

To fuller life your people bring that as one body  
we may sing:

6. Praise to the Father, Christ his Word, and to the  
Spirit: God the Lord,

to whom all honor, glory be both now and for  
eternity.

*After the hymn, the people are seated. The elder candi-  
dates come forward and face the bishop.*

**LAYING ON OF HANDS AND PRAYER FOR  
ELDERS**

*The bishop, facing the ordinands, calls the people to  
prayer:*

In the name of the Father, the Son, and the Holy  
Spirit,

let us pray for these persons to be ordained elders.

*The bishop, with hands extended over those being or-  
dained, prays:*

We praise you, Eternal God,  
because you have called us to be a priestly people,  
offering to you acceptable worship through Jesus  
Christ,

Apostle and High Priest, Shepherd and Bishop of  
our souls.

We thank you that, by dying, Christ has overcome  
death

and, having ascended into heaven,  
has poured forth gifts abundantly on your people,  
making some apostles, some prophets,  
some evangelists, some pastors and teachers,  
to equip the saints for the work of ministry,  
to build up Christ's body,  
and to fulfill your gracious purpose in the world.

Give to these your servants the grace and power they need

to serve you in this ministry,  
Make them faithful pastors, patient teachers, and wise counselors.

Enable them to serve without reproach,  
to proclaim the gospel of salvation,  
to administer the sacraments of the new covenant,

and to order the life of the Church  
and to offer with all your people  
spiritual sacrifices acceptable to you;  
through Jesus Christ our Savior,  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and forever. Amen.

*Representatives from the laity, the ecumenical church, and the order of elders who are to join in the laying on of hands stand with the bishop.*

*Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.*

*The bishop lays both hands on the head of each ordinand, praying:*

Almighty God, pour upon Name the Holy Spirit,  
for the office and work of an elder. Amen.

*Immediately, the candidate places hands on a Bible, as the bishop says:*

Name, take authority as an elder  
to preach the Word of God,  
and to administer the Holy Sacraments.

## RECOGNITION OF ORDERS

*The bishop addresses those whose orders as elders are to be recognized:*

After due examination  
of your call and ministry in another part of Christ's holy church,  
we now welcome you to this Communion.  
You have given assurance of your faith and Christian experience.

You have renewed the vows of your ordination  
and committed yourself to uphold faithfully  
The United Methodist Church.

We rejoice that you have been called to serve among us,  
and pray that the Spirit of God may guide your ministry.

*As each candidate comes forward, the bishop greets each one:*

Name, we now recognize you as an elder  
in The United Methodist Church.

## HYMN \*

*Hymns are listed on 276-277.*

*During the hymn, an elder's stole and/or chalice and paten together, may be given to each elder.*

*If the Lord's Supper is celebrated, the new elders, new deacons and others who will serve the communion move to their places. Use the service pages 244-246.*

*If the Lord's Supper is not celebrated, the new elders return to their seats, and the service concludes with the Sending Forth.*

## SENDING FORTH

## PRAYER

*If the Lord's Supper was not celebrated, the bishop says:*

Let us pray.

We thank you, God,  
for raising up among us faithful servants  
for the ministry of elders.  
Clothe them with your righteousness,  
and grant that we, with them,  
may glorify you by giving ourselves to others.  
Amen.

## HYMN \*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing. Closing hymns are listed on 276-277.*

## DISMISSAL WITH BLESSING \*

*The bishop blesses the people:*

The grace of Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit be with you always.



*A newly ordained elder dismisses the people, saying:*

Go in peace  
to serve God and your neighbor in all that you do.

**We are sent in Christ's name.  
Thanks be to God.**

**GOING FORTH \***

*The newly ordained elders may be greeted following  
the service at ...*

## Introduction to the Consecration of Bishops

"The task of superintending in The United Methodist Church resides in the office of bishop ... From apostolic times, certain ordained persons have been entrusted with the particular tasks of superintending... Those who superintend carry primary responsibility for ordering the life of the Church. It is their task to enable the gathered Church to worship and to evangelize faithfully.... It is also their task to facilitate the initiation of structures and strategies for the equipping of Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission." See *Discipline*—1996, ¶ 401.

"The office of bishop... exists in The United Methodist Church as a particular ministry. Bishops are elected... from the group of elders who are ordained to be ministers of word, service, sacrament, and order and thereby participate in the ministry of Christ, in sharing a royal priesthood which has apostolic roots (1 Peter 2:9; John 21:15-17; Acts 20:28; 1 Peter 5:2-3; 1 Timothy 3:1-7).

"Bishops... share in the full ministry as ordained elders. The body of Christ is one; yet many members with differing functions are all joined together in the one body (1 Corinthians 12:28)." See *Discipline*—1996, ¶ 404.

"Consecration of bishops may take place at the session of the conference at which election occurs or at a place and time designated by the conference. The consecration service may include bishops from other jurisdictional and central conferences. It is strongly urged that the consecration service also include representatives from other Christian communions (see ¶ 103, 427.2, 1901)." See *Discipline*—1996, ¶ 406.2.c.

The laying on of hands by other bishops originated in the practice of the early church as a sign of episcopal unity and collegiality. The imposition of the hands of all the bishops present and prayer at the consecration of a new bishop signify the bishop-elect's empowerment by the Holy Spirit and admission to the duties of episcopal ministry by those who share the same responsibility. The laying on of hands also signifies the bishop-elect's reception into the episcopal college. Only bishops should participate in the laying on of hands.

The senior bishop should be responsible for the service of consecration and should plan it in consultation with the jurisdictional or central conference Episcopal Committee.

A bishop should preside at the consecration service. Other bishops, lay-persons, and clergy may also assist during the worship. Laity, diaconal ministers, and ordained deacons and elders may participate in leadership as indicated.

Spouses and other family members of candidates for consecration should not participate in the laying on of hands.

When only one bishop-elect will be consecrated, the presentation, salutation and prayer, examination, and laying on of hands and prayer should be appropriately adjusted.

Because consecrations are acts of the whole Church, the text and rubrics of *The Order for the Consecration of Bishops* are to be used as approved by the General Conference.

# THE ORDER FOR THE CONSECRATION OF BISHOPS

## ENTRANCE

## GATHERING

*Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, bishop(s)-elect, and bishop(s).*

## PROCESSIONAL HYMN \*

*Processional hymns are listed on 276-277.*

## GREETING AND PRAYER \*

*The presiding bishop greets and the people respond:*

The grace of our Lord Jesus Christ be with you all.

And also with you.

Our help is in the name of the Lord.

The Creator of heaven and earth.

Let us pray.

**Almighty God, by your Son Jesus Christ and the Holy Spirit**

**you gave to your apostles many excellent gifts.**

**Give your grace to all servants of your church,**

**that we may with diligence and faithfulness**

**fulfill our various ministries.**

**Grant that we your people may follow where you lead**

**and live in joyful obedience to your will;**

**through Jesus Christ our Lord. Amen.**

*All people are seated.*

## PRESENTATION

*One layperson and one ordained deacon or elder, chosen by the presiding bishop, present each bishop-elect to the presiding bishop, who stands before the Lord's Table, facing the people. The presenters say:*

**Bishop Name,**  
**we present to you full name of bishop-elect,**  
**an elder in the Church,**

**to be consecrated a bishop in the church of Jesus Christ.**

*The full name of each bishop-elect is read. Each candidate stands when the name is read.*

*After each bishop-elect has been presented, the bishops-elect remain standing. The presiding bishop addresses the congregation:*

People of God,  
full names of bishops-elect are,  
by God's grace,  
to be consecrated bishops in the church.  
They have been duly elected to this ministry.  
We ask you to declare your assent.

Do you trust that they are worthy,  
by God's grace, to be consecrated bishops?

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

## SALUTATION AND PRAYER

*The presiding bishop then says:*

The scriptures tell us  
that our Savior Jesus Christ spent the whole night  
in prayer

before he chose and sent forth the twelve apostles.

The apostles also prayed before they appointed

Matthias

to be one of their number.

Let us offer our prayers to almighty God

before *Name of each bishop-elect*

are consecrated for the work

to which the Holy Spirit has called them.

The Lord be with you.

And also with you.

Let us pray.

*All pray in silence for the candidates.*

*The presiding bishop prays:*

Almighty God, giver of all good things,  
by your Holy Spirit you have appointed  
a diversity of ministries in your church.



Look in mercy upon these your servants,  
 now to be set apart for the ministry of a bishop,  
 so replenish them with holiness of life,  
 and fill them with the power of your Holy Spirit,  
 that both by word and by deed,  
 they may serve you faithfully and joyously,  
 to the glory of your name and the building up of  
 your church;  
 through Jesus Christ our Savior,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. **Amen.**

*The bishop and bishops-elect are seated.*

## OFFERING

*An offering for the work of God may be received. If Holy Communion will be celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup.*

## PROCLAMATION

### SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on 276-277.*

### SERMON

### THE APOSTLES' CREED \*

*See UMH 881, 882.*

### HYMN \*

*Hymns are listed on 276-277.*

*During the hymn, the bishops-elect come forward.*

## EXAMINATION

*The people are seated. The bishops-elect stand facing the presiding bishop. The bishop examines the bishops-elect:*

*My brothers and sisters,*  
 you are to be consecrated bishops in the church of God.

All Christian ministry is Christ's ministry of reconciling love.  
 All baptized Christians are called  
 to share this ministry of service in the world,

to the glory of God  
 and for the redemption of the human family.  
 From among the baptized  
 some are called by God and set apart by the Church  
 to serve God's people  
 as commissioned ministers, diaconal ministers,  
 deacons, elders, and bishops.

You have been ordained to the ministry of word and sacrament;  
 you are now called, as bishops in the Church,  
 to reaffirm the vows made at your ordination as elders,  
 and to represent Christ's servanthood  
 in a special ministry of oversight.

You are called to guard the faith, to seek the unity,  
 and to exercise the discipline of the whole church;  
 and to supervise and support the Church's life,  
 work,  
 and mission throughout the world.

As servants of the whole church,  
 you are called to preach and teach  
 the truth of the gospel to all God's people;  
 to lead the people in worship,  
 in the celebration of the Sacraments,  
 and in their mission of witness and service in the world,  
 and so participate in the gospel command  
 to make disciples of all nations.

As bishops and pastors,  
 you are to lead and guide  
 all persons entrusted to your oversight;  
 join in the consecration of bishops,  
 ordain deacons and elders,  
 consecrate diaconal ministers,  
 and commission other ministers  
 for service to the church and to the world;  
 and provide for the ministry of word and sacrament  
 in the congregations committed to your care.

Your joy will be to follow Jesus the Christ  
 who came not to be served but to serve.

Will you accept the call to this ministry as bishops  
 and fulfill this trust in obedience to Christ?

**I will, by the grace of God.**

Will you guard the faith, order, liturgy, doctrine,  
 and discipline of the Church  
 against all that is contrary to God's Word?

**I will, for the love of God.**

As bishops and pastors, will you,  
 in cooperation with diaconal ministers,

commissioned ministers,  
deacons, and elders,  
encourage and support all baptized people  
in their gifts and ministries,  
pray for them without ceasing,  
proclaim and interpret to them the gospel of  
Christ,  
and celebrate with them the Sacraments of our  
redemption?

**I will, in the name of Christ, the Shepherd and  
Bishop of our souls.**

Will you share with other bishops  
in the supervision of the whole Church;  
support the elders and take counsel with them;  
guide and strengthen the commissioned ministers,  
diaconal ministers, and deacons  
and all others who minister in the Church;  
and ordain, consecrate, and send others to minister  
in Christ's name?

**All this I will do, by the grace given me.**

May the God  
who has given you the will to do these things  
give you grace to perform them,  
that the work begun in you may be brought to  
perfection. **Amen.**

## LAYING ON OF HANDS AND PRAYER

*The presiding bishop calls the people to prayer:*

As *Name of each bishop-elect*  
are consecrated bishops in the church,  
let us invoke the Holy Spirit on their behalf  
and pray for them  
in the name of the Father, and of the Son,  
and of the Holy Spirit.

*The bishops-elect kneel.*

*The people pray for them in silence.*

*The ancient ordination hymn "O Holy Spirit, By  
Whose Breath" on page 127 and UMBOW 223 or an alter-  
nate text UMH 651 may be sung.*

*The other bishops participating join the presiding  
bishop. The presiding bishop now extends hands over the  
kneeling bishops-elect and begins the prayer of consecra-  
tion:*

God and Father of our Lord Jesus Christ,  
giver of mercies and source of all comfort,

dwelling on high but having regard for the lowly,  
knowing all things before they come to pass:  
we give you thanks that from the beginning  
you have gathered and prepared a people  
to be heirs of the covenant of Abraham and Sarah,  
and have raised up prophets, rulers, and priests,  
never leaving your temple without a ministry.  
We praise you also that from the creation  
you have graciously accepted the service  
of those whom you have chosen.

*Bishops and others with episcopal responsibilities  
from other communions may be invited to join the presid-  
ing bishop to lay on hands.*

*Family members and friends may be invited to stand  
where they are for silent prayer during the laying on of  
hands for each bishop-elect.*

*The presiding bishop now lays hands on the head of  
each bishop-elect, joined by the other bishops participating.  
The presiding bishop lays both hands on each bishop-elect,  
praying:*

Gracious God,  
pour upon *Name* the Holy Spirit,  
for the ministry of a bishop. **Amen.**

*When hands have been laid upon all bishops-elect, the  
presiding bishop, with both hands extended over them, con-  
tinues to pray:*

Almighty God,  
fill the hearts of these your servants  
whom you have chosen to be bishops  
with such love of you and of all the people  
that they may feed and tend the flock of Christ,  
serve in the ministry of reconciliation,  
and supervise and support the life and work of  
the Church.  
In all things may they present before you  
the acceptable offering of a pure, gentle, and holy  
life;  
through Jesus Christ your servant,  
to whom, with you and the Holy Spirit,  
be honor and power and glory,  
now and for ever. **Amen.**

*Immediately, each new bishop places hands on a Bible,  
as the bishop says:*

*Name*, receive the Holy Scriptures.  
Feed the flock of Christ,  
defend them in Christ's truth,  
and be a faithful steward of Christ's word and  
sacraments.

*After the new bishops have received a Bible, the pre-  
siding bishop says to them:*

Reflect upon the contents of this book.  
Give attention to reading, exhortation, and teaching.

Be to the people of God  
 a prophetic voice and a courageous leader.  
 Be to the flock of Christ a shepherd;  
 support the weak, heal the sick,  
 bind up the broken, restore the outcast,  
 seek the lost, relieve the oppressed.  
 Faithfully administer discipline,  
 but do not forget mercy,  
 that when the Chief Shepherd shall appear  
 you may receive the never-fading crown of glory.  
 Amen.

#### HYMN \*

*Hymns are listed on 276-277.*

*If the Lord's Supper is celebrated, the new bishops remain to assist, especially in serving the people. Use the service pages 244-246. The service concludes with the following prayer:*

#### PRAYER AFTER RECEIVING

*A bishop says:*

Let us pray.

We thank you, gracious Lord, for giving yourself to us,

and for uniting us in the fellowship of your Holy Spirit.

We bless you for raising up among us  
 your faithful servants *Names of new bishops*  
 for the ministry of a bishop.

Clothe them with your righteousness  
 and grant that we, with them,  
 may glorify you by giving ourselves to others;  
 through Jesus Christ our Lord,  
 who lives and reigns with you,  
 in the unity of the Holy Spirit,  
 one God, now and for ever. Amen.

*If the Lord's Supper is not celebrated, the new bishops*

*return to their seats, and the service concludes with the Sending Forth.*

#### SENDING FORTH

#### PRAYER

*If the Lord's Supper was not celebrated, the presiding bishop says:*

Let us pray.

We thank you, gracious Lord,  
 for raising up among us  
 your faithful servants *Names of new bishops*  
 for the ministry of a bishop.

We pray that they may be examples  
 of the new life in Christ  
 in words and action, in love and patience,  
 and in holiness of life.

Grant that we, with them, may glorify you  
 by giving ourselves to others;  
 through Jesus Christ our Lord,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever. Amen.

#### HYMN \*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing. Closing hymns are listed on 276-277.*

#### DISMISSAL WITH BLESSING \*

*A new bishop dismisses and blesses the people.*

#### GOING FORTH \*

*The new bishops may be greeted following the service at ...*



# The Order for Commissioning Probationary Members for Service

This Order is a new service. It should be used at a time other than the services of consecration and ordination. Commissioning may be celebrated within "A Celebration of Christ's Ministry," p. 271. It may also be used during the Report of the Board of Ordained Ministry.

When used as a stand-alone rite an appropriate hymn and scripture reading should precede the presentation of the candidates for commissioning. Scripture texts and hymn suggestions may be found on 276-277. Luke 10:1-12 and Acts 13:1-4 are particularly appropriate.

The bishop chooses which of the forms of commissioning (p. 271) will be used.

During probation, if a person is to serve as a pastor in a local church, he or she will be authorized for sacramental and pastoral duties through a local pastor's license. See *Discipline*—1996, ¶ 341. See also pp. 83-84 below, or *UMBOW* 717.

## PRESENTATION

*The registrar of the Board of Ordained Ministry or another member of the annual conference presents to the bishop probationary members to be commissioned. The full name of each candidate is read aloud. Each candidate stands when the name is read.*

*After all the candidates have been presented, they remain standing and face the bishop. The bishop says to the congregation:*

Brothers and sisters in Christ,  
these women and men stand here today,  
elected as probationary members of this annual  
conference  
and commended to us for commissioning to  
ministry among us.

Christ gave this command:  
"Ask the Lord of the harvest to send laborers into  
his harvest."  
In Antioch, the Holy Spirit instructed the  
community  
to "Set apart Barnabas and Saul  
for the work to which I, the Holy Spirit, have called  
them."  
These sisters and brothers know our Savior's  
concern for God's people,  
see the plentiful harvest,  
and are ready to respond generously to the Lord  
in the words of the prophet: "Here I am, send me."

Urged on by the love of Christ and strengthened by  
the Holy Spirit,  
they come to declare in public  
their desire to bind themselves to the service of  
God  
and to be appointed to share in the ministry of  
Christ.

The Church has discerned that they are persons of  
sound learning  
and of Christian character,  
possessing the necessary gifts  
and signs of God's grace for this ministry.

In commissioning them,  
we acknowledge and affirm God's calling them  
and their response to that call;  
we affirm their gifts, abilities, and training for  
servant leadership;  
and we invoke God's grace upon them for true  
service.

We ask you, people of God,  
to declare your assent to the commissioning of  
these persons.

Do you trust that they are called by God's grace,  
to be commissioned?

**We do so trust!**  
**Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop examines the candidates:*

Brothers and sisters in Christ,  
this is a solemn hour in your life and the life of the  
church.  
You have shared in the ministry of all the baptized  
and you have witnessed that Christ calls you into  
ordained ministry.  
Serving among us as faithful disciples,  
we have seen in you gifts and grace for leading the  
people of God in service.

Will you give yourself fully to the work of God in  
the world  
and to servant leadership in the life and work of  
Christ's church?

**Following Christ, I will.**

Will you join with other probationary members  
for mutual support in the practice of leadership  
among the people of God?

With God's help, I will.

## COMMISSIONING

### PRAYER OF COMMISSION

*The candidates kneel. The bishop commissions the candidates in one of two ways:*

*1. The bishop, extending arms over all the candidates, prays*

Gracious God,  
by your Holy Spirit  
help your servants to understand and live the  
mystery of your love.  
Deepen their sense of purpose  
as they fulfill commissioned ministry,  
and prepare for ordination.

*The bishop, extending arms over each candidate individually, says:*

Name, I commission you  
to be a faithful servant leader among the people,  
to lead the church in service,  
to proclaim the Word of God,  
and to equip others for ministry,  
in the name of the Father, and the Son, and the Holy  
Spirit. Amen.

or

*2. The bishop, laying both hands upon each candidate, prays:*

Gracious God, with the power of your Holy Spirit,

send Name to lead and equip your people for  
ministry.  
May he/she be a faithful servant leader among the  
people,

to lead the church in service,  
to proclaim the Word of God,  
and to equip others for ministry,  
in the name of the Father, and the Son, and the Holy  
Spirit. Amen.

### PRAYER

*After all the candidates have been commissioned, the bishop says:*

Let us pray.

*Then all but those being commissioned pray:*

Almighty God,  
may the grace of ministry rest upon these your  
servants  
and may the opportunity to serve  
lead them into the fullness of your calling.  
Clothe them with your righteousness,  
and grant that they may glorify you  
by giving themselves to others;  
through Jesus Christ our Savior. Amen.

*While a hymn is sung, the bishop, assisted by the conference secretary, presents to each commissioned minister "Credentials of a Probationary Member of an Annual Conference."*

*No stoles or instruments are presented to the commissioned ministers.*

*The newly commissioned ministers are seated.*

## Introduction to A Celebration of Christ's Ministry

This ritual is a new service recognizing various ministries, commissioning probationary members, and sending forth an annual conference under the umbrella of the ministry of all Christians. The service focuses on the ministry of all Christians and the Spirit's diversity of calls and gifts for ministry. This rite is flexible and invites adaptation to the needs and style of each annual conference.

The service should be used at a time separate from the consecration of diaconal ministers and the ordination of elders and deacons.

The service may include any or all of the following acts:

- Celebration and affirmation of the ministry of all Christians in transforming the world and recognition of those baptized or confirmed during the preceding year;
- Celebration and recognition of commitment to short-term Christian service, including work teams (*UMBOW 592*);
- Recognition of certification of persons to

specialized ministries;

- Celebration and affirmation of persons going out and being received as missionaries;
- Commissioning probationary members for service;
- Presentation of licenses to local pastors (*UMBOW 717*);
- Other appropriate recognition or reaffirmation of other persons in ministry.
- Distribution and fixing of appointments.

The names of persons in each ministry should be listed in the order of service, particularly when they will be presented as a group.

Careful planning is essential for the service to move with grace and vitality. Care should be given to ensure that the service is not unduly long or uncomfortably crowded. Planners should anticipate the number of persons who may participate and, accordingly, select a worship space of sufficient size.

Creative and appropriate use of various media and arts will strengthen the vitality of this service.



## A Celebration of Christ's Ministry

### ENTRANCE

### GATHERING

*Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders and bishop(s), other participants in worship, and those persons to be recognized, affirmed, or commissioned.*

### PROCESSIONAL HYMN \*

*Processional hymns are listed on 276-277.*

### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of our Lord Jesus Christ be with you all.

And also with you.

We come together to praise God,  
to hear the Holy Word,  
and to seek for ourselves and others  
the power, presence, and direction of the Holy Spirit.  
Let us pray.

Eternal God, by Jesus Christ and the Holy Spirit  
you gave to your people many excellent gifts.  
Give your grace  
to all who have been called through baptism to  
ministry,  
that they may with diligence and faithfulness  
serve your church and the world,  
through Jesus Christ our Savior. Amen.

### RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

*The bishop, standing near a baptismal font, shell, or vessel of water, begins:*

Ministry is the work of God,  
done by the people of God.  
Through baptism  
all Christians are made part of the priesthood of all  
believers,  
the church, Christ's body, made visible in the  
world.  
We all share in Christ's ministry of love and service

for the redemption of the human family and the whole of creation.

Therefore, in celebration of our common ministry,  
I call upon all God's people gathered here:

*The bishop may scoop and pour water from the font, shell, or vessel and say:*

Remember your baptism and be thankful.

We remember our baptism  
and affirm our common ministry.

*All are seated.*

*Here music, a video, or other sign or action may be used to celebrate and affirm Christian ministry in daily life.*

*Persons baptized during the last year, persons confirmed, and any persons who have made a new beginning in faith or committed themselves to a life of devotion and service, may be invited to stand in their places. A prayer of blessing may be offered or a suitable song or hymn sung.*

### PRESENTATION

*The presentation may include the following:*

- *Persons making a short-term commitment to the service of Christ on work trips or projects, presented by the conference lay leader or mission leader;*
- *Persons who have been or will be certified for specialized ministries, presented by a conference representative of the certifying group;*
- *Persons from the annual conference who are to be commissioned as missionaries and/or missionaries who are being received from another annual conference or denomination, presented by a representative of the General Board of Global Ministries;*
- *Probationary members to be commissioned as ministers of the annual conference, presented by the chair of the Board of Ordained Ministry;*
- *Persons to be given licenses as local pastors presented by their respective district superintendents;*
- *Persons entering the ministry of the annual conference, presented by the chair of the Board of Ordained Ministry.*

*To maintain movement and conserve time, the presentations may be by groups rather than as individuals.*

## OFFERING

*An offering for the work of God may be received.*

## PROCLAMATION

## SCRIPTURE LESSON(S)

*Suggested scripture lessons are found on 276-277.*

*Hymns of response to the Scripture are listed on 276-277.*

## SERMON

## RESPONSE

*The response may include a hymn, the Apostles' Creed, or other actions that celebrate the ministry of all Christians, the diversity of the Spirit's gifts, or the equipping of God's people for service in daily life for spreading scriptural holiness and transforming the world.*

## COMMISSIONING TO SHORT-TERM CHRISTIAN SERVICE

*This order may be used when persons have or will serve on a work trip or project.*

*Those to be recognized come forward and face the bishop. The bishop or other person briefly describes the work trips or projects.*

*The bishop says to the congregation:*

All who take upon themselves the name of Christ  
are called into ministries of love and service by the  
example of Christ.  
As these members of our annual conference  
work among the people of location(s),  
we pray the blessings of God and this community  
upon their endeavors.

*The congregation responds:*

We recognize you as ambassadors of this annual  
conference.  
We thank you for your service in the name of Jesus  
Christ.  
Through our prayers we are united with you in  
your work.  
May God richly bless your labors.

*The bishop says:*

Let us affirm our belief in the responsibilities of  
Christian service.

*The congregation may join those being commissioned in saying "The World Methodist Social Affirmation" (UMH 886) or the following abbreviated version of "The United Methodist Social Creed:*

We believe in God, Creator of the world;  
and in Jesus Christ, the Redeemer of creation.  
We believe in the Holy Spirit, through whom we  
acknowledge God's gifts.  
We commit ourselves to the rights and dignity of  
all persons  
and to the improvement of the quality of life.  
We dedicate ourselves to peace throughout the  
world  
and to the rule of justice and law among all  
nations.  
We believe in the present and final triumph  
of God's Word in human affairs,  
and gladly accept our commission  
to manifest the life of the gospel in the world.

*A hymn may be sung and a blessing given. See UMBOW 592 for hymns.*

## RECOGNITION OF CERTIFICATION

*This ritual may be used with persons who have been certified in a particular field of ministry since the last session of the annual conference.*

*Those persons to be recognized and a representative of the certifying group come forward and face the bishop. The names of the persons certified and the area of their certification should be listed in the printed order of service.*

*On behalf of each certifying group, a leader tells the conference of the importance and need for competent and trained leaders in the many ministries of the church, concluding:*

Today we are happy to recognize these who have  
been certified  
and celebrate their entry into these ministries.

*The bishop says to these persons:*

We rejoice with you and thank God for your entry  
into this ministry.  
As you serve God's people with training and  
knowledge  
we will stand with you and offer you our fullest  
support.

*Then the bishop may pray extemporaneously, or the bishop and people join in prayer:*

God of grace and power,

**pour out your Spirit on these persons  
as they minister among us.  
Guide and strengthen them for their work,  
the work you have called and prepared for them  
to do,  
that together we may be one in ministry to all the  
world;  
through your Son Jesus Christ our Savior. Amen.**

*A hymn may be sung while an appropriate gift or symbol of the ministry for which each has been certified is presented.*

## BLESSING OF MISSIONARIES

*Missionaries are a gift of God. Annual conferences that receive missionaries are blessed. Annual conferences that have missionaries going out from them are blessed to support them with their love, prayers, and tangible gifts. While United Methodist missionaries are commissioned by The General Board of Global Ministries, the annual conference may appropriately recognize and bless those whom Christ has called to go or come as missionaries.*

*Those persons to be recognized and a representative of The General Board of Global Ministries come forward and face the bishop. The names of the persons should be listed in the printed order of service.*

*A representative of The General Board of Global Ministries presents candidates going to other areas:*

**I present to you Name(s) and their families  
who are to be sent by The United Methodist  
Church  
as partners with Christ in mission to location(s).**

*A representative of The General Board of Global Ministries presents candidates coming to an area:*

**I present to you Name(s) and their families  
who have been sent to us by sending agency  
and will be serving among us at location(s).  
We welcome them among us as fellow laborers in  
the gospel.**

*The bishop addresses the people:*

**In the Book of Acts the Holy Spirit  
set apart Saul and Barnabas for the work of  
mission.  
The early church eagerly sent its members to other  
peoples,  
to assist those who were already of the household  
of faith  
and those who did not yet believe in Christ.  
Today we recognize and ask God's blessing on these  
persons**

**who will serve in this tradition.  
Their commissioning has taken / will take place at  
another time.  
Here we thank God for them and the communities  
they will serve.  
The prayers we offer are an expression of the ties  
that bind us together in the body of Christ.**

*The bishop may invite the people to stretch their hands toward the missionaries as the bishop extends hands over them, praying:*

**Strong Word of God, by whom the world was  
created,  
in whom the world is redeemed,  
bless these your servants.  
May these heralds bear the good news,  
that your saving way may be made known in  
every place and time,  
in every land and to every people,  
for your sake and for the sake of the world. Amen.**

*or*

**God of every people, language, and tribe,  
we ask you to bless these your servants.  
Fill their hearts with the power of the Holy Spirit.  
Surround them with joy  
and a sense of being at home wherever you place  
them.  
Let our love go with them and  
may they always be faithful messengers of  
salvation and peace. Amen.**

*A hymn may be sung. See UMBOW 741 for hymns.*

## COMMISSIONING OF PROBATIONARY MEMBERS FOR SERVICE

*The text for commissioning is found on 269.*

## PRESENTING LICENSES TO LOCAL PASTORS

*While their licenses may be presented in a service of worship in the congregation the local pastor is serving or at a district conference with the district superintendent or a representative of the district superintendent presiding, it is appropriate for licenses to be presented at a session of annual conference.*

*The license is valid in the charge to which one is appointed and for the duration of the appointment. The names of the persons should be listed in the printed order of service.*

*A representative of the Board of Ordained Ministry*



says:

Brothers and sisters in Christ,  
we present to you *Names* to be licensed as a local  
pastors.

*Bishop to the people:*

These persons have completed the requirements  
for the license as local pastors  
and are recommended by the District Committees  
on Ordained Ministry.  
We have inquired diligently concerning them  
and have found them to be fit for this sacred  
vocation.

*Bishop to the candidates:*

You are hereby authorized to serve as local pastors  
in the congregation to which you are appointed.  
Take care that you perform these duties faithfully,  
the Lord being your helper.  
Let us pray.

Almighty God, whose Word is truth,  
in the keeping of which is eternal life:  
We thank you for these persons,  
whom we set aside in your name as local pastors.  
Prepare them in body, mind, and spirit for their  
task,  
and continue them in your grace,  
that they may increase and bless your church  
through their labors;  
through Jesus Christ our Savior. Amen.

*A hymn may be sung as licenses are presented and the  
local pastors take their places. See hymns listed in UMH  
940 under Discipleship and Service.*

## RECOGNITION OF OTHERS ENTERING THE MINISTRY OF THE ANNUAL CONFERENCE

*The bishop and Board of Ordained Ministry may wel-  
come others who are entering the ministry of the annual  
conference, such as:*

- *Persons serving under appointment from another  
annual conference;*
- *Persons in extension ministries within the bounds  
of the annual conference;*
- *Persons in associate or affiliate membership from  
another annual conference;*
- *Persons transferring their membership from  
another annual conference;*
- *Persons holding orders in another denomination*

*who will be serving a congregation in the annual  
conference.*

*This recognition may include asking such persons to  
stand and be greeted by the bishop and be prayed for by the  
community of faith. Names of these persons should be listed  
by categories in the printed order of service.*

## DISTRIBUTION AND FIXING OF APPOINTMENTS

*The list of appointments for the coming year are dis-  
tributed to the annual conference.*

## CHARGE TO LICENSED, COMMISSIONED, CONSECRATED, AND ORDAINED MINISTERS

*All these ministers stand as the bishop speaks:*

In faithfulness to God who has called you to  
ministry,  
will you go where you are sent or have been called  
to serve Christ with all your heart, soul, mind, and  
strength?

*The licensed, commissioned, consecrated, and or-  
dained persons respond:*

By God's grace we are called into ministry.  
In God's strength we will go where we are sent  
and called.  
With God's help, we will strive to be faithful, loyal  
servants.

*The licensed, commissioned, consecrated, and ordained  
persons remain standing.*

## CHARGE TO THE BAPTIZED

*All other ministers stand as the bishop speaks:*

As people committed to uphold the Church  
by your prayers, presence, gifts, and service,  
will you affirm and receive these women and men  
as servants of our Savior Jesus Christ,  
and pledge to them your support?

*They respond:*

We joyfully reaffirm our faith in Christ  
and our commitment to the ministry of his church.  
We will receive these persons as servants among  
us,  
and we will support them in their ministries.

*All remain standing.*

## THE COVENANT \*

*The covenant is based on John Wesley's Covenant Renewal Service of 1780, as is found in UMBOW 288-94. The bishop addresses the congregation:*

Commit yourselves to Christ as his servants.  
Give yourselves to him, that you may belong to him.  
Christ has many services to be done.  
Some services are more easy and honorable,  
other services are more difficult and disgraceful.  
In some services we may please Christ and please ourselves.  
But then there are other works where we cannot please Christ  
except by denying ourselves.  
Let us therefore go to Christ and pray:

*All pray:*

Let me be your servant, under your command.  
I will no longer be my own.  
I will give myself to your will in all things.  
Lord, make me what you will.  
I put myself fully into your hands:  
put me to doing, put me to suffering,  
let me be employed for you, or laid aside for you,  
let me be full, let me be empty,  
let me have all things, let me have nothing.  
I freely and with a willing heart  
give it all to your pleasure and disposal.

O mighty God, the Lord Omnipotent,  
Father, Son, and Holy Spirit,  
you have now become my Covenant Friend.

And I, through your infinite grace,  
have become your covenant servant.  
So be it.  
And let the covenant I have made on earth  
be ratified in heaven. Amen.

## SENDING FORTH

*The service may conclude with a prayer of thanksgiving for the ministry of all God's people and a blessing of the people by the bishop.*

## HYMN \*

*Hymns are listed on 276-277.*

*If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing.*

*The bishop blesses the people:*

May the God of hope fill you with all joy and peace  
in believing,  
so that you may abound in hope by the power of  
the Holy Spirit. Amen.

*A new deacon or a newly commissioned minister  
sends the people forth:*

Go in peace  
to serve God and your neighbor in all that you do.

We are sent in Christ's name.  
Thanks be to God.

## SUGGESTED SCRIPTURE LESSONS AND HYMNS

## OLD TESTAMENT

Genesis 18:1-14a Abraham and Sarah called  
Exodus 3:1-18 The call of Moses  
Exodus 15:20-21 Song of Miriam  
Exodus 33:12-17 My presence will go with you.  
Numbers 11:16-17, 24-25a Moses and the seventy elders  
Judges 4:1-7 Narrative of Deborah  
1 Kings 17:8-24 Widow of Zarephath ministers  
Esther 4:10-17 Esther's plea for justice  
Psalm 23 (UMH 137, 754, 873) The Lord is my shepherd.  
Psalm 40:1-11 (UMH 774) I delight to do your will,  
O my God.

Psalm 43 (UMH 778) I will go to your altar.  
Psalm 84 (UMH 804) How lovely is your dwelling place.  
Psalm 96 (UMH 815) Worship the Lord in holy splendor.  
Psalm 99 (UMH 819) God the supreme ruler  
Psalm 100 (UMH 821) We are the people of God.  
Psalm 119:33-40 (UMH 842) Prayer for understanding  
Psalm 122 (UMH 845) I was glad when they said to me  
Psalm 132 (UMH 849) In praise of the temple  
Isaiah 6:1-8 Here am I! Send me!  
Isaiah 42:1-9 A servant song

Isaiah 43:8-13 You are my witnesses.  
 Isaiah 52:7-10 Your God reigns.  
 Isaiah 55:6-11 My word shall not return to me empty.  
 Isaiah 61:1-6a The Spirit of the Lord  
 Jeremiah 1:4-10 Before you were born I consecrated you.  
 Jeremiah 31:31-34 A new covenant  
 Ezekiel 33:1-9 The watcher's duty  
 Ezekiel 34:11-16 God, the good shepherd

## NEW TESTAMENT

Matthew 9:35-38 The Lord of the harvest  
 Matthew 10:1-7 The call of the twelve  
 Matthew 10:24-33 Everyone who acknowledges me  
 Matthew 18:15-20 Where two or three are gathered in my name  
 Matthew 20:25-28 Not to be served but to serve  
 Matthew 28:16-20 Make disciples of all nations.  
 Mark 10:35-45 Whoever would be great among you  
 Luke 1:47-55 Song of Mary  
 Luke 2:36-38 Song of Anna  
 Luke 8:1-3 Women who followed Jesus  
 Luke 10:1-12 The Lord of the harvest  
 Luke 10:38-42 Ministry of Mary and Martha  
 Luke 12:32-40 Vigilant servants  
 Luke 22:14-30 One who serves  
 Luke 24:44-49 Witnesses with a message and a promise  
 John 4:7-42 Woman of Samaria carries a message.  
 John 6:35-40 I am the bread of life.  
 John 10:1-18 The Good Shepherd  
 John 12:20-26 Sir, we wish to see Jesus.  
 John 13:1-18 Jesus washes the disciples' feet.  
 John 14:25-31 The Holy Spirit will teach you all things.  
 John 15:9-17 I have called you friends.  
 John 17:1-9 Jesus prays for his disciples.  
 John 20:1-18 Witnesses to the living Christ  
 John 20:19-23 Receive the Holy Spirit.  
 John 21:15-19 Feed my sheep.  
 Acts 6:2-7 Choosing deacons  
 Acts 9:36-42 Paul and Dorcas  
 Acts 20:17-35 Paul's farewell to the elders  
 Romans 10:9-17 Those who preach good news  
 Romans 12:1-18 The consecrated life  
 1 Corinthians 1:18-31 We preach Christ crucified.  
 1 Corinthians 3:10-17 No other foundation but Christ  
 1 Corinthians 12:4-13 Varieties of gifts  
 2 Corinthians 3:4-9 Ministers of a new covenant  
 2 Corinthians 4:1-11 Not ourselves but Christ  
 2 Corinthians 5:14-20 Ambassadors for Christ  
 Ephesians 3:14-21 Strengthened with might  
 Ephesians 4:1-15 Lead a worthy life.  
 Ephesians 5:15-21 Be filled with the Spirit.  
 Ephesians 6:10-18 Take the whole armor of God.

Philippians 4:4-9 Rejoice in the Lord always.  
 1 Timothy 3:1-13 Qualifications of leaders  
 1 Timothy 4:12b-16 Do not neglect your gift.  
 2 Timothy 1:6-14 Rekindle the gift God gave you.  
 2 Timothy 3:1-7 In season and out of season  
 Hebrews 5:1-10 Appointed for obedient service  
 Hebrews 12:1-6, 12-14 Jesus, the perfecter of our faith  
 1 Peter 4:7-11 Good stewards of God's grace  
 1 Peter 5:1-11 An elder's qualities

## PROCESSIONAL HYMNS

554 All Praise to Our Redeeming Lord  
 555 Forward Through the Ages  
 552 Here, O Lord, Your Servants Gather  
 89 Joyful, Joyful, We Adore Thee  
 159 Lift High the Cross  
 547 O Church of God, United  
 66 Praise, My Soul, the King of Heaven  
 39 Praise to the Lord, the Almighty  
 545-46 The Church's One Foundation

## HYMNS DURING THE SERVICE

Hymns may be used as responses to the scripture lessons or as acts of worship throughout the service.  
 650 Give Me the Faith Which Can Remove  
 578 God of Love and God of Power  
 648 God the Spirit, Guide and Guardian  
 593 Here I Am, Lord  
 649 How Shall They Hear the Word of God  
 432 Jesu, Jesu (especially for diaconal consecration services)  
 398 Jesus Calls Us  
 580 Lead On, O King Eternal  
 584 Lord, You Give the Great Commission  
 396 O Jesus, I Have Promised  
 430 O Master, Let Me Walk with Thee  
 501 O Thou Who Camest from Above  
 583 Sois la Semilla (You Are the Seed)  
 408 The Gift of Love  
 436 The Voice of God Is Calling  
 344 Tu Has Venido a la Orilla (Lord, You Have Come to the Lakeshore); (especially for diaconal consecration services)

## CLOSING HYMNS

If the closing hymn is a recessional, it should follow the Dismissal with Blessing; otherwise it should precede the Dismissal with Blessing.  
 413 A Charge to Keep I Have  
 566 Blest Be the Dear Uniting Love  
 438 Forth in Thy Name, O Lord  
 571 Go, Make of All Disciples  
 586 Let My People Seek Their Freedom  
 584 Lord, You Give the Great Commission  
 583 Sois la Semilla (You Are the Seed)  
 399 Take My Life, and Let It Be  
 585 This Little Light of Mine  
 582 Whom Shall I Send?  
 606 Come, Let Use the Grace Divine



# Proposed Changes to the *Book of Discipline*

¶270.

Petition Number: 30894-DI-270-D; Riley B. Case, North Indiana.

**Lay speaker shall be committed to the doctrine, scriptures, history & life of UMC**

Amend 270:

**Lay Speaking**—1. A lay speaker (local church or certified) is a member of a local church or charge who is ready and desirous to serve the Church and who is well informed on **and committed to** the Scriptures and the doctrine, heritage, organization and life of the United Methodist Church . . .

¶270.

Petition Number: 30895-DI-270-D; Charles W. Porterfield, Indianapolis, IN.

**Change lay “speaker” to lay “servants”**

Amend 270.1-5:

**Lay Speaking Serving**—1. A lay ~~speaker~~ **servant** (local church or certified) is a member of a local church . . .

2. Lay ~~speakers~~ **servants** are to serve the local church . . .

3. Through continued study and training a lay ~~speaker~~ **servant** should prepare to undertake . . .

4. Lay ~~speaker~~ **servant** training courses shall be those . . .

5. It is recommended that a service of commitment be held for persons recognized as local church or certified lay ~~speakers~~ **servants**.

¶270.

Petition Number: 30353-DI-270.1-D; Gen'l Board of Discipleship.

A “professing” member may be a lay speaker

Amend first sentence of 270:

A lay speaker (local church certified) is a **professing** member (paragraph 215.2) of a local church or charge . . .

¶270.

Petition Number: 31112-DI-270.1-D; Commission on Lay Empowerment, Central PA.

**Change lay “speaker” to “minister of pastoral care”**

Amend 270:

**Lay Speaking**—1. A lay ~~speaker~~ **minister of pastoral care** (local church or certified) . . .

2. Lay ~~speakers~~ **ministers of pastoral care** are to serve . . .

3. Through continued study and training a lay ~~speaker~~ **minister of pastoral care** should prepare . . .  
c) To conduct, or assist in conducting, services of worship, and present sermons and addresses when requested by the pastor, district superintendent or committee on lay ~~speaking~~ **ministries**. . .

4. Lay ~~speaker~~ **ministry** training courses . . .

5. It is recommended that . . . certified lay ~~speakers~~ **ministers of pastoral care** . . .

¶271.

Petition Number: 31113-DI-271.1-D; Commission on Lay Empowerment, Central PA.

**Change lay “speaker” to “minister of pastoral care” for candidates to this ministry**

Amend 271: Certified Lay Speaker—a. A candidate may be recognized as a certified lay ~~speaker~~ **minister of pastoral care** by the district or conference committee on lay speaking ministries after the candidate has: . . .

b) Completed both basic and one advanced

training courses for lay speaking ministries . . .

2. The certified lay speaker minister of pastoral care shall continue . . .

## ¶271.

Petition Number: 31116-DI-271.1-D; Kathleen M. Ehrsam, Lewisberg District Lay Leader, Selinsgrove, PA.

**Local church lay speaker must complete an approved course on spiritual gifts**

Amend 271:

**Local Church Lay Speaker Minister**—1. A candidate may be recognized as a local church lay speaker minister by the district or conference committee on lay speaking ministries after the candidate has:

b) Completed the basic course for lay speaking an approved course on spiritual gifts discernment and the basic course for lay speaking.

2. The local church lay speaker minister shall serve the local church . . .

~~3. To maintain status, a report and reapplication with recommendations must be submitted annually (see ¶249.11).~~ Recognition as a local church lay minister shall be renewed annually by the local church in which membership is held (see 249.11), after the lay minister has:

a) Requested renewal by submitting an annual report showing satisfactory performance and service;

b) Completed at least one course in lay ministry every three years;

c) Been recommended for renewal by the pastor and the church council or charge conference.

## ¶272.

Petition Number: 31114-DI-272-D; Commission on Lay Empowerment, Central PA.

**Certified lay speaker changes to "minister of pastoral care"**

Amend 272:1. A candidate may be recognized as a certified lay speaker minister of pastoral care by the

district or conference committee on lay speaking ministries after the candidate has:

. . . B) Completed both a basic lay speaking course and one advanced training courses for lay speaking ministry.

c) Appeared before the appropriate committee for a review of the application and a consideration of the responsibilities of a lay speaker minister of pastoral care . . .

2. The certified lay speaker minister of pastoral care shall continue to serve the local church in the witness of the spoken word, vital leadership service, and care-giving ministry. . . . In addition, the certified lay speaker minister of pastoral care may serve in the district and conference and in local churches other than the local church in which membership is held.

3. Recognition as a certified lay speaker minister of pastoral care shall be renewed annually by the district or conference committee on lay speaking ministries after the certified lay speaker has:

A) Requested Requesting in writing the renewal of certification.

B) Submitted Submitting an annual report to the charge conference and the committee on lay speaking, giving evidence of the satisfactory performance of lay speaking and service.

C) Been recommended for renewal by the pastor and the church council or charge conference.

D) Completed at least once in every three two years an advanced course for lay speakers ministry.

## ¶272.

Petition Number: 31117-DI-272-D; Kathleen M. Ehrsam, Lewisburg District Lay Leader, Selinsgrove, PA.

**Certified lay speaker candidate must complete an approved course on spiritual gifts discernment**

Amend 272:

**Certified Lay Speaker Minister**—1. A candidate may be recognized as a certified lay speaker minister by the district or conference committee on lay speaking ministries after the candidate has:

b) Completed both an approved course on spiri-

tual discernment, the basic course for lay speaking and one advanced training courses for lay speaking ministry.

c) Appeared before the appropriate committee for a review of the application and a consideration of the responsibilities of a lay speaker minister (see ¶270.2).

2. The certified lay speaker minister shall continue to serve the local church in the witness of the spoken word, vital leadership service, and care-giving ministry (see ¶270.1). In addition, the certified lay speaker minister may serve . . .

3. Recognition as a certified lay speaker minister shall be renewed annually by the district or conference committee on lay speaking ministry after the certified lay speaker minister has:

a) Requested in writing the renewal of certification. Requested renewal by submitting an annual report to the charge conference and the district committee on lay ministries, showing satisfactory performance and service.

b) Submitted an annual report to the charge conference and the committee on lay speaking, giving evidence of the satisfactory performance of lay speaking service.

c) Been recommended for renewal by the pastor and the church council or charge conference and approved by either the district committee on lay ministries or the district superintendent.

d) Completed at least once in every three years an advanced course for lay speakers. Completed at least one advanced lay ministry course annually.

#### ¶272.

Petition Number: 30897-DI-272.-1-D; NE CO SubDistrict Council on Ministries, Rocky Mtn.

Lay speakers may receive credit for attending any of three additional events

Amend 272.3d:

Completed at least once in every three years an advanced course for lay speakers. In addition to the advanced courses specified by the General Board of Discipleship and the Conference Committees on Lay Speaking, credit for renewal shall be given to Certified Lay Speakers who attend any of the fol-

lowing events: the Walk to Emmaus, Discover God's Call, or the Congress on Evangelism.

#### ¶272.

Petition Number: 30429-DI-272.1c-D; Gen'l Board of Discipleship.

Lay speaker to be certified must have dist. com. review/approve qualifications

Delete current text of 272.1c and replace with the following:

Had his or her qualifications reviewed and approved by the district committee (see —270.2).

#### ¶272.

Petition Number: 31276-DI-272.3d-D; Porter J. Womeldorff, Grace UMC, Decatur, IL.

Offer opportunities to improve skills

Add a final sentence to 272.3d):

Completed at least once in every three years, an advanced course for lay speakers. Opportunities to improve leadership skills or to become a trainer of leaders should be offered.

#### ¶272.

Petition Number: 30896-DI-272.3e-D; Board of Laity, Baltimore-Washington.

Certified lay speaker to have at least six months as a Mission Disciple

Add a new subparagraph to 272.3.:

e) Completed at least once in every three years a term of six months to two years as a Mission Disciple.

#### ¶273.

Petition Number: 30089-DI-273-D; Annual Conference, Mississippi and 2 other annual conferences plus 2 individuals.



**Certified lay preacher training, certifying, assigning and supervising**

Delete 273 text and replace with new text and subparagraphs:

*Transfer of Certification by Certified Lay Speakers*

~~— A certified lay speaker who moves may transfer certification to the new district upon receipt of a letter from the previous district's committee on lay speaking confirming current certification and the date of completion of the most recent advanced course taken. Further renewal of certification is in accordance with Paragraph 272.~~

**Certified Lay Preacher.** In order to enhance the quality of ministry to churches of small membership and in deference to an expression of gifts and graces associated with the lay preacher of early Methodism, the certified lay preacher is to be recognized and utilized.

1. A certified lay speaker may be certified as a lay preacher by the district or conference committee on lay speaking after he/she has:

a) Made application in writing to the district or conference committee on lay speaking and has been recommended by the pastor of the local church where he/she holds membership and by vote of the pastor-parish relations committee and charge conference wherein the candidate holds membership.

b) Completed advanced courses on preaching and exegesis and the care of the congregation. He/she is expected to demonstrate competency in history, polity and doctrine and liturgy of The United Methodist Church and compliance with the Social Principles of The United Methodist Church.

c) Been recommended by the district superintendent.

d) Appeared before the district or conference committee on lay speaking.

2. The certification shall remain valid only for the length of assignment to a church or charge by a district superintendent.

a) The certified lay preacher may be utilized in charges or churches at the discretion of the district superintendent to whom the lay preacher is accountable.

b) The certified lay preacher is to be recertified annually upon completion of a continuing education event approved by the district or conference

committee on lay speaking.

c) The certified lay preacher shall preach the Word, provide a care ministry to the congregation, and be a witness to the community for the growth, missional and connectional thrust of The United Methodist Church.

**¶273.**

Petition Number: 31143-DI-273-D; UM Rural Fellowship.

**Certified Lay Preacher duties, expectations of and process for certification**

Add new paragraph after 272; amend 273, 629.7d and 661:

**Certified lay preacher—**In order to enhance the quality of ministry to churches of small membership and in deference to an expression of gifts and evidence of God's grace associated with the lay preacher of early Methodism, the certified lay preacher is to be recognized and utilized.

1. The certified lay preacher shall preach the Word, provide a care ministry to the congregation, and be a witness in the community for the growth, missional and connectional thrust of The United Methodist Church.

2. A Certified Lay Speaker may be certified as a lay preacher by the district or conference Committee on Lay Speaking after he/she has:

a) Made application in writing to the district or conference committee on Lay Speaking, and has been recommended by the pastor of the local church where he/she holds membership and by vote of the Pastor-Parish Relations Committee and Charge Conference;

b) completed advanced courses on preaching and exegesis and the care of the congregation;

c) Demonstrated competency in history, polity, doctrine, worship and liturgy of The United Methodist Church;

d) Indicated a willingness to comply with the Social Principles of The United Methodist Church;

e) Been recommended by the District Superintendent;

f) Appeared before the district or conference Committee on Lay Speaking for review and approval.

3. The certification as lay preacher shall be activated upon assignment to a church or charge by a district superintendent, to whom the lay preacher is accountable.

4. The certified lay preacher is to be reviewed annually for recertification upon satisfactory completion of a Continuing Education event approved by the district or conference committee on lay speaking.

~~273~~ 274. Transfer of Certification by Certified Lay Speakers and Certified Lay Preachers—A certified lay speaker or a certified lay preacher who moves may transfer certification to the new district upon receipt of a letter from the previous district's committee on lay speaking confirming current certification and the date of completion of the most recent advanced course taken. Further renewal of certification is in accordance with ~~para. 272~~ paras. 274 and 275.

629.7.d) To organize a conference committee on lay speaking that will fulfill the requirements of paras. 270-~~272~~ 273 on behalf of the conference. This committee shall . . .

661.3. The responsibilities . . . as recommended by the General Board of Discipleship; to approve annual continuing education opportunities for certified lay preachers; to decide who shall be recognized as certified lay speakers and certified lay preachers; to help match lay speakers with service opportunities; and to support and affirm lay speakers and certified lay preachers as they serve.

4. The district committee shall plan advanced courses for lay speaking that will enable certified lay speakers and certified lay preachers to maintain that recognition.

5. The district committee will report to the pastor and charge conference of each certified lay speaker and certified lay preacher the courses that have been satisfactorily completed by the certified lay speaker or certified lay preacher.

## ¶274.

Petition Number: 30354-DI-274-D; Gen'l Board of Discipleship.

Lay missionaries are "professing members."

Amend first line of first sentence of 274:

Lay missionaries are committed ~~laypersons~~ professing members, mostly . . .

## ¶531.

Petition Number: 30360-DI-531-D; Gen'l Board of Discipleship.

Each youth may be a "professing" member

Amend fourth sentence of 531:

. . . annual conference be racial and ethnic minority persons. Each youth shall be a ~~baptized or~~ professing members of The United Methodist Church.

## ¶629.

Petition Number: 30434-DI-629-D; Gen'l Board of Discipleship.

Use holistic language in describing formation of Christian disciples

Amend 629.1b; 2a:

1b) To foster and promote a holistic approach to the development of Christian disciples. This shall include such ministries as Christian education and other small-group ministries; camping, retreat, and outdoor activities; evangelism; stewardship; worship; lay development; spiritual formation and devotional life; ~~age-level~~ life-span and family-life ministries; leadership education; . . .

2a) *Responsibilities in the Area of Christian Education and Age-Level Ministries* — a) . . . Christian education for the whole life span, and to lead, assist, and support congregations and districts in developing systems for educational and small-group ministries that gives children, youth, young adults, ~~and~~ adults, older adults, and families a knowledge of and experience in the Christian faith and the spiritual disciplines as motivation . . .

## ¶629.

Petition Number: 31226-DI-629-D; GCOM.

**AC shall organize a board of discipleship or other structure for these functions**

Amend first sentence of 629:

The annual conference shall organize a board of discipleship or ~~alternative other~~ structure . . .

### ¶629.

Petition Number: 30435-DI-629.3-D; Gen'l Board of Discipleship.

**Include people of all ages in ministries**

Amend 629.3a:

. . . an effective, comprehensive ministry of evangelism **for people of all ages.**

### ¶629.

Petition Number: 30436-DI-629.4-D; Gen'l Board of Discipleship.

**Annual conference worship area be responsible for including all ages in ministries**

Amend 629.4a, c, d:

a) . . . concerns of worship **for people of all ages** within . . .

c) . . . Board of Discipleship, ~~Section on Worship~~, the conference . . .

d) . . . Board of Discipleship, ~~Section on Worship~~. This focus shall . . .

### ¶629.

Petition Number: 30437-DI-629.5-D; Gen'l Board of Discipleship.

**Annual conference stewardship area responsible for including all ages in ministries**

Amend 629.5a:

To plan and promote a comprehensive program of stewardship **for people of all ages** throughout . . .

### ¶629.

Petition Number: 30438-DI-629.6-D; Gen'l Board of Discipleship.

**Annual Conference spiritual formation area responsible for families and people of all ages**

Amend 629.6a:

. . . spiritual formation and the development of the devotional life **for families and people of all ages** throughout . . .

### ¶629.

Petition Number: 30439-DI-629.7-D; Gen'l Board of Discipleship.

**Remove duplicate information.**

Delete 629.7.

### ¶630.

Petition Number: 30440-DI-630-D; Gen'l Board of Discipleship.

**Add language describing Conference Committee on Lay Speaking Ministries**

Add new paragraph following 630 and renumber accordingly:

*Conference Committee on Lay Speaking Ministries* — Every annual conference is encouraged to create a conference committee on Lay Speaking Ministries or other equivalent structure to fulfill the requirements of ¶¶270-272 and to relate to the General Board of Discipleship as per ¶1115, and others that might apply.

The purpose of a conference committee on Lay Speaking Ministries is to set criteria and guidelines for district committees on Lay Speaking Ministries, to develop lay speaking courses and approve courses developed by district committees, and to or-



ganize conference-wide lay speaking events.

A conference committee on Lay Speaking Ministries will consist, at a minimum, of the district directors of Lay Speaking Ministries.

ere will be a conference director of Lay Speaking Ministries. This position will be filled in a manner to be determined by the annual conference. The conference director will chair the committee. Other officers will be elected by the committee as the committee deems necessary.

### ¶630.

Petition Number: 31227-DI-630-D; GCOM.

AC shall have a conf. board of laity or other structure to provide for these functions

Amend first sentence of 630.1:

There shall be, in every annual conference, a conference board of laity or other ~~equivalent~~ structure ...

### ¶630.

Petition Number: 30364-DI-630.3-D; Gen'l Board of Discipleship.

Conference Laity Bd to be composed of professing members from local churches

Add a final sentence to 630.3:

All lay members shall be professing members of local churches.

### ¶630.

Petition Number: 30444-DI-630.3-D; Gen'l Board of Discipleship.

Conference Board of Laity to include conference Lay Speaking Ministries rep

Amend second line of first sentence of 630.3:

...conference lay leader, associate conference lay leaders, the conference director of Lay Speaking Ministries and at least one other member of the con-

ference committee on Lay Speaking Ministries, the presidents ...

### ¶630.

Petition Number: 30445-DI-630.5-D; Gen'l Board of Discipleship.

Pluralize and capitalize Lay Speaking Ministries

Amend 630.5:

The board shall relate to ~~the lay speaking ministry~~ Lay Speaking Ministries and to the other organized ...

### ¶630.

Petition Number: 30441-DI-630.2b-D; Gen'l Board of Discipleship.

Conference board of laity may work with other appropriate conference bodies

Add to the end of 630.2b:

... conference council on ministries; or other appropriate conference bodies.

### ¶630.

Petition Number: 30442-DI-630.2d-D; Gen'l Board of Discipleship.

Change name of Laity Day to Laity Sunday

Amend 630.2d:

To provide support and direction ~~for such lay programs as lay speaking, the observance of Laity Day, and to the work of lay leaders on the local, and district, and annual conference levels and to promote the observance of Laity Sunday.~~

### ¶630.

Petition Number: 30443-DI-630.2e-D; Gen'l Board of Discipleship.

**Conf. Board of Laity shall provide organization, direction/support for local church leaders**

Delete current text of 630.2e and replace with the following new text:

**To provide organization, direction, and support for the development of local church leaders.**

#### ¶646.

Petition Number: 31237-DI-646.1-D; GCOM.

**Each Annual Conference shall have a ccym or other structure to provide for these functions**

Amend first sentence of 646.1:

**In each annual conference there shall be a conference council on youth ministry or other structure to provide for these functions and maintain the connectional relationships, or the . . .**

#### ¶646.

Petition Number: 30369-DI-646.2-D; Gen'l Board of Discipleship.

**CCYM members to be professing members**

Amend last sentence of 646.2:

**Those serving on the conference council on youth ministry shall be professing members (full or preparatory) of The United Methodist Church.**

#### ¶647.

Petition Number: 31238-DI-647.1-D; GCOM.

**Each Annual Conference shall have a conference council on young adult ministry or other structure for these functions**

Amend third sentence of 647.1:

**In each annual conference there may be a conference council on young adult ministry. . . . For administrative purposes, the council shall be related to the annual conference council on ministries or alternate other structure : to provide for these functions and maintain the connectional relationships.**

#### ¶647.

Petition Number: 30370-DI-647.2-D; Gen'l Board of Discipleship.

**Annual Conference council on young adult ministry shall be composed of professing members of local churches**

Amend sixth sentence of 647.2:

**. . . Church. At least one half of the members shall be laypersons, who are professing members of local churches. Members should represent . . .**

#### ¶654.

Petition Number: 30371-DI-654.1-D; Gen'l Board of Discipleship.

**District lay leader will be a professing member of a local church**

Amend first sentence of 654.1:

**The district lay leader is the elected leader of the district laity and shall be a professing member of a local church.**

#### ¶654.

Petition Number: 30446-DI-654.6-D; Gen'l Board of Discipleship.

**District lay leader shall serve on district committee on Lay Speaking Ministries**

Amend 654.6:

**The district lay leader shall serve on the district and the annual conference committee on lay speaking Lay Speaking Ministries.**

#### ¶660.

Petition Number: 30447-DI-660.2-D; Gen'l Board of Discipleship.

**Replace "lay speaking" with Lay Speaking Ministries**

Amend first sentence of 660.2:

The membership . . . district director of ~~lay speaking~~ Lay Speaking Ministries, . . .

# ¶661.

Petition Number: 30448-DI-661-D; Gen'l Board of Discipleship.

District committee on Lay Speaking Ministries shall be consistent with conference committee

Amend 661.1 and 3; delete current text in 661.2 and replace with new text:

*District Committee on Lay Speaking Ministries —*  
~~There may be~~ Districts are encouraged to create a district committee on ~~lay speaking~~ Lay Speaking Ministries related to the annual conference through the conference committee on ~~lay speaking~~ Lay Speaking Ministries.

1.The purpose of ~~a~~ the district committee on ~~lay speaking~~ Lay Speaking Ministries ~~shall be~~ is to plan and supervise the ~~lay speaking ministry~~ program within the district.

2.The committee is chaired by the district director of Lay Speaking Ministries. In addition to the director, membership of the committee will include the district lay leader, the district superintendent, and an instructor of lay speaking courses. Other resource people may be added as needed.

3. The responsibilities of ~~the a~~ district committee on ~~lay speaking~~ Lay Speaking Ministries ~~shall be~~ are to provide basic . . . Discipleship, or as approved by the conference committee on Lay Speaking Ministries; to decide who ~~shall~~ will be recognized . . .

# ¶661.

Petition Number: 30093-DI-661.5-D; Annual Conference, Kansas East.

Include certified lay preacher courses taken and completed

Amend 661.5:

The district committee will report to the pastor and charge conference of each certified lay speaker and certified lay preacher the courses that have been

satisfactorily completed by the certified lay speaker or certified lay preacher.

# ¶1101.

Petition Number: 31554-DI-1101-D; George W Stewart, Virginia.

Establish UM outreach on World Wide Web

Add a subparagraph at the end 1101 and 1102:

To establish, staff and maintain a United Methodist outreach presence on the World Wide Web.

# ¶1102.

Petition Number: 30450-DI-1102-D; Gen'l Board of Discipleship.

Pastors are partners with laity

Amend 1102.4-5; delete current text and replace with new text in 7:

1102.4 . . . leadership role with their congregations and their role as partners with the laity.

1102.5 . . . settings for ministry that nurture faith, build Christian community, and equip people for ministry in daily life.

1102.7 Provide resources and training that will assist leaders in planning and administering comprehensive children, youth, young-adult, adult, and older-adult ministries that encourage lifelong learning and growth in faith, that strengthen understanding of God and relationship with God and other people, and that lead to spiritual maturity in faith and in practice.

# ¶1102.

Petition Number: 31555-DI-1102-D; Annual Conference, Holston.

Use abbreviations B.C. and A.D. in all UM publications

Add new text to 1102.3 and renumber accordingly:



3. See that the historic Christian delineation of time into B.C. (Before Christ) and A.D. (Anno Domini) be used in all United Methodist curriculum, educational, and devotional publications.

### ¶1102.

Petition Number: 30451-DI-1102.6-D; Gen'l Board of Discipleship.

Strengthen language authorizing GBOD's work

Amend 1102.6:

Provide resources and training that will assist annual conference leaders to improve the quality and effectiveness of the ministries of the congregations and annual conferences in building, improving, and sustaining systems that develop spiritual leaders for congregations.

### ¶1104.

Petition Number: 30261-DI-1104-D; Nat'l Assoc. of Conf. Pres. of UMM, NCJUMM; N.M. CONF. UMM; E OHIO UMM.

Restore UMMen representative to the GBOD

Add new text to 1104f; amend current text of 1104f and reletter accordingly:

f) One member elected by the National Association of Conference Presidents of United Methodist Men.

g) Additional Members—(1) *United Methodist*—Additional members . . . They shall elect up to eight (8) seven (7) additional members . . .

### ¶1104.

Petition Number: 31556-DI-1104-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

CC members of GBOD should be elected by  
Comm. on Conf. Affairs

Amend 1104.1c:

Five (5) central conference members shall be elected to the board on nomination by the Council of

Bishops Commission on Conference Affairs, according . . .

### ¶1107.

Petition Number: 30452-DI-1107-D; Gen'l Board of Discipleship.

Remove "Age Level Ministries" title from paragraph title

Amend title of 1107:

*Christian Education and Age Level Ministries*

### ¶1107.

Petition Number: 30453-DI-1107.2-D; Gen'l Board of Discipleship.

Christian Education shall reach out to people of all ages

Amend 1107.2:

Through the ministry of Christian . . . to all persons people of all ages as they are . . .

### ¶1108.

Petition Number: 31016-DI-1108.1-D; Riley B. Case, North Indiana.

Add a Discipline paragraph reference to education responsibilities section of GBOD

Amend 1108.1:

Formulate and interpret the philosophy of Christian education based on biblical, theological and educational foundations (consistent with the Doctrinal Standards and General Rules of the United Methodist Church, para. 62) as they . . .

### ¶1110.

Petition Number: 30454-DI-1110-D; Gen'l Board of Discipleship.

Change the words "all persons" to "people of all ages"

Amend second paragraph of 1110:

The board shall share the blessing of the gospel of the Lord Jesus Christ with ~~all persons~~ people of all ages by the development . . .

#### ¶1111.

Petition Number: 30455-DI-1111.7-D; Gen'l Board of Discipleship.

Remove the word "minimal" in reference to standard set for serving as general evangelist

Amend first sentence of 1111.7:

Set ~~minimal~~ standards for elders . . .

#### ¶1111.

Petition Number: 30456-DI-1111.8-D; Gen'l Board of Discipleship.

Transfer Military Roll to GBHEM

Delete 1111.8

#### ¶1112.

Petition Number: 30457-DI-1112-D; Gen'l Board of Discipleship.

GBOD worship responsibilities shall set the basis for corporate worship with people of all ages

Amend first paragraph of 1112:

The board shall: 1. Set forth . . . worship with people of all ages through . . .

#### ¶1112.

Petition Number: 30458-DI-1112.3-D; Gen'l Board of Discipleship.

Include Korean-English hymnal as official resource

Amend second sentence of 1112.3:

The hymnals . . . *The United Methodist Hymnal* (1989), ~~and~~ *Mil Voces Para Celebrar: Himnario Metodista* (1996), and (here will be inserted the name of the new Korean-English bilingual hymnal). The ritual of the Church is that contained in . . . ~~and~~ *Mil Voces Para Celebrar: Himnario Metodista* (1996), and (here will be inserted the name of the new Korean-English bilingual hymnal).

#### ¶1112.

Petition Number: 30620-DI-1112.4-D; Alaska Missionary.

Inclusion of UM Social Creed in Worship Aids

Amend 1112.4:

Prepare revisions of the Ritual of the Church and approved order of worship for recommendation to the General Conference for adoption. It is required that all printings or editions of any book of hymns, or book of worship, published or printed by The United Methodist Church, or any of its agencies, include "Our Social Creed" (—70) as it may be modified by the General Conference from time to time. This requirement is effective only for hymn books or books of worship which include a section of creeds intended for general use among United Methodists.

#### ¶1113.

Petition Number: 30459-DI-1113-D; Gen'l Board of Discipleship.

GBOD stewardship responsibilities are for people of all ages

Amend first paragraph of 1113:

. . . and training materials for people of all ages consistent with . . .

#### ¶1114.

Petition Number: 30467-DI-1114-D; Gen'l Board of Discipleship.

Refer to Upper Room as entity of GBOD

Amend 1114:

*Devotional Life Spiritual Formation Responsibilities of The Upper Room*—1.[Delete current text.] To develop resources that foster an international community of people and congregations who are seeking God, building a vision of new life in Christ, nurturing one another by sharing experiences of God's love and guidance, and encouraging one another in Christian action to transform the world.

2. [Delete current text.] To explore and communicate a biblically and theologically informed vision of the spiritual life that encourages and supports spiritual leaders in the church who can guide people of all ages into a more vital, intimate, and transforming relationship with God.

3. To maintain and extend the worldwide ministry of *The Upper Room* and other publications resources, ~~including other~~ which are available in an increasing number of languages editions, ~~with continuing focus upon our ecumenical stance and which~~ address the spiritual needs of people throughout their life and continue to embody the interdenominational character of the ministry of *The Upper Room*.

4. To cooperate with all other units within the board, ~~and as well as other groups within United Methodism, as well as~~ and other denominations whose programs concerns are related to the ~~devotional~~ spiritual life.

### ¶1115.

Petition Number: 30460-DI-1115-D; Gen'l Board of Discipleship.

"Laos" at every age shall be trained and enabled to minister and witness

Amend second paragraph of 1115:

. . .enabling the laos—the whole body of its membership at every age—to enter . . .

### ¶1115.

Petition Number: 30461-DI-1115.6-D; Gen'l Board of Discipleship.

Clarify language of Lay Speaking Ministries

Delete current text of 1115.6 and replace with the following new text:

Provide support to conference and district directors of Lay Speaking Ministries and to conference and district committees on Lay Speaking Ministries. In consultation with the conference directors, set standards for local church and certified lay speakers and provide teaching resources for use by annual conference and district committees.

### ¶1115.

Petition Number: 30081-DI-1115.7-D; James W. (Jim) Lane, Sherwood, AR.

Provide support services for Association of Conference Directors of Lay Speaking Ministries

Amend 1115.7:

Provide support services to conference and district lay leaders and conference and district boards of laity, to the National Association of Annual Conference Lay Leaders, the Association of Conference Directors of Lay Speaking Ministries, and to other appropriate conference and district officers and agencies.

### ¶1116.

Petition Number: 30465-DI-1116-D; Gen'l Board of Discipleship.

Delineate congregational planning role in small group experiences

Delete current text in first paragraph of 1116 and replace with new text; delete current text of 1116.1-2 and replace with new text; delete 3-7:

*Christian Discipleship Formation Responsibilities*—The board shall interpret and promote group ministries in local congregations in order to support the formation of Christian disciples focused on the transformation of the world.

1. Small Group Ministries—Recognizing the diverse means of grace necessary in forming Christian disciples, the General Board of Discipleship shall assist local congregations in developing a comprehensive system of small-group ministries by:

a) providing resources, training, and support



services for leaders of small-group ministries that support people in their search for God, in their yearning for community, and in their desire to be formed as Christian disciples;

b) providing resources and support services that equip people throughout the life span for faithful Christian living in the world, and especially those areas for which the General Board of Discipleship has responsibility. When developing resources, attention should be given to the impact of the oral and visual cultures in which we live and to the importance of story.

2. Accountable Discipleship—Affirming that our Wesleyan heritage embraces a distinct emphasis of mutual accountability, the General Board of Discipleship shall encourage accountability in congregations by:

a) promoting the General Rule of Discipleship: "To witness to Jesus Christ in the world and to follow his teachings through acts of compassion, justice, worship, and devotion, under the guidance of the Holy Spirit";

b) advocating the formation of Covenant Discipleship Groups for all ages throughout the church by providing resources, training, and support services that ground leadership in the richness of our Wesleyan tradition;

c) providing resources, training, and support services for revitalizing the role of class leaders (—257.1b) so that they may interpret the General Rule of Discipleship to all church members and assist the pastor in fostering mutual accountability throughout the congregation;

d) providing consultative services to jurisdictions, conferences, and districts in the introduction and development of Covenant Discipleship Groups and class leaders in congregations.

## ¶1118.

Petition Number: 30466-DI-1118-D; Gen'l Board of Discipleship.

Be inclusive of the whole of life development

Amend title of 1118:

*Age-Level, Life-Span, and Family Ministries*

## ¶1120.

Petition Number: 31017-DI-1120.3-D; Riley B. Case, North Indiana.

CRC will teach Christian truth according to doctrinal standards of UMC

Amend 1120.3:

The plans for curriculum . . . They shall be designed to support the total life and work of the Church, shall teach Christian truth consistent with the Doctrinal Standards and General Rules of the United Methodist Church (para. 62), and shall reflect the official positions of The United Methodist Church as authorized by the General Conference.

## ¶1201.

Petition Number: 31557-DI-1201-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Delete the word "national"

Delete the word "national" in paragraphs 1201-1211

## ¶1201.

Petition Number: 31558-DI-1201-D; NYMO.

Change NYMO to UMYO

Amend 1201:

There shall be a ~~National Youth Ministry Organization of The United Methodist Church~~ United Methodist Youth Organization.

## ¶1202.

Petition Number: 31559-DI-1202-D; NYMO.

New purpose, mission & core values for NYMO

Delete current text of 1202 and replace with the following new text:

*Purpose - The purpose of the National Youth*

Ministry Organization is to make The United Methodist Church a community of mutual respect and understanding between youth and adults, resulting in ministry where influence and worth are not limited by age or experience.

1. *Mission* – The mission of the National Youth Ministry Organization is to respond to God’s call as Disciples: Here and Now.

2. *Core Values* – The core values of the National Youth Ministry Organization are:

- a) *Compassion*: Actively listen to issues and concerns of youth.
- b) *Advocacy*: Affirm and witness to the gifts and graces of youth.
- c) *Partnership*: Emphasize youth and adult unity in ministry.
- d) *Outreach*: Inspire youth to commit to meaningful service.
- e) *Leadership*: Serve as followers of Jesus Christ.

¶1204.

Petition Number: 31560-DI-1204-D; NYMO.

Change NYMO structure to three basic units

Delete current text and replace with the following new text in 1204:

*Structure* – The National Youth Ministry Organization shall be comprised of three basic units: Steering Committee, Youth Service Fund, and Convocation.

¶1205.

Petition Number: 31561-DI-1205-D; NYMO.

Make goals/parameters clearer and concise

Delete current text of 1205 and 1206 and replace with the following new text:

1. *Focus*. The United Methodist Youth Convo-

cation shall be consistent with the Core Values of the National Youth Ministry Organization.

2. *Expenses*. The jurisdictional council on ministries or equivalent body shall provide funding for expenses for the jurisdictional chairperson and coordinator. It is strongly recommended that the annual conference councils on youth ministry secure scholarships for Convocation participants, giving special attention to economic factors, inclusiveness, and expressed interest in the National Youth Ministry Organization and in attending the Convocation.

3. *Legislation*. During the Convocation there shall be opportunities for conference delegations and individuals to propose legislation in a forum within the Convocation known as the United Methodist Youth Legislative Assembly. Legislation brought to the Legislative Assembly shall relate to the National Youth Ministry Organization or youth-related issues.

4. The membership of the United Methodist Youth Legislative Assembly shall be:

(a) *Voting Members* – Four representatives selected from each annual conference council on youth ministry. Of those selected, three are to be youth and one of whom is the conference council on youth president or designate and one of whom is recommended to be a junior high youth; and one adult, who shall be the conference youth coordinator or designate. It is strongly recommended that at least one of the conference representatives, preferably a youth, shall be a person from one of the five racial and ethnic minority groups: Asian Americans, African Americans, Hispanic Americans, Native Americans, and Pacific Islanders. An annual conference must have a youth present in order to exercise voting privileges. Voting members shall be baptized or confessing members of The United Methodist Church. The youth chairpersons from each jurisdiction shall be in addition to the three youth and one adult from their annual conferences.

(b) *Nonvoting Members* – (1) Youth members of the general agencies; and (2) members of the National Youth Ministry Organization Steering Committee shall have the right to participate in the United Methodist Youth Convocation Legislative Assembly with voice but without vote.

¶1206.

Petition Number: 31562-DI-1206-D; NYMO.

**Add the jurisdictional youth coordinator to jurisdictional COM**

Amend 1206.3c:

c) the jurisdictional council on ministries or equivalent body shall provide funding for expenses for the jurisdictional youth chairperson and the jurisdictional youth coordinator.

**¶1206.**

Petition Number: 30379-DI-1206.2-D; Gen'l Board of Discipleship.

**NYMO voting members shall be professing members of the UMC**

Amend fifth sentence of 1206.2a:

Voting members shall be ~~baptized or~~ professing . . .

**¶1207.**

Petition Number: 31563-DI-1207-D; NYMO.

**Two youth may be elected to serve a third year as ex-officio members**

Add a sentence to the end of 1207.1:

In addition, as many as two elected youth members may be selected to serve a third contiguous year as ex-officio member(s).

**¶1207.**

Petition Number: 30380-DI-1207.1-D; Gen'l Board of Discipleship.

**NYMO steering committee to be made up of professing members of UMC**

Amend first sentence of 1207.1:

. . . Committee shall consist of youth and adults who are ~~baptized or~~ professing members . . .

**¶1207.**

Petition Number: 31564-DI-1207.2-D; NYMO.

**Change election process to ensure broader representation**

Amend 1207.2a:

*Election* – a) Each jurisdiction shall elect three youth and one adult worker with youth to the National Youth Ministry Organization Steering Committee, with at least one youth being a racial and ethnic minority youth (¶ 531). ~~It is strongly recommended that the legislative assembly elect members at large so that youth with disabilities and all five racial and ethnic minority groups are represented on the steering committee. It is strongly recommended that if no racial and ethnic minority group is elected to the Steering Committee, the legislative assembly may elect a racial and ethnic minority adult at large to be a National Youth Ministry Organization Steering Committee member. It is strongly recommended that if all five racial and ethnic minority groups are not represented, the National Youth Ministry Organization Steering Committee may elect additional members at large so that all five groups are represented. There shall be elected at large five youth, one from each of the minority ethnic groups, a youth with disability, as well as one racial and ethnic adult. Each of the five racial and ethnic national caucuses (Black Methodists for Church Renewal, Metodistas Asociados Representando la Causa de Hispano-Americanos, National Federation of Asian American United Methodists, Native American International Caucus, Pacific Islander National Caucus United Methodists) will recommend one youth to serve on the Steering Committee as an at large member. The Steering Committee will select the youth with disability and the racial and ethnic adult by process of application. The youth recommended by the caucuses and elected to the Steering Committee, and the members selected by the Steering Committee will be full members of the Steering Committee, entitled to the same rights as members elected from their jurisdictions.~~

**¶1207.**

Petition Number: 31565-DI-1207.2-D; NYMO.

**Two youth members may serve a third contiguous year as ex-officio**

Replace current text with the following new text in 1207.2b and renumber accordingly:



b) As many as two elected youth members may be added for a third contiguous year as ex-officio members nominated by the Administrative Committee and approved by the NYMO Executive Committee.

## ¶1207.

Petition Number: 31566-DI-1207.4-D; NYMO.

### NYMO organ.steering committee responsibilities

Delete current text and replace with the following new text in 1207.4:

*Responsibilities* – The National Youth Ministry Organization Steering Committee shall have the responsibility:

A) To maintain the Core Values (¶1202) of the National Youth Ministry Organization.

B) To plan the United Methodist Youth Convocation.

C) To convene the United Methodist Youth Legislative Assembly and implement its decisions.

D) To recommend action goals and issues to the United Methodist Youth Legislative Assembly.

E) To encourage participation of youth in appropriate denominational and interreligious enterprises and deliberations.

F) To recommend youth to nomination committees of general boards and agencies, considering suggestions from annual conference councils on youth ministry (¶ 646) and other appropriate youth organizations.

G) To communicate the work of the National Youth Ministry Organization to the General Board of Discipleship for its information and response.

## ¶1207.

Petition Number: 30959-DI-1207.2a-D; Annual Conference, Illinois Great Rivers.

To include at least one ethnic youth on NYMO steering committee

Amend 1207.2a) and 531 by adding the following:

It is strongly recommended that at least one youth be a racial and ethnic minority youth.

## ¶1209.

Petition Number: 31567-DI-1209-D; NYMO.

### Re-order percentages of fund distribution

Amend last sentence of 1209:

A minimum of ~~80 percent~~ 70 percent of the ~~national general~~ portion of the Youth Service Fund shall be used for projects, and 30 percent shall be used for resource promotion and interpretation.

## ¶1210.

Petition Number: 31568-DI-1210-D; NYMO.

### Youth Service Fund organization and project selection

Delete current text of 1206 and replace with the following new text; delete 1210 and 1211:

*Youth Service Fund* – There shall be a Youth Service Fund.

1) *Organization* – There shall be a Youth Service Fund, which shall be a means of stewardship education and mission support of youth within The United Methodist Church. As a part of its cultivation, the youth shall have been challenged to assume their financial responsibilities in connection with the total program and budget of the church of which they are members. Local church treasurers shall send the full amount of Youth Service Fund offerings to the treasurer of the annual conference, who shall retain 70 percent of the amount for the annual conference council on youth ministry. The annual conference treasurer shall send monthly the remaining 30 percent to the treasurer of the General Council on Finance and Administration to be forwarded to the National Youth Ministry Organization. All other Youth Service Fund money raised in the annual conference shall be divided in the same manner and distributed in the same way.

2) *Project Selection* – The steering committee shall constitute a Project Review Committee to ad-

vise them in the selection of projects. The Project Review Committee shall be composed of five youth from the Steering Committee and one adult who is an elected member of the Steering Committee. The

projects shall be chosen according to the policies and criteria established by the National Youth Ministry Organization Steering Committee.

## Proposed Resolutions

Petition Number: 30004-DI-NonDis-O; Admin. Council, Cheney UMC, Cheney, Washington.

### Easter to be on the Sunday following the first vernal full moon

Whereas, Easter is usually commemorated on two separate dates, one by most Protestant and Roman Catholics and the other by most Orthodox Christian churches; and

Whereas, the division, known as the "Paschal Controversies" developed over disagreement on the reformation of the calendar by Pope Gregory XIII some 400 years ago; and

Whereas, an ecumenical proposal for a common date has won strong support from some prominent church leaders; and

Whereas, the year 2002 has been chosen as the first opportunity to present a unified date for Easter because the dates using the current astronomical methods coincide that year,

Therefore, be it resolved that Easter shall be on the Sunday following the first vernal full moon.

Petition Number: 30068-DI-NonDis-O; Edward F. Conway.

### Support Chrysalis with funds, and staff at all levels of the church

Whereas, this is a ministry given to us from the Upper Room; and

Whereas, this brings a Spiritual awareness of Jesus Christ to our youth in a unique, loving, patient and kind way; and

Whereas, we rejoice in the truth which is revealed in this effort to involve our youth in a very important ministry in the Chrysalis Movement; and

Whereas, youth may return to their local churches and be present and future leaders of the church,

Therefore, be it resolved that

a. The General Conference direct the General Council on Ministries, the General Council on Finance and Administration, the General Board of Discipleship, the General Board of Higher Education and Ministry and other general agencies to allocate sufficient funds, and to mobilize the necessary staff and resources, for a major emphasis on youth involved in the Chrysalis Movement coming out of our own Upper room and,

b. That the General Conference urge all Annual Conferences to increase their efforts and resources in the Chrysalis Movement so that the youth of our churches know and are in touch with Christ, and

c. That the General Conference urge each conference to work in connection with the General Conference Council on Ministries, and that adequate funding be provided within each annual conference budget for Chrysalis Ministries as outlined in the menu from the Upper Room for this extremely important ministry and,

d. That the General Conference encourage churches to enlist and involve their youth, girls and boys in the life and work of Chrysalis so that they may return and be leaders within their own congregations and,

e. That the General Council on Ministries plan to recommend the Chrysalis Ministry as a program emphasis for the years 2000-2004.

Petition Number: 30069-DI-NonDis-O; Edward F. Conway.

### Support Emmaus with staff & funds at all levels of the church

Whereas, the Emmaus Ministry is given to us from the Upper Room;

Whereas, this ministry brings a spiritual awareness of Jesus Christ to all adults in a unique, loving, patient and kind way; and

Whereas, we rejoice in the truth which is revealed in this effort; and

Whereas, this ministry involves our members in



a very important ministry in the Emmaus Movement; and

Whereas, this ministry enables members to return to their local churches and be present and future leaders of the church,

Therefore be it resolved that

a. The General Conference direct the General Council on Ministries, the General Council on Finance and Administration, the General Board of Discipleship, the General Board of Higher Education and Ministry and other general agencies to allocate sufficient funds and to mobilize the necessary staff and resources for a major emphasis on adults involved in the Emmaus Movement coming out of our own Upper Room,

b. That the General Conference urge all Annual Conferences to increase their efforts and resources in the Emmaus Movement so that the adults of our churches know and are in touch with Christ,

c. That the General Conference urge each conference to work in connection with the General Council on Ministries and that adequate funding be provided within each annual conference budget for Ministries as outlined in the menu from the Upper Room for this extremely important ministry,

d. That the General Conference encourage churches to enlist and involve their adult members, men and women, in the life and work of Emmaus so that they may return and be leaders within their own congregations,

e. That the General Council on Ministries plan to recommend the Emmaus Ministry as a program emphasis for the years 2000-2004.

That the General Conference direct the General Council on Ministries, the General Council on Finance and Administration, the General Board of Discipleship, the General Board of Higher Education and Ministry and other General Agencies to allocate sufficient funds and to mobilize the necessary staff and resources for a major emphasis on adults involved in the Emmaus Movement coming out of our own Upper Room.

Petition Number: 30107-DI-NonDis-O; Annual Conference, Desert Southwest.

### Change Lay Speaker Program to Lay Ministry Leadership Program

Whereas, the preface to the Social Principles describes the contents as "instructive and persuasive" calling us "to a prayerful, studied dialogue," and

Whereas, the United Methodist Church is being torn apart over a multiplicity of social, ethical and personal issues, many of which are addressed in the Social Principles; and

Whereas, those who seek to love and serve God hold honest difference of opinion about these and many other issues; and

Whereas, we are urged to learn to live together in the oneness of Christ . . . a oneness that reaches beyond opinions and attitudes.

Therefore, be it resolved that the Desert Southwest Conference of the United Methodist Church petition the General Conference as follows:

That the Social Principles in their entirety be understood and interpreted on an ongoing basis under the traditional and stated intention of being "instructive and persuasive," to the end of accepting the integrity of individual convictions and affirming the historic Wesleyan principle: "In essentials unity, in non-essentials liberty, in all others, charity."

Petition Number: 31332-DI-629-D; Task Force on Denominational Concerns, First UMC, Marietta, GA.

### Reaffirm commitment/financial support of evangelism in UM programs

Whereas, we the remaining members who have served for the past two years on the Task Force on Denominational Concerns of the Marietta First UMC; and

Whereas, Marietta First UMC, a part of the body of Christ, experienced a split in its congregation resulting in the loss of approximately one-third of its active membership due to real and/or perceived concerns with the denomination; and

Whereas, the majority of those leaving were young adults with families who would have constituted much of the future membership of the church; and

Whereas, the division in this body of Christ

caused conflict and misunderstanding among friends and within families; and

Whereas, we who remain, while recognizing much good in our church and in our denomination, have continuing concerns about the United Methodist Church; and

Whereas, we love the church and are committed to resolving issues and solving problems and truly desire to ensure the well-being of our denomination and to avoid similar divisions within other United Methodist churches;

Therefore, we resolve to offer this constructive recommendation to the 2000 General Conference as the result of our experience and research during these tumultuous times in our church, to reaffirm commitment to and financial support of evangelism in United Methodist programs and institutions with evangelism defined as in —629.1 in *The Book of Discipline*.

Be it further resolved that wherever appropriate in United Methodist programs and institutions, emphasis should be placed on evangelism through commitments to and financial support of such programs.

Petition Number: 30311-DI-NonDis-O; Gen'l Board of Discipleship.

### Commit to childcare and child advocacy

## CHILDCARE AND THE CHURCH: A NEW RESOLUTION

### Today's Families

Families today need the church to provide quality, loving care in a safe, stimulating learning environment. More parents of both genders and all socioeconomic classes are entering the labor force, returning to school, and returning to job training programs. More parents are choosing to remain single. Although the number of divorces in the United States shows recent indications of decreasing, the number of children living in a single-parent-headed household continues to increase. With men and women waiting until later in life to become parents, their work patterns are already established and they often continue in those patterns after having children. With increasing awareness of the benefits of early childhood education, parents are seeking programs that enhance their children's physical, mental, emotional, social, and spiritual growth. The strain of parenting is recognized in cases of child neglect and abuse, as we see

through daily reports of the media. There is a need for respite care outside the home to allow parents to resolve issues of neglect and abuse. Parents of a single child or of children with a wide age range recognize the need for their child or children to participate in regular socialization opportunities. Children with special needs, long-term health care needs, and minor illnesses also need childcare while parents must work.

### Our Call

Our service of infant baptism in The United Methodist Church recognizes the sacredness of each person from birth and our responsibility to nurture each child in the faith. In proclaiming that sacredness and recognizing each child as a child of God, we in the church carry a commitment to help enable people to live life in the fullness that Jesus proclaimed.

We promise "... We will surround *these persons* with a community of love and forgiveness, that *they* may grow in *their* service to others . . ." (*The United Methodist Hymnal*, page 40). In recognition of this promise and in response to the sacredness of all children, our vision for childcare must include a vision of services available to all families on an equitable basis. "The Christian faith mandates us to recognize and respond to the value of each human person. Our task as the Church is to minister to the needs of all persons and to ensure for them a caring community where all may be nurtured in a dignified and loving manner. This mandate is to be seen not as a burden, but rather as an opportunity." (Adopted 1984. From *The Book of Resolutions of the United Methodist Church—1996*. Copyright © 1996 by The United Methodist Publishing House. Used by permission; page 224.) Through the particular ministry of childcare, we extend the nurturing ministry of the church and proclaim justice to children, families, and communities.

Childcare is not only a nurturing concern but also a pastoral and prophetic concern for the church. The church has important responsibilities in initiating, encouraging, and participating in the highest quality of childcare for children and families, not only in the local community but also nationwide.

Therefore, we recommend the following:

1. See childcare as planned ministry. Each congregation of The United Methodist Church that houses or supports any childcare program must intentionally assess its understanding of discipleship as it relates to this program. Childcare is a valid expression of the Christian faith. However, programs in local churches too often exist without much thought to intentional ministry. Concerns often focus on budget-



ing and facility use instead of the ministry of the programs. When this happens, misunderstandings arise between the childcare program and the congregation, and missed opportunities occur for witnessing and mirroring the Christian faith. Each childcare program may encompass one or all of the following expressions of ministry. A particular congregation may choose any avenue of ministry, but it is important that each congregation be intentional, involving thought and prayer. What are the congregation's gifts for ministry with children? What is the mission of childcare? How is the intentional ministry a part of the daily operation of the program?

Congregations must determine how the childcare program embraces the church's mission.

a. Nurture includes Christian education, stewardship, and worship. In a program that focuses on nurture, spiritual development through Christian education is central. An intentional part of the curriculum should be the selection of stories (biblical and secular) and methods, and the integration of "God talk" and Christian values into daily conversations and interactions. When celebrations follow the church year, and when themes are based on Christian concepts, our faith traditions are an intentional part of the curriculum. Also included in nurture is stewardship. In our childcare programs, we reflect our commitment to being God's stewards in the ways we use and allocate our physical resources. We also reflect an understanding of the precarious balance of the world in an ecological sense. When children are cared for, they learn to care for others and for their world.

b. Outreach includes the areas of advocacy, safety, health, welfare, and equity, and how well they are addressed in our communities. Embracing outreach as a part of a weekday ministry program follows our traditional roots of caring for the needs of the community. As a congregation responds to the needs of people in the community through weekday ministry, the community and the congregation discover many blessings. Such a program addresses safety issues, social justice issues, equity issues, and health issues. Specialty childcare that addresses community issues might include care for infants, ill children, children of families at risk, children with special needs, children who are survivors of abuse, children with language barriers, migrant or refugee children, school age children, and young adolescents. Each congregation should determine the unmet needs of their surrounding community. When possible, congregations should work collaboratively with other community agencies and groups to assure that needs are being met without duplication of efforts and in support of each other. When unable to meet the needs of a community, congregations must be outspoken

advocates for needs of children in their community.

c. Witness includes the areas of evangelism, membership care, and spiritual formation. In embracing witness as our particular expression of ministry, we proclaim God active in our lives. As Jesus told us to proclaim the good news, so we must through our childcare ministries. Through these ministries, we can minister to the spiritual needs of children and their families. Not to do so is to turn our backs on our call to go into the world proclaiming the message of Jesus Christ.

A witness to our faith speaks clearly through the actions of weekday ministry boards, through the caring love of the staff, through the use of developmentally appropriate practices, through gentle and caring words, through the curriculum, through the environment of the facilities, and through the attitude of the congregation.

Every congregation of The United Methodist Church needs to define its ministry through childcare and include a statement of this ministry through weekday programs as part of employee handbooks, parent handbooks, community statements, and church reports.

**2. Uphold the quality of childcare in the Church.** Any time a child enters a childcare program housed in a church, expectations are raised regarding quality of the program, behavior of the childcare staff and church staff, and adherence to the Christian doctrines of love and justice. Whether a congregation sees itself as actually sponsoring the program or as merely a landlord, since the program is in the church, families have different expectations than if they were taking their child to a commercial childcare facility. A church cannot divorce itself, either morally or legally, from what takes place in its building through childcare programs.

a. Program Reviews: For this reason, annual review of the childcare program should take place. Concern should be given to the curriculum, the involvement of the congregation with the program, pastoral availability to families and staff involved in childcare, safe and clean buildings and equipment, and the highest quality in staff and staff support. The process for the program review must be jointly determined by the childcare staff, church personnel, and informed, interested laity. A plan must be in place.

b. Licensing: The purpose of licensing standards is to protect children. Safety, health, space, and staff requirements provide a foundation for establishing and maintaining good programs for children. The regulations of basic health and safety conditions in a



building/program that serves children are the appropriate responsibility of the state and do not interfere with the free exercise of religion. United Methodists have been meeting such standards for years in other areas of the life of the church, such as camping. A congregation is responsible to provide the best care for children when they gather in a church building. Regarding licensing procedures, congregations should seek to at least meet, if not surpass, the standards set in their community. Even if a program is license-exempt by the state, an effort should be made to meet licensing requirements for safety and for integrity. Congregations should also seek to be actively informed about such licensing procedures and requirements and should work to reform such regulations when they do not mandate standards that serve the best interests of children.

c. **Self-Study:** Through a self-study process, every childcare facility can look for ways to evaluate the care provided. Churches should follow some process of self-study for their childcare programs on a regular basis. Such studies involve both the childcare providers and the congregation and allow them to continuously assess the effectiveness of the ministry they are providing. These self-studies are available through some annual conferences, Ecumenical Child Care Network, and the National Association of Early Childhood Programs (a division of the National Association for the Education of Young Children).

d. **Personnel:** As congregations seek to support childcare programs, salary, benefits, and support of the staff of these programs should be of concern and subject to review and discussion to insure the best for the children and families involved. Congregations must assure that children are served through the best caregivers. Congregations have a responsibility to advocate for higher pay and benefits for childcare workers. These professional caregivers should maintain excellence and integrity in the important job they do, and they should be appropriately compensated for it.

With increased concern around issues of child abuse, congregations need to assure that all childcare providers have been adequately screened. Appropriate screening protects the children, the childcare providers, and the congregation. The personnel issue also includes a concern for the education and training of childcare workers. A yearly plan for continuing education should be part of the congregation's support for childcare providers. Many childcare providers have extensive training and education in the field. They are good sources for training of those who work with children in other areas of the church, including childcare workers for Sunday services, Sunday school teachers, and vacation Bible school teachers. For those

who are hired without proper training and education, the congregations should sponsor and encourage attendance at continuing education events.

**3. Be advocates for quality childcare.** Going beyond the congregation, United Methodists should be diligent advocates for childcare nationwide. The following suggestions are for individuals and groups within congregations who seek to better the place of children in American society:

a. Become informed about childcare conditions existing today and the issues involved in the design of an adequate public policy for childcare. Address the issues through eliciting a response of commitment from the policymakers.

b. Use the appropriate councils and agencies of the church to monitor public policy at federal, state, and local levels of government.

c. Become involved not only in church conferences and meetings but in the larger arena of childcare through such organizations as the Children's Defense Fund, the National Association for the Education of Young Children, and the Ecumenical Child Care Network.

d. Call upon staff at the General Board of Church and Society in Washington, DC, and within each annual conference. They are charged with particular responsibility for the church's involvement in public policy processes in order to monitor, serve as an advocate for, raise issues concerning, and bring the voice of the church to bear on childcare policy development.

e. Call upon the staff of the General Board of Discipleship and the United Methodist Publishing House to express arising needs as they relate to program support, needed curriculum, and policies regarding church and childcare center relationships.

f. Call upon the General Board of Global Ministries to assist churches in responding to childcare needs in their communities with appropriate programs and resources.

Petition Number: 30312-DI-NonDis-O; Gen'l Board of Discipleship.

**Address the abuse of older adults**

Whereas, 1.5 to 2 million older adults are maltreated annually in the U.S.; and

Whereas, only 1 in every 8 of these cases is reported; and

Whereas, the older adult population will double by the year 2030; and

Whereas, elder abuse and neglect take many forms, such as failure to provide food/fluids, shelter and clothing, beatings, sexual abuse, improper use of restraints or medication, verbal abuse, improper use of medications, isolation abuse, stealing possessions, misuse or waste of assets,

Therefore, be it resolved, that we call on The United Methodist Church to break the silence and to address this social ill through education and awareness, information, counseling and referral services, support systems and reports to the proper authorities when abuse is suspected.

Petition Number: 30419-DI-NonDis-O; Gen'l Board of Discipleship.

#### **Receive guidelines for ministering to Mormons who seek to become UM**

Whereas, there is a perceived need on the part of United Methodists for more clarity on the issues surrounding the reception of people baptized in The Church of Jesus Christ of Latter-day Saints (Mormons) who seek to become members of The United Methodist Church; and

Whereas, there are varying practices in United Methodist churches in such instances, some not recognizing the Latter-day Saints' baptism, and so baptizing them; and some recognizing the baptism, and so receiving them as baptized Christians; and

Whereas, United Methodists seek to act in ways that are faithful, compassionate, and just in relationship to other faith traditions, extending hospitality toward all and charity toward those whose faith and practice differ from ours;

Therefore, the General Board of Discipleship petitions the 2000 General Conference to receive *Sacramental Faithfulness: Guidelines for Receiving People From The Church of Jesus Christ of Latter-day Saints (Mormons)* as a study resource and guideline for pastors and congregations who face the challenge of re-

ceiving former Mormons who seek to become United Methodist; and

Petitions the 2000 General Conference to authorize the General Board of Discipleship to provide resources to the Church to guide pastors and congregations to receive former Latter-day Saints (Mormons) who seek to become United Methodists in ways that are faithful to our United Methodist heritage.

Petition Number: 30420-DI-NonDis-O; Gen'l Board of Discipleship.

#### **Adopt services for the ordering of ministry in the UMC**

Whereas, the 1996 General Conference adopted changes to the ordering of ministry that required adaptation of the church's official services for ordering ministry published in *The United Methodist Book of Worship* (1992); and

Whereas, the General Conference referred the work of revision to the General Board of Discipleship in consultation with the General Board of Higher Education and Ministry, and the Council of Bishops; and

Whereas, there continue to be a number of people who began the process toward consecration or ordination under the provisions of the 1992 *Discipline* and there are now many people in the process toward commissioning or ordination under the provisions of the 1996 *Discipline*,

Therefore, the General Board of Discipleship, with the support of The General Board of Higher Education and Ministry and the Council of Bishops, petitions the 2000 General Conference to adopt *Services for the Ordering of Ministry in The United Methodist Church (Provisional Texts)* as the official provisional texts for use by the bishops and annual conferences during the 2001-2004 quadrennium;

And petitions the 2000 General Conference to direct the General Board of Discipleship to further revise these services to conform to the 2000 legislation and to present them for adoption by the 2004 General Conference.



Petition Number: 30471-DI-NonDis-O; Gen'l Board of Discipleship.

### Organize a study of communion in the UMC

Whereas, as United Methodists "we understand ourselves to be part of Christ's universal church when by adoration, proclamation, and service we become conformed to Christ" (—60, p. 41); and

Whereas, "The church . . . is the redeemed and redeeming fellowship in which the Word of God is preached by persons divinely called, and the sacraments are duly administered according to Christ's own appointment" (Preamble to the Constitution, p. 21); and

Whereas, "Through the regular celebration of Holy Communion, we participate in the risen presence of Jesus Christ and are thereby nourished for faithful discipleship" (—60, pp. 41-42); and

Whereas, our heritage emphasizes a "'practical divinity,' the experiential realization of the gospel of Jesus Christ in the lives of Christian people . . . through the vital movement of faith and practice as seen in converted lives and within the disciplined life of the Church" (—60, p. 47); and

Whereas, there is a strong sense of the importance of Holy Communion in the life of the Church, and there is at least an equally strong sense of the absence of any meaningful understanding of Eucharistic theology and practice; and

Whereas, there are persistent questions and varied practices related to frequency, "worthiness," appropriate elements, modes of distribution, authority to administer Communion, length of service, effective presiding styles, tone or mood of observance, and understandings of the sacrament of the Lord's Supper; and

Whereas, research conducted by the General Board of Discipleship indicates that there is a pervasive, strongly felt need and desire for guidance from the general church on Eucharistic theology, practice, and spirituality; and

Whereas, United Methodists expressed enthusiasm for authoritative guidance and interpretation in addition to resources and opportunities for teaching and learning, leading to a fuller understanding and more meaningful practice;

Therefore, be it resolved that the 2000 General Conference direct the General Board of Discipleship, in collaboration with the Council of Bishops, to orga-

nize a committee to develop a comprehensive interpretive document on the theology and practice of Holy Communion in United Methodism and to report their findings and recommendations to the 2004 General Conference.

And be it further resolved, that in order to give the work of the study committee high visibility and priority, at least two bishops named by the Council of Bishops and the general secretaries of the General Board of Discipleship, the General Board of Higher Education and Ministry, and the General Commission on Christian Unity and Interreligious Concerns be on the study committee with the understanding that the designated agencies (council, boards, and commission) will fund the participation of their staff in the work of the committee and that the General Board of Discipleship will be responsible for costs of the participation of other committee members.

Petition Number: 30698-DI-NonDis-O; Annual Conference, Pacific Northwest.

### Establish a unified date for Easter

Resolved, that the Pacific Northwest Annual Conference recommends to the General Conference and the World Council of Churches that they work toward the establishment of a unified date for Easter.

Petition Number: 31085-DI-NonDis-O; Annual Conference, Illinois Great Rivers.

Set up policy that every A.C. w/at least ten delegates to G.C. at least one shall be youth

Whereas, *The Book of Discipline* (1996) in —66D reads, in part: "Our society is characterized by a large population of youth and young adults who frequently find full participation in society difficult. Therefore, we urge development of policies that encourage inclusion of youth and young adults in decision-making processes and that eliminate discrimination and exploitation;"

Therefore, be it resolved that the General Conference of The United Methodist Church, meeting in Cleveland, Ohio, in accordance with the statement above from *The Book of Discipline*, institute a policy that every United Methodist annual conference that



has at least ten lay delegates, be required to elect at least one youth delegate to General Conference. Youth shall be 12-18 years of age in accordance with *The Book of Discipline*.

Petition Number: 31115-DI-NonDis-O; Commission on Lay Empowerment, Central PA.

### Change lay "speaker" to "minister"

Amend 249.11:

The charge conference shall inquire annually into the gifts, labors and usefulness of the lay **speakers** ministers related to the charge and recommend to the district and/or conference committee on lay **speaking** ministries those persons who have met the standards set forth for a local church lay **speaker** minister and/or for certified a lay **speaker** minister . . .

Petition Number: 31141-DI-NonDis-O; UM Rural Fellowship.

### GBOD & other agencies network to develop financial and stewardship education

Whereas, there is a general absence of financial development and stewardship education in small membership and rural churches; and

Whereas, there is a need to guide small membership and rural churches to change the concept of stewardship from "meeting the budget" to "sharing the resources God has given to us"; and

Whereas, "A Tithing Church" was approved for inclusion in *The Book of Resolutions* 1996 (p. 715); and

Whereas, stewardship responsibilities are outlined in *The Book of Discipline*, paras. 262.4, 629.5, 1113;

Therefore be it resolved that the General Board of Discipleship, through the Office of Small Membership Church and Shared Ministries and the Office of Stewardship, and the General Board of Global Ministries, through the Office of Field Service and Finance, be called on to network with the United Methodist Rural Fellowship on the issue of financial development and stewardship education; and

Be it further resolved that a new resource packet on stewardship be developed for today's small membership and rural churches; and

Be it further resolved, that resources be developed for training pastors and lay leadership regarding personal tithing, speaking about stewardship and finances, and negotiating pastoral compensation; and

Be it further resolved that a leadership team be formed with individuals from the above-named groups to follow through on these concerns.

Petition Number: 31361-DI-NonDis-O; Ad Council, Pleasant Valley UMC, Winchester, VA. George Smith Riggins III.

### Include Service of Infant Dedication

Whereas, we, the Pleasant Valley United Methodist Church, have an Evangelical United Brethren background and find the absence of a Service of Infant Dedication as an option troubling to the conscious, limited in understanding and seemingly very narrow in theological concept; and

Whereas, parents surely would not be any less United Methodist by choosing such a Service; and

Whereas, this is one place where the issue of diversity in unity is essential,

Therefore, we respectfully petition the 2000 General Conference to include a Service of Infant Dedication as a valid option along with the Sacrament of Baptism for infants and others unable to speak for themselves.

Petition Number: 31364-DI-NonDis-O; Local church, Groveton UMc, Groveton, TX 5 indiv.

### Drop "baptism" and call it a dedication of infants

Whereas, over the past several years, policy-makers in the church have been wrangling over the issue of baptism of infants; and

Whereas, for more than 66 or so years the church has used the dedication service in which parents dedicate their child to God as a baptismal service; and

Whereas, if and when the child, as an adult, joins the church and is asked do they accept the baptism made on their behalf when they were a child; and

Whereas, it is a fact services of this kind are misleading; and

Whereas, some feel that being baptized make them automatic Christians and a personal commitment is not needed. This is false security and is totally un-biblical; and

Whereas, baptism is an outward sign of an inward change, which has not happened in the lives of the young,

Therefore, it is recommended that the church drop the word "baptism" from this service and call it a dedication of the child by the parents, which really it is. If we use the Bible as our guide we will find that in all baptisms, a conversion of the spirit and soul is experienced and as a public acknowledgment of this, is shown in baptism.

Be it further resolved that the church needs to have dedications of infants and youth and baptism following conversion to be correct in the context of the Bible.

Petition Number: 31367-DI-NonDis-O; Board of Laity, Baltimore-Washington.

### Definition of a mission disciple

Resolved, that a Mission Disciple is defined as a person who contributes time, talents, resources and presence to help renew strategically placed congregations, establishes and supports a newly approved congregation, helps establish or actively participates in a professional guild, organizes or actively participates on a Volunteer in Mission Team or in a special mission outreach and/or works as a Mission Disciple in congregations where one holds membership.

Petition Number: 31374-DI-NonDis-O; James R. Hill, Cal-Pacific.

### Establish Office of Transformational Ministry

Whereas perhaps 1% of the total population and

2% of the sexually active adult population is currently caught up in homosexual behavior; and

Whereas, another large number of persons are burdened by concern for loved ones caught up in this perverse conduct; and

Whereas, this is clearly contrary to God's word, and reflective of spiritual damage and is shown to lead to dangerous and damaging behaviors, including massive promiscuity, great anonymity in sexual relations, vastly greater resort to prostitutes, vastly greater use of underage sex partners, astronomically higher rates of sexually transmitted disease, greatly decreased lifespan, damaged social relations and probably eternal separation from God; and

Whereas, the underlying spiritual disease that leads to this conduct can be treated, as is established by numerous studies and many successful ministries ministering to persons caught up in homosexual ideation and conduct; and

Whereas, there are other damaging addictive behaviors such as the misuse of alcohol and drugs with similar etiologies and capable of similar healing,

Therefore, be it resolved that the United Methodist General Board of Discipleship shall establish an Office of Transformational Ministry, employing a staff of persons who are equipped to offer guidance in the establishment of programs of Christian assistance to persons desiring to leave sexual perversions and other addictive behaviors, serving to equip the United Methodist Church at large to minister Christ's healing to those who seek it. The charge of this office shall be to help to lead people out of their sin and not leave them in it. The Office of Transformational Ministry shall seek to reconcile people to God, not to their spiritual brokenness; it shall seek to offer a transformation to godliness, not conformity to the world, and this by the renewing of the mind in Christ Jesus.

Petition Number: 31699-DI-NonDis-O; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

### Develop a Service of Reaffirmation of Baptismal and Ordination Vows

On Reaffirmation of Baptismal and Ordination Vows

Whereas, individual congregations and clergy have on their own been engaging in reaffirmation of

baptismal or ordination vows;

Whereas, it is a good idea from the grassroots;

Be it therefore resolved that the General Conference direct the joint General Board of Discipleship and General Board of Publication Committee on The Book of Worship or its successor to develop a service of reaffirmation of baptismal and ordination vows for congregations and their clergy to use on Easter, Pentecost, Laity Sunday, Reformation Sunday or All Saints' Day. The service shall be based on The Baptismal Covenant IV and The Order for the Ordination of Elders (The Book of Worship, pp. 110-114, 672-682). The examination of elders will be conducted by the local bishop, district superintendent, a presiding elder, or the congregation's lay leader.

The committee will publish a provisional draft of the service annually in *The Interpreter* (September 2000-2003) and invite users' comments. The committee will present a final draft and summary of the comments to the 2004 General Conference for possible inclusion in The Book of Worship.

Petition Number: 31723-DI-NonDis-O; Scott E Manning, Trinity UMC, Mt Pleasant, MI Wm Russell Michael Whitlock.

### Expressing grief for acts of violence

Whereas, violence permeates our society, perpetrated by those who hurt others because of the color of their skin, their sexual orientation, their religious identity, or no reason at all; and

Whereas, violence exists in nations such as those that made up the former Yugoslavia, Israel, Palestinian-controlled territories, Iraq, Liberia, Myanmar, Pakistan, Afghanistan, Sudan, West Timor, the Russian federation and others, where "ethnic cleansing," deportations, tyrannical rulers, religious intolerance, war and civil unrest scar the lives of millions and have resulted in despicable acts of murder and genocide; and

Whereas, The United Methodist Church grieves over this violence;

Be it therefore resolved that The United Methodist Church be in ministry to our grieving communities. Our congregations shall include avenues for young people to share joys, concerns, fears and aspirations in a violence-free environment. Our Council

of Bishops shall express a voice of hope for our nation, working with members of congress, the president, and state governments to support funding for programming that gives youth alternatives to violence and criminal activity;

Be it further resolved that United Methodist congregations, youth and campus ministries and church agencies promote opportunities where we may be a witness to a grieving nation, helping to heal wounds of violence in our communities, witnessing through work groups, Bible studies, community outreach, prayer and involvement in ecumenical and interfaith groups and coalitions;

Be it further resolved that the United Methodist Council of Bishops and the leaders of our pan-Methodist family express a voice of hope for those who suffer from violence throughout the world community, and that the bishops act as beacons of light, working with the United Nations and leaders of national states to bring about more peace and justice in our global community;

Be it further resolved that we as United Methodists and individuals within the global community seek to reconcile the violence found within our own hearts, seek forgiveness for the injustices we ourselves have committed to each other, our friends and family, and the larger community. Whether it be our actions or our thoughts, our words or our deeds, our voice or our silence, if we have done wrong, we seek forgiveness. We pray for mercy as we seek to walk more humbly with our God, with our families and friends, with our communities, and with ourselves;

Be it further resolved that we United Methodists express our grief for the broken covenants of the church, both in The United Methodist Church and the church universal; we define a broken covenant as being actions that we may have committed in the name of faith that have locked persons out of relationships with Jesus Christ and the church, whether it be because of differences, prejudices, or through ignorance. We seek forgiveness for acts of violence committed in the name of faith.

We accept the call of our living God as presented in Scripture, in Micah 6:8, where God's requirements are presented: "He has shown you, O man, what is good. And what does the Lord require of you? To do justly, and to love mercy, and to walk humbly with your God." As we grieve we know that Jesus Christ calls us to rise up and to minister to a broken community that it may heal and that we may one day live in a community free from violence.



Petition Number: 31744-DI-NonDis-O; Nyle Hershberger, Belmont UMC, Johnstown, PA Jack Plowman, Dale Shunk.

**GBOD create proactive program of love and hope for and to those wishing to leave homosexual lifestyle**

Whereas, there are persons who are struggling with feelings and do not want to follow the homosexual lifestyle; and

Whereas, there are persons who are presently practicing homosexuals who do not want to stay in this lifestyle but are being confused by mixed messages; and

Whereas, God has offered a message of love and hope to anyone wanting to be delivered from bondage of any kind; and

Whereas, there is evidence that persons can be delivered from the lifestyle of homosexuality; and

Whereas, God has raised up ministries can be used such as Exodus International, Homosexual Anonymous and a number of other groups;

Therefore be it resolved that the General Conference adopt a resolution that directs the Board of Discipleship to create and implement a proactive program that carries a message of love and hope to those persons who seek to leave or not start the practice of homosexuality. This program should include the following: 1) Scripture-based material that can be used in ministering; 2) printed material that can be given to people; 3) study guide to be applicable to the material; 4) requirement that all clergy take training in this area of ministry.

Petition Number: 31747-DI-NonDis-O; Nyle Hershberger, Belmont UMC, Johnstown, PA.

**Emphasis tithing as part of spiritual growth & GBOD develop training and materials**

Whereas, the Bible speaks of responsible stewardship of money and possession; and

Whereas, most clergy and laity have forgotten

that giving is a vital part of Christian discipleship and is a strong indication of a person's commitment to God; and

Whereas, the concept of tithing has not been taught in most congregations during the past few decades, meaning that many have been denied the knowledge of how to grow spiritually in their stewardship of giving; and

Whereas, statistics show that giving by persons in the United Methodist Church is somewhere below two percent; and

Whereas, many programs of ministry have been eliminated or not even started in many conferences, conferences or national United Methodist agencies because of lack of funds;

Therefore be it resolved that the 2000 General Conference adopt as a high priority for the next eight years a program for teaching and preaching about spiritual growth in giving with an emphasis of setting tithing as a goal for every person in the United Methodist Church; and

Be it further resolved that the Board of Discipleship be directed to develop a program that can be used by annual conferences to train clergy and laity how to develop within their congregations an attitude of spiritual discipleship related to giving, which includes the teaching of tithing.

Petition Number: 31759-DI-NonDis-O; Barbara Armentrout, Dayton, OH.

**Respecting and responsibility re Christmas holiday**

Whereas, the time of Advent, Christmas and Epiphany is one of the most significant of all religious celebrations; and

Whereas, the commercialization of the season has been detrimental to the general attitudes of people everywhere toward the mystery and celebration of the actual purpose of the Christmas season; and

Whereas, no other major religious holiday of any faith is commercialized in any similar manner; and

Whereas, the United Methodist Church is one of the largest Christian denominations in the world and has influence on many people through their congre-

gations, businesses owned and managed by members of their congregations, political influence of their congregations, and sheer buying power, and therefore influence, of their members;

Therefore be it resolved that the United Methodist Church will encourage its members to express support and encouragement for businesses who honor and respect the traditional Christmas season, will encourage businesses to eliminate their Christmas advertising promotions and sales prior to the Advent season and that sales prior to the time of Advent will not be tied with the Christmas season of images, and will discourage and express opposition to businesses that persist in activities that diminish the traditional religious importance of this holiday season and encourage activities that promote responsibility and respect toward religious occasions honored within their community.

Petition Number: 31760-DI-NonDis-O; Hank Adams, St Paul's UMC, Kerrville, TX David W Griffin.

#### **Support UMM's position supporting Boy Scout policy excluding homosexuals**

Be it resolved that the General Conference of The United Methodist Church affirms the stance of the United Methodist Men supporting an appeal to the U.S. Supreme Court opposing a New Jersey Supreme Court ruling which would deny the Boy Scouts of America the right to embrace a policy excluding homosexuals from its membership, adult and otherwise.

Petition Number: 31778-DI-NonDis-O; Dale E Autin, NC NY.

#### **Children's Sabbath date**

Whereas, "The program calendar of the denomination shall include only the

Special Sundays approved by General Conference, Special Sundays approved by ecumenical agencies to which the United Methodist Church is officially related, and the days and seasons of the Christian Year." (1996 *Book of Discipline*, —266); and

Whereas, The General Board of Global Minis-

tries, Women's Division and the General Board of Church and Society have officially endorsed the 1999 Children's Sabbath of the ecumenically endorsed Children's Defense Fund; and

Whereas, The National Council of the Churches of Christ in the USA, an ecumenical agency of which the United Methodist Church is a member, also endorses the National Observance of the Children's Defense Fund Children's Sabbath; and

Whereas, the United Methodist Bishops Initiative on Children and Poverty has been extended into the next quadrennium (2001-2004), without identifying a specific date of church-wide celebration and prayer for children and those living in poverty throughout the world,

Therefore, be it resolved, that the third weekend of October be identified as the Children's Sabbath on the program calendar of the United Methodist Church throughout the next quadrennium,

Be it further resolved, that this weekend is not to be classified as a church-wide Special Sunday with Offerings, or a Special Sunday Without Church-Wide Offerings. The inclusion of said weekend is the inclusion of a special date approved by an ecumenical agency to which the United Methodist Church is officially related, with said observance requiring no financial support on the part of the United Methodist Church.

Petition Number: 31358-DI-R716-U; Riley B. Case, North Indiana.

#### **Delete "By Water and the Spirit"**

Delete "Profession of Christian Faith and Confirmation," pp 729—731, *Book of Resolutions*

Petition Number: 31349-DI-R430-U; UM Appalachian Development Committee.

#### **The Appalachian Mission**

Delete current text of "The Appalachian Mission," p.430 and "Appalachia: God's Face Toward the Mountains," p. 429, and replace with the following new text in *The Book of Resolutions*:

The United Methodist Church, through its boards, agencies and conferences affirms its commitment to integrated strategy for mission and ministry in the Appalachian Region through partnerships with authorized regional agencies—denominationally through the United Methodist Appalachian Development Committee and ecumenically through the Commission on Religion in Appalachia.

The Church at all levels is called upon to study

the history, culture, social and economic realities of the region, especially the impact of welfare reform; to develop opportunities for involvement in mission and ministry in Appalachian communities; to work with other groups ecumenically and in conjunction with government and community organizations; and to respond to the hurts and needs of Appalachian people and communities through a comprehensive program of spiritual renewal, social recovery, leadership development, economic transformation, environmental integrity, political responsibility and compassion.



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# Financial Administration

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### General Council on Finance and Administration

#### Sharing God's Gifts...

During the fall every delegate to the 2000 General Conference received *Sharing God's Gifts*, a handbook which describes our connection as the United Methodist Church and how, together, we support our common ministry and mission. *Sharing God's Gifts* also identifies, in summary form, the key financial issues to be considered during our time together in Cleveland. In the material that follows the General Council on Finance and Administration presents the detail necessary for informed discussion and decision.

The following recommendations represent a continuing effort of the Council, for a second quadrennium, to help the Church close the gap between the apportioned budget and the financial support received from local churches through the annual conferences. During deliberations on the 1997-2000 budget, the 1996 General Conference acknowledged the existence of this gap. The General Conference asked the Council to address the issue of an apparent disconnect between the voted budget and actual participation shown by payments on apportionments. The Council was asked to assist annual conferences to find ways to support general apportionments at the 100 % level. It was also asked to ameliorate the financial burden on local churches. The increase in apportionment participation this quadrennium reflects a positive first response to the Council's efforts.

The Council believes that the financial recommendations for 2001-2004 as found in these reports continue the significant effort to respond to General Conference directives. For the second consecutive quadrennium, the budget recommendations reflect minimal increases. However, minimal apportionment increases will not necessarily lead to a contraction of ministry due to a lack of funds. Years of good stewardship by our general agencies have reaped financial benefits. The recommended budget presupposes that the general agencies will take advantage of the dramatic increase in reserve levels to expand the mission and ministry of the Church. This has been evident during preparation of the 2001-2004 budget proposals for General Conference.

In the overall effort to keep increases to a minimum the council has cooperatively negotiated alternative funding sources for some items that were formerly apportioned:

- former EUB missionary pensions;
- Oklahoma Indian Missionary Conference past service pension funding;
- the College University Fund.

We appreciate the willingness of the General Board of Global Ministries and the General Board of Higher Education and Ministry to be part of this effort.

The Council recognizes that this work will extend across several quadrennia. Our denomination needs to strengthen our stewardship practices. One of the findings of the CMFPTF is that UM giving is estimated at 2.3% of income. Growing out of that finding the Council suggested a quadrennial emphasis on stewardship. Though not recommended by the General Council on Ministries, we still believe that The United Methodist Church needs a high-profile stewardship emphasis to discover its full potential for giving. We are encouraged by the new stewardship resource to be introduced at this General Conference, which we believe is an important first step in developing a renewed commitment to vital United Methodist stewardship.

In a major departure from former budget presentations the Council's recommendations for 2001-2004:

- Do not include funding for some items and initiatives which the General Conference has not yet acted to create or to continue.
- Do include a pool of funds, within the World Service Fund budget, from which the General Conference may affirm new budget requests coming before it, or reduce the total budget to be apportioned to the annual conferences.

This recommendation is based on the firm belief that the General Conference wishes to engage in a more direct prioritizing of resources for our common ministry and mission.

# Contents of the Reports of the General Council on Finance and Administration

- The material in the following pages brings together all of the General Council on Finance and Administration’s fiscal recommendations, in both detailed and summary form, along with background and comparative information from previous years. It falls into three sections:
- Tables and graphics showing statistical information, financial data and a summary of the Council’s recommendations for the apportioned funds.
  - A series of sixteen reports containing detailed recommendations related to the various general funds and other matters for which the Council has responsibility.
  - Other information that may be of use to delegates as they consider the Council’s recommendations. A table is included showing annual conference apportionments for the general funds if the Council’s recommendations are adopted. There is also a list of GCFA members and staff.

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## Some Financial Facts

about  
The United Methodist Church  
in the USA

From 1989 through 1998, using the grand totals of expenditures for all purposes reported by local churches, and adjusting the 1989 totals to eliminate the effects of inflation as measured by the Consumer Price Index, the following financial facts may be of particular interest:



### All Local Church Expenditures:

↑ The grand total purchasing power of all funds spent by local churches increased 12.8 percent.

### Funds administered within local churches:

↑ The purchasing power of all funds administered locally increased 17.5 percent.

### Connectional funds, other than the general church:

↓ The purchasing power of funds administered by districts, annual conferences, episcopal areas, and jurisdictions decreased 4.6 percent.  
(This category includes clergy pension, health, and other benefit funds.)

↓ The purchasing power of benevolence funds administered by districts, annual conferences, episcopal areas, and jurisdictions decreased 11.0 percent.

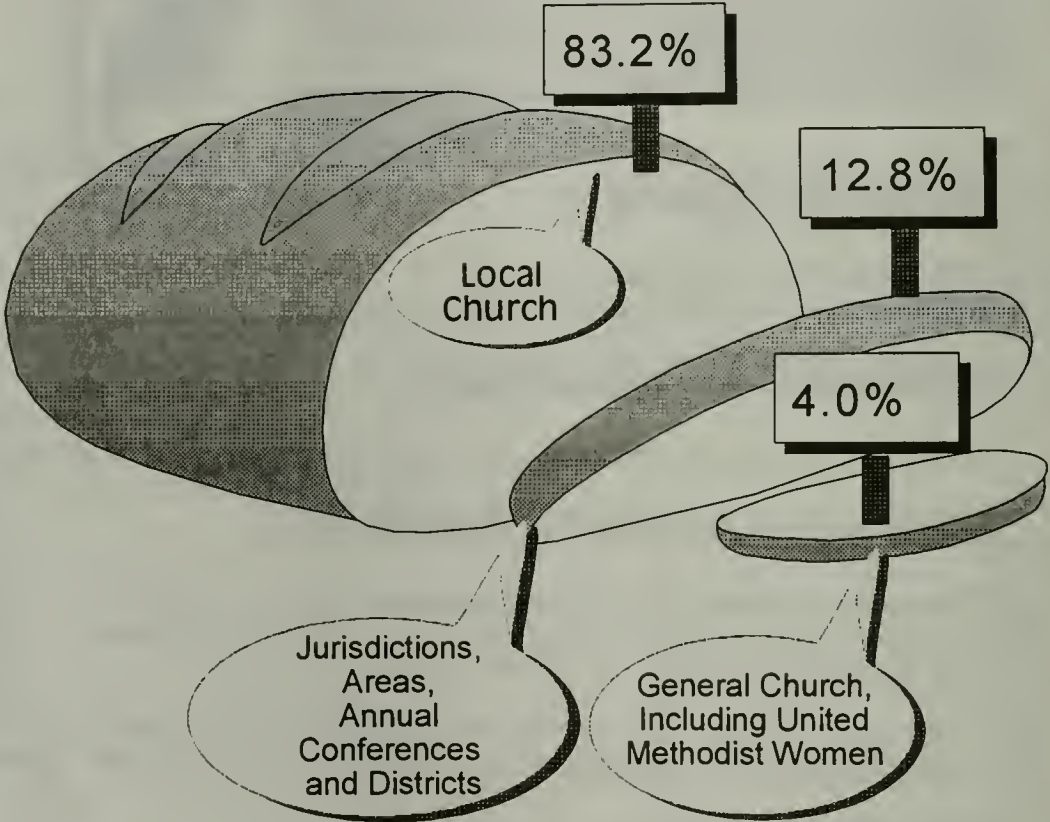
### General church funds:

↑ The purchasing power of general apportioned funds increased 0.7 percent.

↓ The purchasing power of World Service and other apportioned general benevolence funds (Black College, Ministerial Education, Africa University, and Mission Initiatives funds) decreased 5.8 percent.

↓ The purchasing power of the portion of the World Service Fund allocated to the general program agencies decreased 0.9 percent.

# Where the Local Church Dollar Goes



1998 statistics

## Local Church Expenditures, 1986-1998

(\$ Millions)

	1986		1990		1994		1998		Percent Change,
	<u>Amount</u>	<u>Percent of Total</u>	<u>Amount</u>	<u>Percent of Total</u>	<u>Amount</u>	<u>Percent of Total</u>	<u>Amount</u>	<u>Percent of Total</u>	<u>1986-1998</u>
<b>Local Church</b>	<b>\$1,953.2</b>	<b>79.4%</b>	<b>\$2,374.8</b>	<b>80.0%</b>	<b>\$2,784.8</b>	<b>81.2%</b>	<b>\$3,510.2</b>	<b>83.2%</b>	<b>79.7%</b>
Capital Expenditures and Debt Liquidation	462.2	18.8%	537.0	18.1%	623.3	18.2%	881.7	20.9%	90.8%
Current Program and Operating Expenditures	866.3	35.2%	1,058.3	35.7%	1,255.1	36.6%	1,582.4	37.5%	82.7%
Pastors' and Associates Salaries	451.3	18.3%	539.8	18.2%	617.8	18.0%	690.1	16.4%	52.9%
Pastors' and Associates' Expense Allowances	118.4	4.8%	171.6	5.8%	202.3	5.9%	234.4	5.6%	98.0%
Benevolences Paid Directly (not via U. M. channels)	55.1	2.2%	68.0	2.3%	86.3	2.5%	121.6	2.9%	120.8%
<b>Jurisdictional, Area, Annual Conference, District</b>	<b>384.6</b>	<b>15.6%</b>	<b>449.3</b>	<b>15.1%</b>	<b>489.7</b>	<b>14.3%</b>	<b>541.7</b>	<b>12.8%</b>	<b>40.9%</b>
Clergy Support	203.4	8.3%	252.5	8.5%	281.1	8.2%	305.9	7.2%	50.4%
Connectional Administration	40.8	1.7%	50.2	1.7%	55.6	1.6%	65.1	1.5%	59.6%
Conference Benevolences	60.6	2.5%	72.0	2.4%	76.7	2.2%	83.0	2.0%	37.0%
Other Jurisdictional, Area, and Conference Benevolences	79.8	3.2%	74.6	2.5%	76.3	2.2%	87.7	2.1%	9.9%
<b>General Apportioned Funds</b>	<b>68.6</b>	<b>2.8%</b>	<b>83.5</b>	<b>2.8%</b>	<b>93.4</b>	<b>2.7%</b>	<b>105.4</b>	<b>2.5%</b>	<b>53.6%</b>
Clergy Support	7.8	0.3%	8.9	0.3%	12.5	0.4%	13.8	0.3%	78.4%
Connectional Administration	3.9	0.2%	4.2	0.1%	4.5	0.1%	5.3	0.1%	36.6%
World Service Fund	35.4	1.4%	46.4	1.6%	50.2	1.5%	56.4	1.3%	59.1%
Other Apportioned General Benevolences	21.6	0.9%	24.0	0.8%	26.2	0.8%	29.9	0.7%	38.7%
<b>Other General Funds</b>	<b>30.5</b>	<b>1.2%</b>	<b>34.4</b>	<b>1.2%</b>	<b>37.0</b>	<b>1.1%</b>	<b>38.3</b>	<b>0.9%</b>	<b>25.6%</b>
General Advance Specials	25.0	1.0%	27.5	0.9%	30.5	0.9%	30.7	0.7%	23.0%
Other General Benevolences	5.5	0.2%	6.9	0.2%	6.5	0.2%	7.6	0.2%	37.3%
<b>United Methodist Women</b>	<b>23.2</b>	<b>0.9%</b>	<b>25.5</b>	<b>0.9%</b>	<b>25.5</b>	<b>0.7%</b>	<b>24.3</b>	<b>0.6%</b>	<b>5.0%</b>
<b>Total Local Church Expenditures</b>	<b>\$2,460.1</b>	<b>100.0%</b>	<b>\$2,967.5</b>	<b>100.0%</b>	<b>\$3,430.4</b>	<b>100.0%</b>	<b>\$4,219.9</b>	<b>100.0%</b>	<b>71.5%</b>
<b>Consumer Price Index (1982-84=100)</b>	<b>109.6</b>		<b>130.7</b>		<b>148.2</b>		<b>163.0</b>		<b>48.7%</b>

The table presents data showing changes in the total amounts spent by local churches for all purposes for four selected years (the second year of each of the last four quadrennia), as reported on the Local Church Report to the Annual Conference. Total dollar amounts reported, in millions of dollars, are shown in the first column for each year, and the second column for each year shows the same data as a percentage of all local church expenditures for that year.

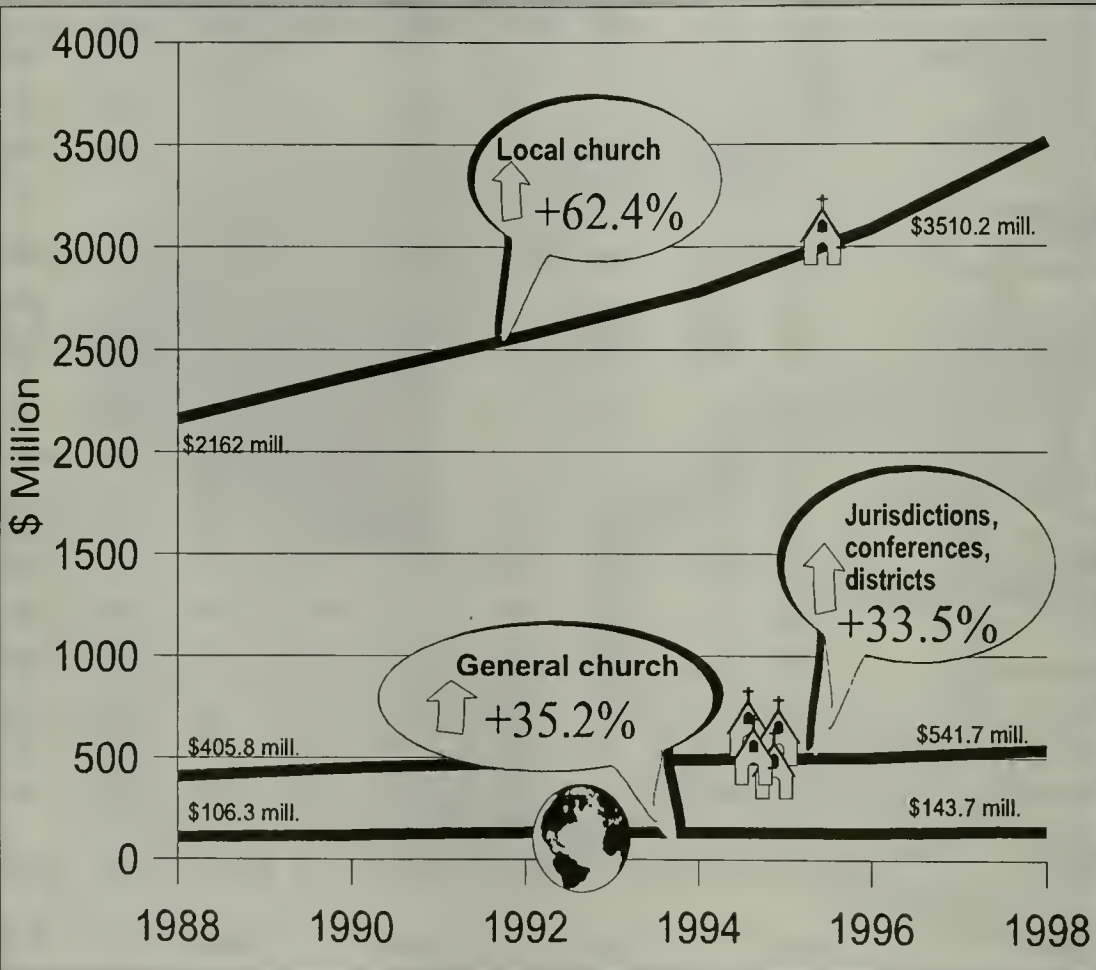
The last column shows the percentage by which expenditures in each reporting category have increased during the 1986-1998 time period, along with a comparable percentage increase for the Consumer Price Index. A comparison of the percentage changes in this column will show which kinds of expenditures have kept pace with the rate of inflation (as measured by the CPI), and have not.



# Where Funds Were Administered

1988-1998

This graphic shows trends in the categories of church organization at which funds were administered. The figures below are the actual current dollars.



Viewed from the perspective of where United Methodists' contributions are administered:

- Current dollars, before the effects of inflation, have increased at the local church, the general church and throughout the connectional organization.
- The largest increase has been in the dollars that remain in the local church: 62.4 percent from 1988 through 1998.

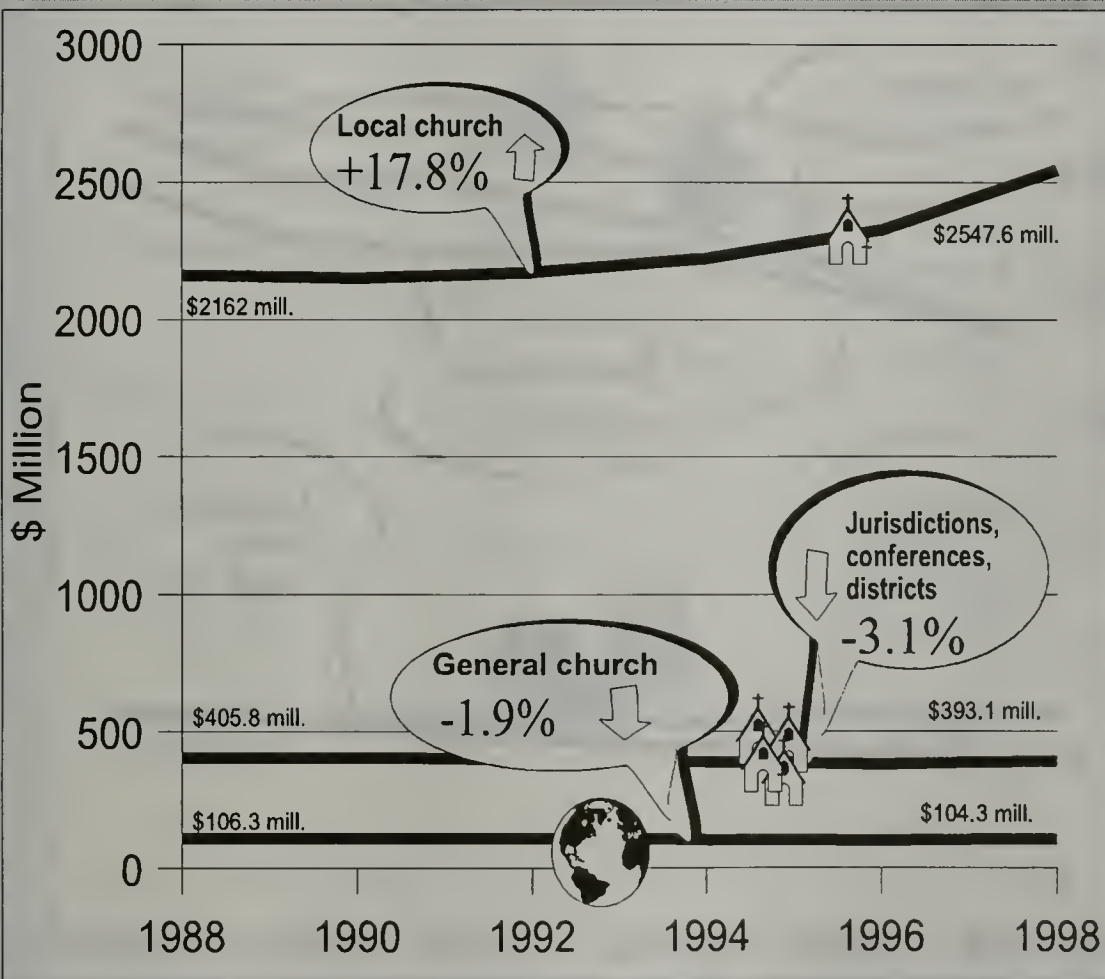
See the next graphic for the above data adjusted for inflation.

# Where Funds Were Administered

Part II - In 1988 Dollars

1988-1998

This graphic, like the previous one, focuses on where funds were administered, but the figures are **adjusted**, using the Consumer Price Index, to show the change in the "purchasing power" of the dollars administered in each category.



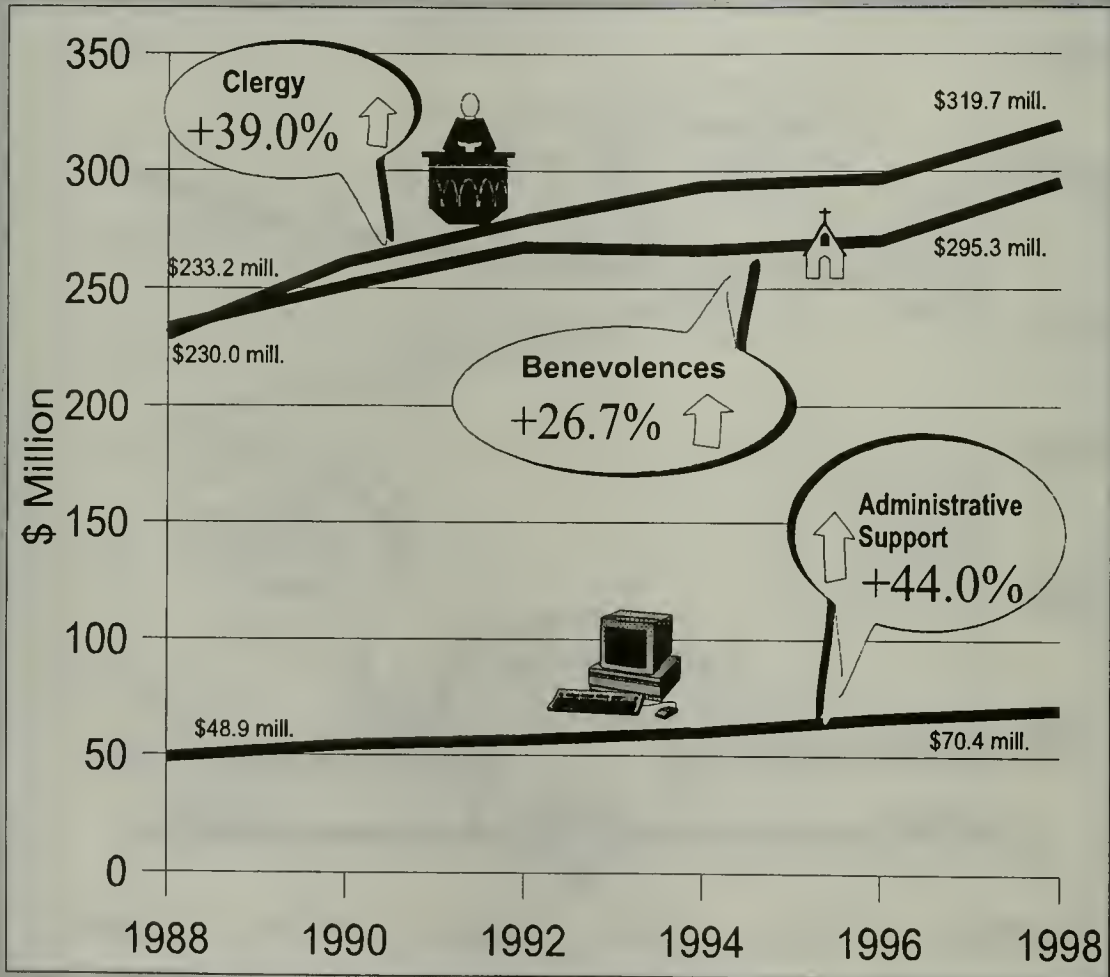
- After allowing for the effects of inflation, only the dollars which have remained in the local church have increased their purchasing power since 1988.
- Annual conferences have had to cope with both a decline in purchasing power in the dollars available to them and a continuing increase in clergy benefit costs.

See the previous graphic for the above data in actual dollars.

# Connectional Funds

1988-1998

This graphic focuses on **actual** dollars contributed by United Methodists through their local churches to connectional causes. It shows trends in three broad categories: benevolences, clergy support and administrative support.



"Connectional funds" include dollars administered by districts, annual and jurisdictional conferences, and the general church.

- The costs of clergy support and administrative support have increased faster than funding available for benevolence causes.
- Connectional dollars spent for clergy support surpassed benevolence dollars for the first time in 1989, and the gap is still increasing.

See the next graphic for the above data adjusted for inflation.

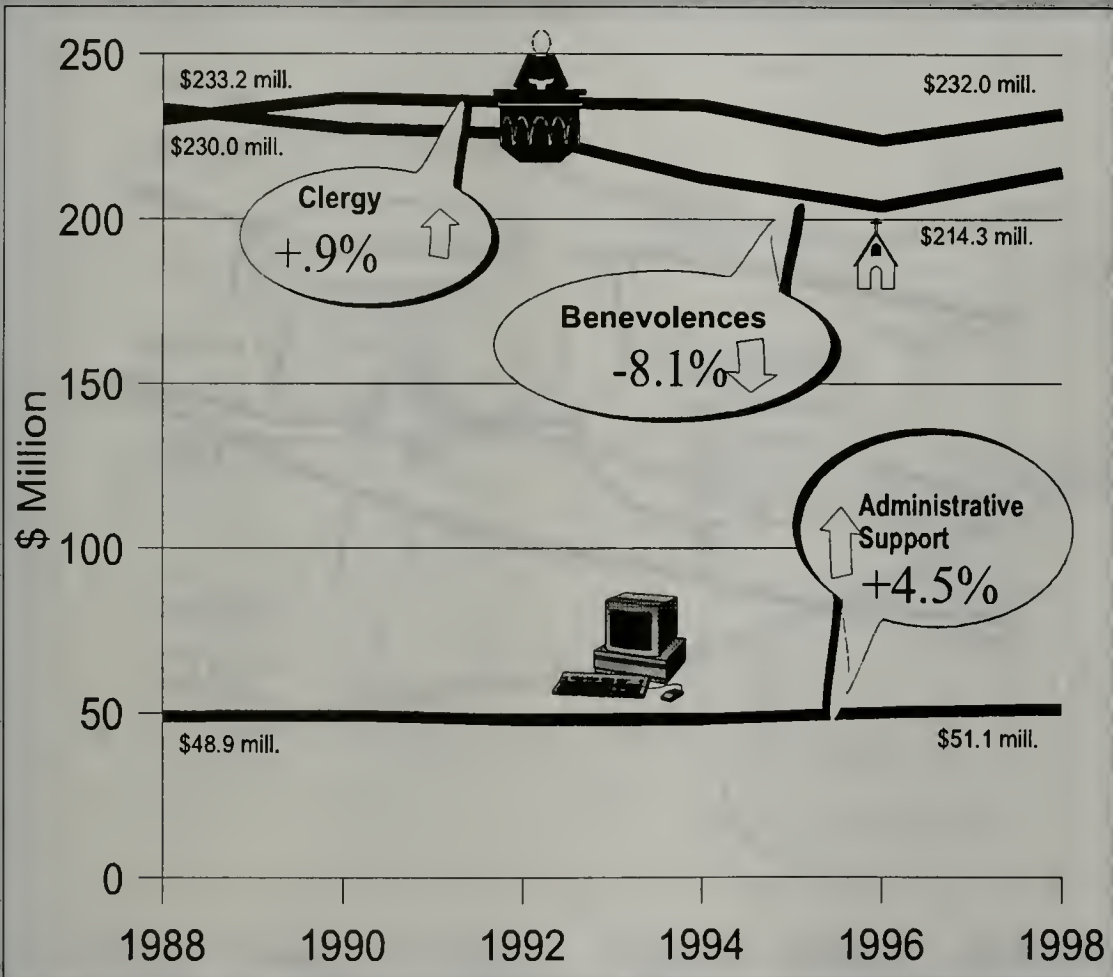


# Connectional Funds

Part II - In 1988 Dollars

1988-1998

This graphic, like the previous one, relates to funds contributed to connectional causes. However, the dollars shown here are **adjusted** by the Consumer Price Index, to show the trend in the "purchasing power" of the dollar.



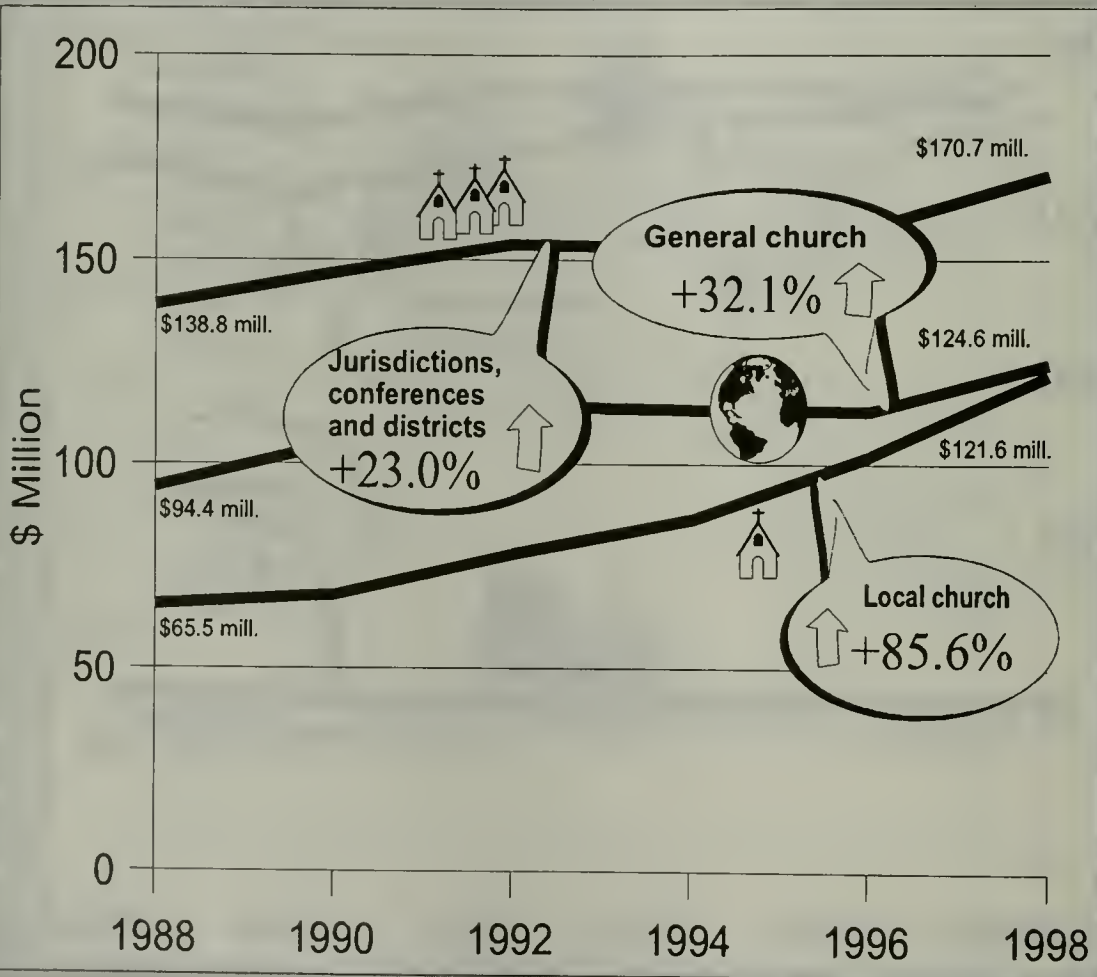
- After allowing for the effects of inflation, connectional funds needed for clergy support decreased from 1990-1996, but increased in 1997 and 1998.
- Benevolence funds decreased markedly in "purchasing power" from 1988 through 1996, but have now begun to reverse that trend.

See the previous graphic for the above data in actual dollars.

# Benevolence Funds

1988-1998

This graphic shows trends in giving to benevolence funds according to the category of church organization at which they were administered. Actual dollars spent for benevolence purposes are shown.



- Measured in current dollars, unadjusted for the effects of inflation, funding for benevolence causes has increased across the church.
- Dollars allocated by local churches in direct response to locally perceived needs have increased most rapidly - 85.6 percent from 1988 through 1998.

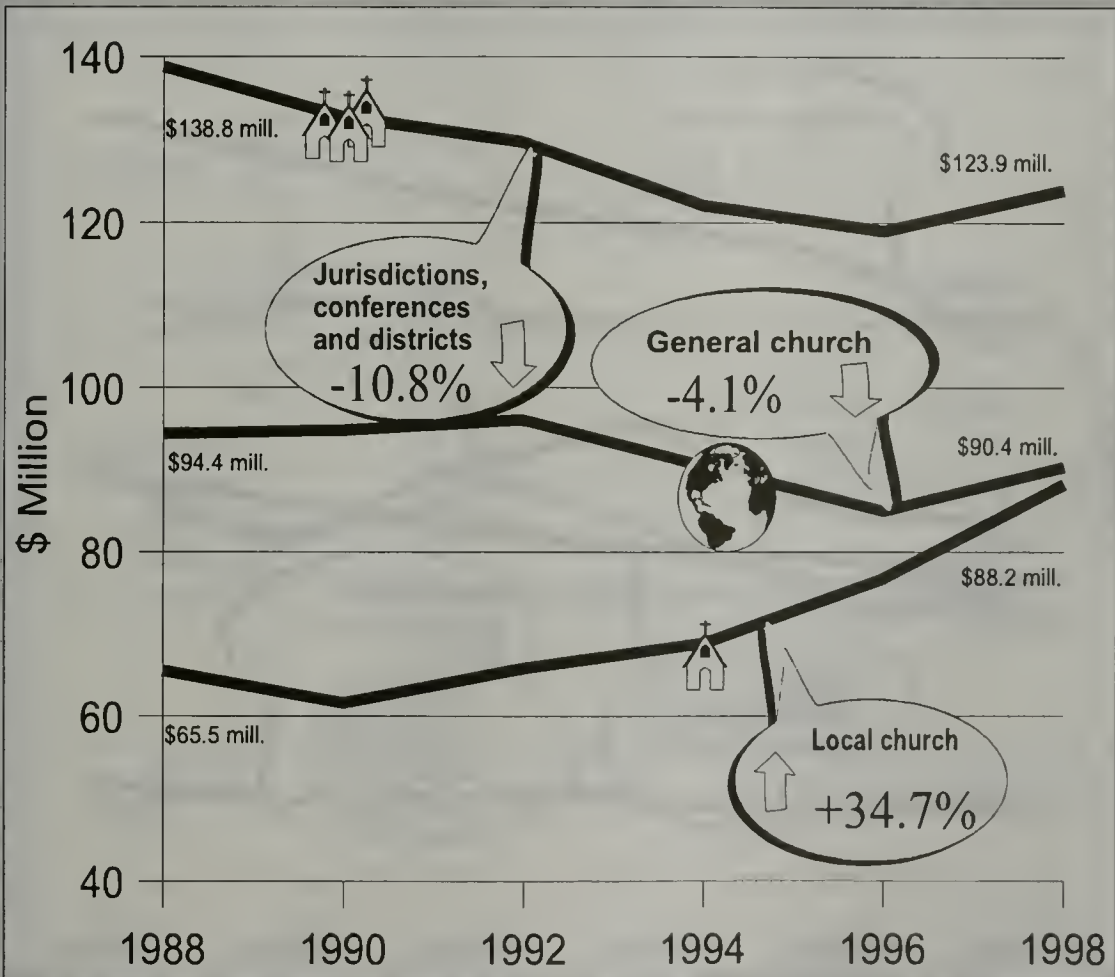
See the next graphic for the above data adjusted for inflation.

# Benevolence Funds

Part II - In 1988 Dollars

1988-1998

This graphic, like the previous one, focuses on benevolence funds, but the data shown here is **adjusted** by means of the Consumer Price Index to show the trend in the "purchasing power" of the dollar.



- Measured in terms of purchasing power, only the benevolence dollars allocated for locally perceived needs have increased enough to buy more than in 1988 - about one third more (34.7 percent).
- Dollars pooled by United Methodists to support benevolence causes through their annual conferences, districts, jurisdictions and the general church will now buy less than they did in 1988.
- Funding for benevolence and program causes in annual conferences has been especially hard hit, although there has been a slight upturn since 1996.

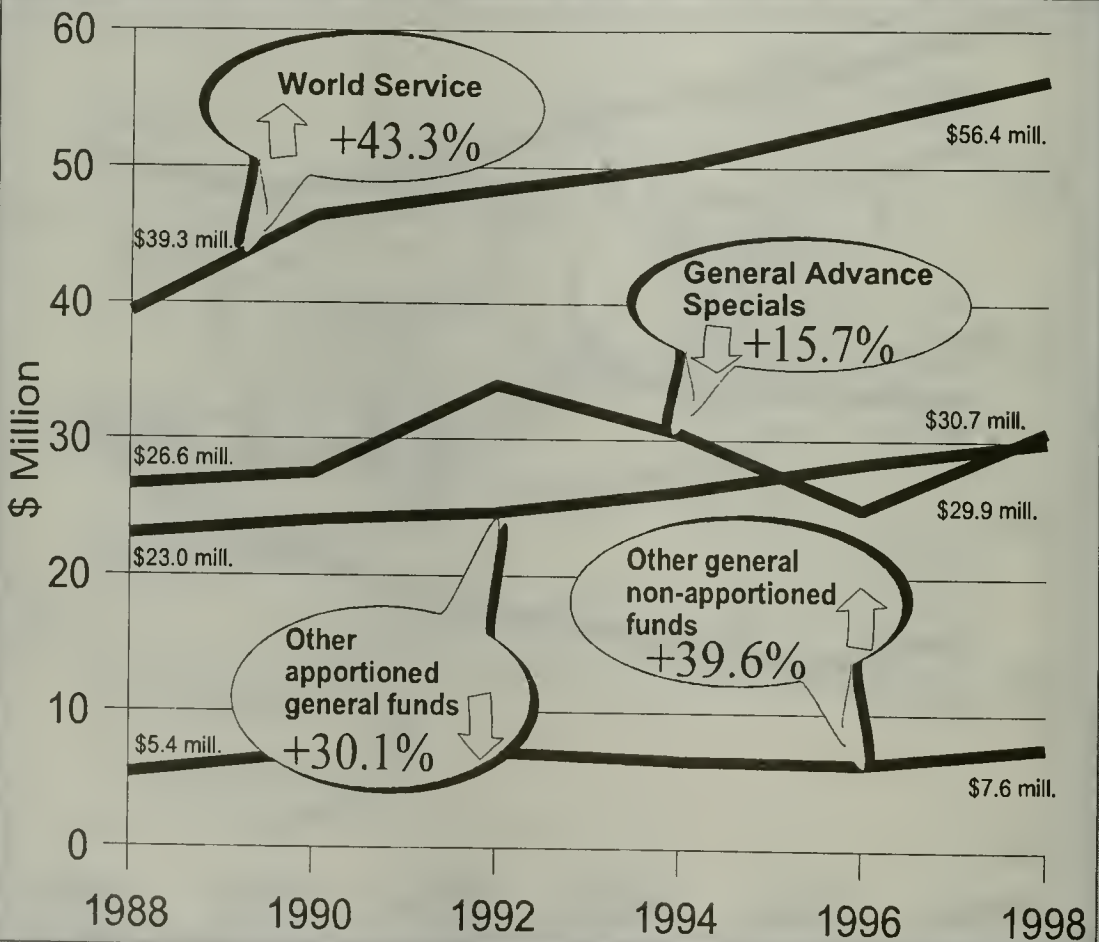
See the previous graphic for the above data in actual dollars.



# General Benevolence Funds

1988-1998

This graphic relates to benevolence funds administered by the general church. Trends are shown for: payments to the World Service Fund; payments to all other apportioned general benevolence funds; contributions to General Advance Specials; and gifts to other non-apportioned general benevolence funds. This graphic shows actual dollars contributed since 1988.



Focusing on funds allocated for national (U.S.) and international ministry and mission:

- Overall, current dollars for such ministries have increased.
- The increase in World Service dollars follows a 1984 General Conference action which reaffirmed the key role of that fund as the church's "first benevolent responsibility" (Discipline ¶812).
- General Advance Special Gifts fluctuate the most from year to year since they often reflect response to special appeals or natural disasters. In 1992, the Advance received the second largest receipts in its history.

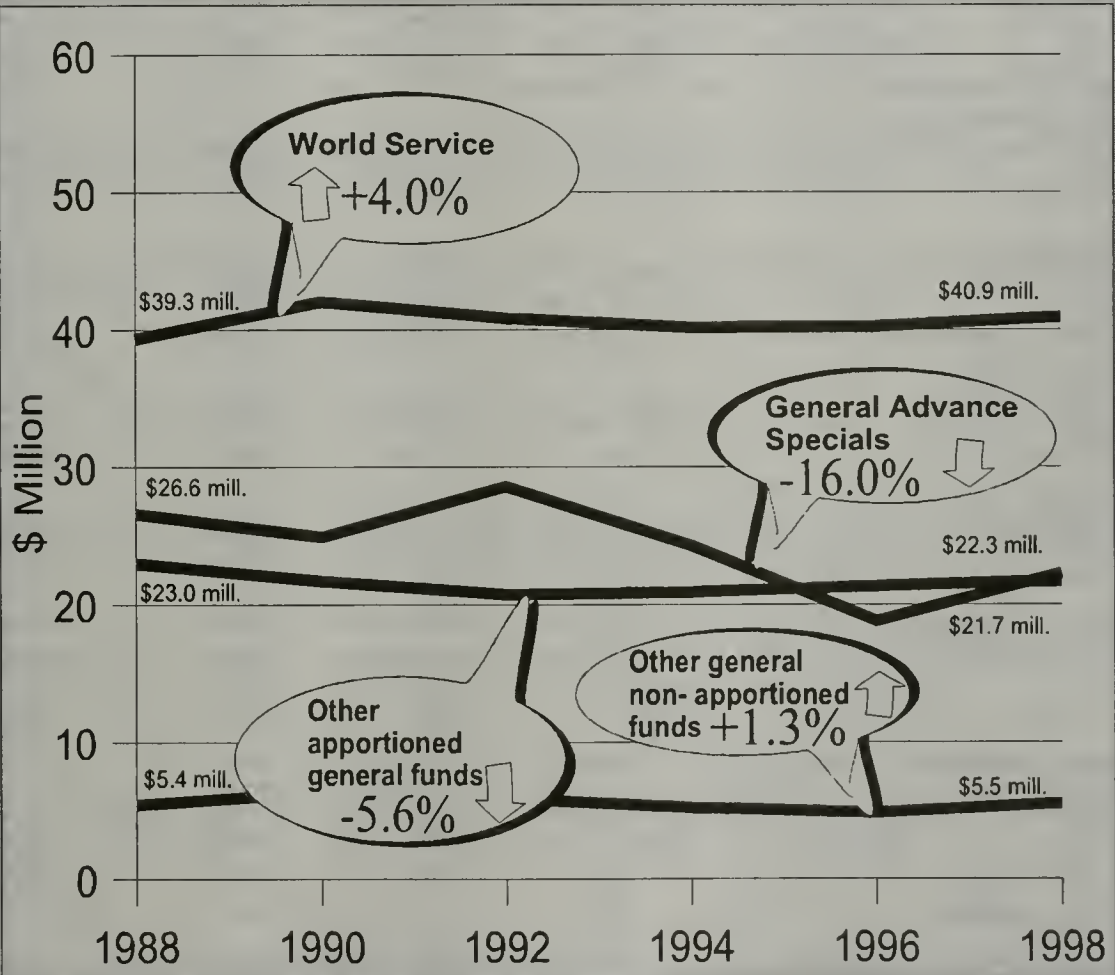
See the next graphic for the above data adjusted for inflation.

# General Benevolence Funds

Part II - In 1988 Dollars

1988-1998

This graphic, like the previous one, relates to benevolence funds administered by the general church. The dollars shown here are adjusted by means of the Consumer Price Index to show the trend in the "purchasing power" of the dollar.



- The World Service Fund continues to show a small increase in purchasing power. This increase reflects a higher percentage paid on the apportionment.

See the previous graphic for the above data in actual dollars.

## General Apportioned Funds Apportionments and Receipts, 1985-1998

This table shows the relationship to one another of apportionments and receipts on the apportioned general funds for the past four quadrennia and for 1997 and 1998. Figures for 1981-1996 are annual averages. For funds for which the annual conference retains a share of receipts, the figures include an estimate of those receipts.

Fund	1985-1988		1989-1992		1993-1996		1997		1998	
	Amount	% of Total	Amount	% of Total	Amount	% of Total	Amount	% of Total	Amount	% of Total
<b>World Service</b>										
Apportioned	\$39,721,500	45.6%	\$52,870,500	50.7%	\$59,107,500	49.7%	\$62,587,000	50.0%	\$62,629,000	50.0%
Paid	36,434,396	47.4%	46,526,696	52.0%	51,127,773	50.7%	55,885,996	50.7%	56,361,516	50.7%
Percent Paid	91.7%		88.0%		86.5%		89.3%		90.0%	
<b>Ministerial Education</b>										
Apportioned	20,102,140	23.1%	23,411,301	22.4%	26,146,181	22.0%	27,036,000	21.6%	27,036,000	21.6%
Paid	16,721,750	21.7%	18,944,356	21.2%	21,046,960	20.9%	22,933,780	20.8%	23,283,779	20.9%
Percent Paid	83.2%		80.9%		80.5%		84.8%		86.1%	
<b>Black College</b>										
Apportioned	8,273,322	9.5%	9,625,000	9.2%	10,426,000	8.8%	10,780,000	8.6%	10,780,000	8.6%
Paid	6,677,252	8.7%	7,630,857	8.5%	8,268,938	8.2%	9,042,134	8.2%	9,200,305	8.3%
Percent Paid	80.7%		79.3%		79.3%		83.9%		85.3%	
<b>Africa University</b>										
Apportioned			2,500,000	2.4%	2,500,000	2.1%	2,500,000	2.0%	2,500,000	2.0%
Paid			2,131,995	2.4%	2,102,646	2.1%	2,166,428	2.0%	2,210,941	2.0%
Percent Paid			85.3%		84.1%		86.7%		88.4%	
<b>Episcopal</b>										
Apportioned	7,432,952	8.5%	10,792,632	10.3%	14,097,309	11.9%	15,053,267	12.0%	14,945,002	11.9%
Paid	7,125,219	9.3%	10,005,821	11.2%	12,869,169	12.8%	14,013,022	12.7%	13,836,200	12.4%
Percent Paid	95.9%		92.7%		91.3%		93.1%		92.6%	
<b>General Administration</b>										
Apportioned	3,204,750	3.7%	3,673,250	3.5%	4,209,500	3.5%	4,465,000	3.6%	4,515,000	3.6%
Paid	2,862,196	3.7%	3,098,458	3.5%	3,493,151	3.5%	3,881,400	3.5%	3,921,392	3.5%
Percent Paid	89.3%		84.4%		83.0%		86.9%		86.9%	
<b>Interdenominational Cooperation</b>										
Apportioned	1,222,050	1.4%	1,419,000	1.4%	1,493,000	1.3%	1,573,000	1.3%	1,595,000	1.3%
Paid	1,007,938	1.3%	1,158,419	1.3%	1,217,496	1.2%	1,338,728	1.2%	1,370,396	1.2%
Percent Paid	82.5%		81.6%		81.5%		85.1%		85.9%	
<b>Other Apportioned Funds (1)</b>										
Apportioned	7,201,805	8.3%			850,000	0.7%	1,190,000	1.0%	1,190,000	1.0%
Paid	6,072,414	7.9%			707,493	0.7%	1,003,431	0.9%	1,031,199	0.9%
Percent Paid	84.3%				83.2%		84.3%		86.7%	
<b>Totals, Apportioned General Funds</b>										
Apportioned	\$87,158,518	100.0%	\$104,291,684	100.0%	\$118,829,490	100.0%	\$125,184,267	100.0%	\$125,190,002	100.0%
Paid	\$76,901,164	100.0%	\$89,496,601	100.0%	\$100,833,626	100.0%	\$110,264,919	100.0%	\$111,215,728	100.0%
Percent Paid	88.2%		85.8%		84.9%		88.1%		88.8%	

(1) Funds included are: Missional Priority and Temporary General Aid Funds, 1985-1988; Mission Initiatives Fund, 1993-1998.



## General Apportioned Funds Apportionments and Receipts, 1997-2000

By way of information for the General Conference, the table below shows the amounts apportioned for each year of the 1997-2000 quadrennium, along with the percent change from the previous year. Similarly, receipts for the first two years of the quadrennium are shown, with their percent changes from the previous year. Since the printing deadlines for the Advance DCA fell in December, receipts information was not yet available for 1999. That information, along with a full report of general agency receipts, expenditures, and fund balances, will be distributed in a final edition of the Advance DCA, as provided in the Plan of Organization, to be included in delegates' registration packets at the site of the General Conference.

<b>Fund</b>	<b>1997 Apportioned</b>	<b>1997 Paid</b>	<b>% Paid</b>	<b>1998 Apportioned</b>	<b>1998 Paid</b>	<b>% Paid</b>	<b>1999 Apportioned</b>	<b>2000 Apportioned</b>
World Service	\$62,587,000	\$55,885,996	89.3%	\$62,629,000	\$56,361,516	90.0%	\$63,590,000	\$64,833,000
<i>Percent Change</i>	<i>1.4%</i>	<i>4.9%</i>		<i>0.1%</i>	<i>0.9%</i>		<i>1.5%</i>	<i>2.0%</i>
Ministerial Education*	27,036,000	22,933,780	84.8%	27,036,000	23,283,779	86.1%	27,477,000	28,001,000
<i>Percent Change</i>	<i>0.0%</i>	<i>3.3%</i>		<i>0.0%</i>	<i>1.5%</i>		<i>1.6%</i>	<i>1.9%</i>
Black College	10,780,000	9,042,134	83.9%	10,780,000	9,200,305	85.3%	10,952,000	11,170,000
<i>Percent Change</i>	<i>0.0%</i>	<i>3.3%</i>		<i>0.0%</i>	<i>1.7%</i>		<i>1.6%</i>	<i>2.0%</i>
Africa University	2,500,000	2,166,428	86.7%	2,500,000	2,210,941	88.4%	2,500,000	2,500,000
<i>Percent Change</i>	<i>0.0%</i>	<i>1.6%</i>		<i>0.0%</i>	<i>2.1%</i>		<i>0.0%</i>	<i>0.0%</i>
Episcopal	15,059,000	14,013,022	93.1%	14,945,000	13,836,200	92.6%	15,699,000	16,003,000
<i>Percent Change</i>	<i>1.5%</i>	<i>2.5%</i>		<i>-0.8%</i>	<i>-1.3%</i>		<i>5.0%</i>	<i>1.9%</i>
General Administration	4,465,000	3,881,400	86.9%	4,515,000	3,921,392	86.9%	4,657,000	4,829,000
<i>Percent Change</i>	<i>-2.3%</i>	<i>1.1%</i>		<i>1.1%</i>	<i>1.0%</i>		<i>3.1%</i>	<i>3.7%</i>
Interdenom- inational Cooperation	1,573,000	1,338,728	85.1%	1,595,000	1,370,396	85.9%	1,625,000	1,664,000
<i>Percent Change</i>	<i>-1.7%</i>	<i>0.5%</i>		<i>1.4%</i>	<i>2.4%</i>		<i>1.9%</i>	<i>2.4%</i>
Focus 2000: Mission Initiative	1,190,000	1,003,431	84.3%	1,190,000	1,031,199	86.7%	1,190,000	1,190,000
<i>Percent Change</i>	<i>(new fund)</i>			<i>0.0%</i>	<i>2.8%</i>		<i>0.0%</i>	<i>0.0%</i>
<b>Total</b>	<b>\$125,190,000</b>	<b>\$110,264,919</b>	<b>88.1%</b>	<b>\$125,190,000</b>	<b>\$111,215,728</b>	<b>88.8%</b>	<b>\$127,690,000</b>	<b>\$130,190,000</b>
<i>Percent Change</i>	<i>1.0%</i>	<i>4.1%</i>		<i>0.0%</i>	<i>0.9%</i>		<i>2.0%</i>	<i>2.0%</i>

\*Apportionments and receipts for the Ministerial Education Fund include amounts retained by the annual conferences (25%).

## Adjustments to 2000 Apportionments for Comparison Purposes

<u>Fund</u>	<u>Year 2000 Amount Apportioned</u>	<u>Adjustments due to:</u>			<u>Year 2000 Apportionments as Adjusted</u>	<u>Year 2000 Apportionments as Adjusted Times 4</u>
		(a) <u>Inter-fund Shifts</u>	(b) <u>Discontinued Line Items</u>	(c) <u>Change from Prior Claim to On-ratio</u>		
World Service	\$64,833,000	\$166,000	(\$664,576)	\$165,409	\$64,499,833	\$257,999,333
Ministerial Education	28,001,000	(559,000)			27,442,000	109,768,000
Black College	11,170,000	(290,000)			10,880,000	43,520,000
Africa University	2,500,000	(76,000)			2,424,000	9,696,000
Episcopal	16,003,000	(45,000)			15,958,000	63,832,000
General Administration	4,829,000	374,000		138,218	5,341,218	21,364,874
Interdenominational Cooperation	1,664,000	430,000			2,094,000	8,376,000
Focus 2000: Mission Initiative	1,190,000		(1,190,000)		0	0
<b>Total</b>	<b>\$130,190,000</b>	<b>\$0</b>	<b>(\$1,854,576)</b>	<b>\$303,627</b>	<b>\$128,639,052</b>	<b>\$514,556,207</b>

GCFA's 2001-2004 general fund budget recommendations include certain changes which affect the comparisons between 1997-2000 fund totals and those proposed for the coming quadrennium. To assist General Conference delegates in making meaningful comparisons between current and proposed budgets, the above table summarizes these changes for each fund. The changes fall into three distinct categories:

(a) Line items that were shifted from one general fund to another.

(b) Line items that were included in 1997-2000 fund budgets but were not continued in the 2001-2004 recommendations.

(c) Line items that were included in 1997-2000 fund budgets as "prior claims" but were changed to "on-ratio" for 2001-2004. For an "on-ratio" allocation to yield an amount comparable to a "prior claim" allocation, the amount budgeted must be increased, to allow for a collection rate of less than 100%.

The table on the following page, in its percentage comparisons, uses the "adjusted" amounts in the last two columns on this page.

## Summary of Recommendations, 2001-2004

Fund	Recommended Apportionment				Total, 2001-2004	4 times Comparable 2000 Appor- tionment	Percent Change
	2001	2002	2003	2004			
World Service	\$63,992,000	\$64,589,000	\$65,001,000	\$66,745,000	\$260,327,000	\$257,999,333	0.9%
Percent Change	-0.8%	0.9%	0.6%	2.7%			
Ministerial							
Education	28,001,000	28,001,000	28,281,000	28,847,000	113,130,000	109,768,000	3.1%
Percent Change	2.0%	0.0%	1.0%	2.0%			
Black College	11,170,000	11,170,000	11,281,000	11,507,000	45,128,000	43,520,000	3.7%
Percent Change	2.7%	0.0%	1.0%	2.0%			
Africa University	2,500,000	2,500,000	2,525,000	2,575,000	10,100,000	9,696,000	4.2%
Percent Change	3.1%	0.0%	1.0%	2.0%			
Episcopal	16,000,000	16,000,000	16,450,000	16,955,000	65,405,000	63,832,000	2.5%
Percent Change	0.3%	0.0%	2.8%	3.1%			
General							
Administration	5,323,000	5,592,000	5,926,000	6,334,000	23,175,000	21,364,874	8.5%
Percent Change	-0.3%	5.1%	6.0%	6.9%			
Interdenomin- ational Cooperation	2,202,000	2,132,000	2,235,000	2,166,000	8,735,000	8,376,000	4.3%
Percent Change	5.2%	-3.2%	4.8%	-3.1%			
Focus 2000:							
Mission Initiatives	0	0	0	0	0	0	
Percent Change	-100.00%						
Totals	\$129,188,000	\$129,984,000	\$131,699,000	\$135,129,000	\$526,000,000	\$514,556,207	2.2%
Percent Change	0.4%	0.6%	1.3%	2.6%			

### Quadrennial Comparisons:

The table on the preceding page summarizes certain changes in GCFA's budget recommendations which affect comparisons between the actual budgets in effect during the 1997-2000 quadrennium and those recommended for 2001-2004. The percentage comparisons on this page are in relation to the final two columns in that table.



## Report No. 1

# WORLD SERVICE FUND

Petition Number 30700-FA-NonDis-\$;GCFA

### Introduction

When United Methodist congregations pay their apportioned askings they participate in God's work around the world...and right in their own parish. The World Service Fund is the heart of our church's ministry together. Through this Fund you become a partner with the church's agencies to be in mission and ministry at home and around the world. The effects of World Service ministry are making a difference across the globe.

World Service is God's people reaching out in love and compassion in the name of Christ. It represents a call and a challenge to each United Methodist. As *The Book of Discipline* states, the full payment of the World Service Fund is each congregation's "first benevolent responsibility" (§812).

### General Observations

The General Council on Finance and Administration views this budget as one that continues its goal of narrowing the gap between the voted apportioned budget and the actual dollars received. The annual conferences and local churches have responded well to the challenge to narrow this gap. Receipts have been up each year of this quadrennium. The Council took into consideration reserve levels of the general agencies as it considered this proposal. It believes that this quadrennium offers a rare opportunity to challenge our local churches and annual conferences to focus their potential to grow new churches and win disciples to Christ, and to continue our effort to increase payment rates rather than increasing dollars apportioned for funding ministries at the general church level.

### World Service Fixed Charges

**General Council on Finance and Administration.** The Council is accountable to The United Methodist Church through the General Conference for receiving, disbursing, and reporting all general funds. This line item is an estimate of the World Service Fund's share of the Council's expenses for the quadrennium. The Council also receives income from an allocation in the General Administration Fund, and earnings on invested funds.

**Interpretation Resources.** Along with producing materials to interpret United Methodism's

connectional funds, the Division of Program and Benevolence Interpretation of United Methodist Communications uses money from this section of the budget for "Promotion of Giving," a joint effort of United Methodist Communications, the General Council on Finance and Administration, the General Board of Discipleship and the General Board of Higher Education and Ministry. The "Promotion of Giving" goal is to develop comprehensive financial stewardship tools. The agencies' first cooperative venture, introduced in 1999, was a resource kit designed to encourage church members to increase financial support of the denomination's work. "Promotion of Giving" resources are financed with promotional money set aside from each of the denomination's eight apportioned funds.

### Program Agencies

The World Service Fund provides basic financial operating resources to four general program boards, four general commissions, and one organization. Allocations were developed with the General Council on Ministries following the procedures described in ¶806.1b), *The Book of Discipline*.

Through the World Service Fund, United Methodists:

- Undergird a network of missionaries and others who serve in the name of Christ and The United Methodist Church. (The General Board of Global Ministries)
- Strengthen evangelism efforts, stimulate church growth, expand Bible studies, and nurture spiritual development. (The General Board of Discipleship)
- Support specific local church work with children, youth, singles, students, adults, and older persons. (The General Board of Discipleship)
- Enrich our congregational life with worship resources, leader training, and stewardship development. (The General Board of Discipleship)
- Support local church and conference renewal efforts in order to focus ministry on the church's essential task of making disciples of Jesus Christ for the transformation of the world. (The General Board of Discipleship)
- Continue over 250 years of commitment for quality and value-centered education of

persons regardless of gender, race, ethnicity, or economic background in partnership with United Methodist schools, colleges, universities, and campus ministries. (The General Board of Higher Education and Ministry)

- Provide leadership and service to the church for inviting, equipping, and supporting licensed, ordained (deacon and elder), and certified persons for spiritual leadership in local congregations and in extension ministries. (The General Board of Higher Education and Ministry)
- Assure that United Methodists speak and work to help build a more ethical, just, and humane world. (The General Board of Church and Society)
- Seek to express the unity of the Body of Christ through dialogue and relationships with other Methodists, with other Christians, and with the rest of God's family. (The General Commission on Christian Unity and Interreligious Concerns)
- Express our commitment to God's reign through ministries of justice, advocacy, monitoring, empowerment, and education to build a church and a society that are truly inclusive of all persons regardless of race, ethnicity, or gender. (The General Commission on Religion and Race, The General Commission on the Status and Role of Women, The General Board of Church and Society)
- Empower men to become servant leaders in their churches, homes, communities, places of work, and in all their relationships. (The General Commission on United Methodist Men)
- Promote youth advocacy, empowerment, and outreach by providing a powerful image of "full and just participation throughout our connection." (The National Youth Ministry Organization)

**HANA Scholarship and Grants** are administered by the General Board of Higher Education and Ministry for the purpose of assisting Hispanic, Asian, Native American United Methodist students to have access to higher education and to prepare themselves as a new generation of Christian leaders in The United Methodist Church, their communities, and in the larger society.

**Minority Group Self Determination** funds are administered by the General Commission on Religion and Race. Administration includes developing the guidelines for the distribution of the funds, evaluating the proposals that are submitted for funding, and assigning staff to monitor each project funded. From these funds, grants are made primarily to locally planned and administered projects designed to equip and empower racial/ethnic minority persons as they seek to realize their potential and to be in ministry in their communities. Grants are made consistent with the goals of leadership development, education, advocacy, and research related to empowerment and self-determination.

### Other Ministries

**General Council on Ministries.** As part of the total mission of the Church, the General Council on Ministries facilitates the Church's program life as determined by the General Conference. Its task is to encourage, coordinate, and support the general agencies as they serve on behalf of the denomination (*The Book of Discipline*, ¶904). GCOM also administers receipts that are dedicated to the funding of the Joint Training Events in which annual conference chairpersons of the various program areas receive training.

**United Methodist Communications.** UCom provides leadership for the church in the field of communications and carries out many specialized communications tasks. These tasks are usually ones better done at a national level and in a coordinated way. They include: providing a portal to the World Wide Web for the whole church; speaking to the world at large on behalf of the church through television and radio; publishing journals that support the growth of local church leaders and provide practical ideas for church life (*Interpreter*, *UM In Service* (Korean), and *El Interprete*); providing independent news coverage of what the church is doing; sharing stories of ministries in ways that increase giving and commitment to the church; responding to requests for information about the church; resourcing annual conference communications efforts; providing video and television production services and video resources for group study.

**Pension and Salary Aid.** Funding for several salary and pension assistance programs is combined in this item. The proposed budget for these purposes is:



	2001	2002	2003	2004
Ethnic Minority Conference Aid	\$1,207,000	\$1,329,000	\$1,303,000	\$1,349,000
Special Unfunded Pension Aid	<u>294,000</u>	<u>293,000</u>	<u>301,000</u>	<u>309,000</u>
Total Salary and Pension Aid	<u>\$1,501,000</u>	<u>\$1,622,000</u>	<u>\$1,604,000</u>	<u>\$1,658,000</u>

#### *Ethnic Minority Conference Aid.*

Representatives of the two ethnic minority conferences, the General Board of Pension and Health Benefits, the General Board of Global Ministries, and the General Council on Finance and Administration conducted actuarial and other studies and agreed on the following recommendations to help meet salary and pension needs of these conferences.

	2001	2002	2003	2004
Pension Aid				
Oklahoma Indian Missionary	\$93,000	\$98,000	\$104,000	\$111,000
Rio Grande	452,000	538,000	438,000	518,000
Salary Aid				
Oklahoma Indian Missionary	277,000	317,000	406,000	406,000
Rio Grande	<u>385,000</u>	<u>376,000</u>	<u>355,000</u>	<u>314,000</u>
Total	<u>\$1,207,000</u>	<u>\$1,329,000</u>	<u>\$1,303,000</u>	<u>\$1,349,000</u>

*Special Unfunded Pension Aid.* These budgeted payments provide pensions for certain persons in a variety of fields whose pensions were not previously funded. Allocations are as follows:

	2001	2002	2003	2004
General Church Retirement Allowance	\$75,000	\$72,000	\$70,000	\$68,000
European Service	41,000	40,000	39,000	37,000
¶1506.15 payments	18,000	18,000	17,000	17,000
	107,000	108,000	114,000	119,000
	<u>53,000</u>	<u>55,000</u>	<u>61,000</u>	<u>68,000</u>
Total	<u>\$294,000</u>	<u>\$293,000</u>	<u>\$301,000</u>	<u>\$309,000</u>

*The General Church Retirement Allowance* is for former Evangelical United Brethren general church officers who are participants in an unfunded pension plan.

*The European Service* line funds the pensions of displaced persons who were clergy in Europe and were brought to the United States after World War II.

¶1506.15 payments cover the pensions of retired clergy members of missionary conferences. The cost is borne one-third by the annual conference, one-third by the General Board of Global Ministries, and one-third by this fund.

*The Cuba Service I* line item provided pensions for Cuban clergy who came to the United States after autonomy.

*The Cuba Service II* line provided funding for pensions for clergy who stayed in Cuba after autonomy for service in the annual conference prior to autonomy.

*Project Equality.* This organization is a national interfaith program for affirmative action and equal employment opportunity. It is used widely by general agencies and others to screen vendors, hotels, and banks with which agencies do business.

*Contingency Fund.* The Contingency Fund for World Service provides funding for emerging needs in the World Service Fund that occur during a quadrennium. A portion of the contingency funds provides the General Council on Ministries funds to allocate to program agencies for new programs to address unanticipated needs.

*Innovative and Emerging Ministries.* Based on an analysis of reserves available for funding their ministries, several general agencies reduced their funding requests below the amounts originally requested, and in some cases, below the amounts contained in the 1997-2000 World Service Fund budget. Also, two of the agencies agreed to fund items which had previously been supported by a separate allocation in the "Other Ministries" section of the budget. The amounts saved by these reductions have been placed in the line item titled "Innovative and Emerging Ministries." The General Conference may designate all or part of this amount for ministries not yet included in budget recommendations, or to reduce the total to be apportioned.



## World Service Fund Budget

	2000 Line Item Comparisons	2001	2002	2003	2004
<b>Fixed Charges:</b>					
Interpretation Resources	\$375,000	\$386,000	\$386,000	\$386,000	\$386,000
General Council on Finance and Administration	<u>1,845,000</u>	<u>1,580,000</u>	<u>1,710,000</u>	<u>1,867,000</u>	<u>2,045,000</u>
<b>Total Fixed Charges</b>	2,220,000	1,966,000	2,096,000	2,253,000	2,431,000
<b>On-Ratio:</b>					
<b>Program Agencies</b>					
General Board of Church and Society	2,485,000	1,965,000	1,965,000	1,965,000	2,005,000
General Board of Discipleship	6,881,000	6,850,000	6,850,000	6,850,000	7,050,000
National Youth Ministry Organization	166,000	185,000	185,000	185,000	195,000
General Board of Global Ministries	27,393,000	24,500,000	24,500,000	24,500,000	24,900,000
General Board of Higher Education and Ministry	5,335,000	4,650,000	4,650,000	4,650,000	4,850,000
HANA Scholarships	543,000	550,000	550,000	550,000	550,000
General Commission on Christian Unity and Interreligious Concerns	975,000	1,235,000	1,235,000	1,235,000	1,245,000
General Commission on Religion and Race	871,000	1,469,500	1,469,500	1,469,500	1,541,500
Minority Group Self Determination	1,135,000	862,500	862,500	862,500	862,500
General Commission on the Status and Role of Women	607,000	700,000	700,000	700,000	700,000
General Commission on United Methodist Men	<u>297,000</u>	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>
<b>Total Program Agencies</b>	46,688,000	43,267,000	43,267,000	43,267,000	44,199,000
<b>Other Ministries</b>					
General Council on Ministries (1)	1,864,000	1,990,000	1,990,000	2,025,000	2,095,000
Joint Training Event	235,000				267,000
United Methodist Communications	11,175,000	11,175,000	11,175,000	11,287,000	11,512,000
Pension and Salary Aid (2)	1,840,000	1,501,000	1,622,000	1,604,000	1,658,000
Project Equality	37,000	37,000	37,000	38,000	38,000
Contingency Reserve	<u>305,000</u>	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>
<b>Total Other Ministries</b>	15,456,000	15,003,000	15,124,000	15,254,000	15,870,000
<b>Innovative and Emerging Ministries</b> (for decision at General Conference)	<u>0</u>	<u>3,756,000</u>	<u>4,102,000</u>	<u>4,227,000</u>	<u>4,245,000</u>
<b>Total On Ratio</b>	62,144,000	62,026,000	62,493,000	62,748,000	64,314,000
<b>Grand Total</b>	\$64,364,000	\$63,992,000	\$64,589,000	\$65,001,000	\$66,745,000

(1) In 2000 the General Council on Ministries allocations are \$978,000 from prior claims and \$886,000 on-ratio.

(2) The General Board of Global Ministries is considering a proposal to deposit funds with the General Board of Pension and Health Benefits that would eliminate the need for funding for the Rio Grande Pension Aid of \$1,946,000 for the 2001-2004 quadrennium. That decision is expected to be made at their spring 2000 meeting.

## Report No. 2

# MINISTERIAL EDUCATION FUND

Petition Number 30701-FA-NonDis-§;GCFA

### Introduction

The Ministerial Education Fund was established by action of the 1968 General Conference as a means of engaging the total membership of the church in an effort to equip annual conferences, theological schools, and the General Board of Higher Education and Ministry to meet the need for increased resources for the recruitment and education of persons for ordained ministry. Since 1976, programs related to both diaconal and ordained ministry have been eligible for funding.

The fund provides significant support for the 13 United Methodist seminaries in the United States, the course of study for local pastors, and global initiatives through the GBHEM. The 25% retained by the annual conference directly supports students from that conference.

Following the reordering of ministry approved by the 1996 General Conference, programs related to recruitment and education of persons for both orders of ministry — deacon and elder — now receive support. The fund supports local pastor courses of study, continuing education, and other programs which strengthen the ministry of every local church.

GCFA strongly believes that the Ministerial Education Fund is critical to the development of clergy and lay leadership for local churches in the coming years. The Council shares the concern of the GBHEM about the declining proportion of persons coming into annual conference membership who are United Methodist seminary graduates, about the declining percentage of denominational financial support for United Methodist seminary budgets, and about the corresponding increase in student indebtedness.

It believes that it is essential that United Methodist seminaries and their faculties play the key role in developing leadership committed to the connectional nature of The United Methodist Church and its mission in the world.

The Council observes that, while only small increases in the apportioned amount are recommended, each 1% increase in the percentage of receipts on the apportionment will result in nearly \$175,000 per year in additional support for the theological schools, and approximately \$70,000 per year in additional funds available to annual conferences for programs of education and professional support for persons in ordained

ministry. Local churches and annual conferences are therefore urged to give increased visibility to this fund and the need it addresses.

### Background

The Ministerial Education Fund was first apportioned in 1970 to the annual conferences as one of the church's general funds, on the basis of 2 percent of local church expenditures for all purposes, excluding payments for benevolences, new buildings, and servicing of debt. Subsequent General Conferences revised the base but continued the apportionment as 2 percent of certain local church expenditures. Amounts apportioned during the 1997-2000 quadrennium have ranged from \$27,036,000 to \$28,001,000.

During its first three years (1970-1972) more than \$16½ million, about 67% of the amount apportioned, was received. For the six succeeding quadrennia and for the first two years of this quadrennium, the record of support is as follows:

Year(s)	Apportionments	Receipts	Percent of Goal
1973-76	\$39,516,832	\$30,854,671	78.1%
1977-80	50,363,288	41,400,261	82.2%
1981-84	64,035,639	53,662,035	83.8%
1985-88	80,408,558	66,886,999	83.2%
1989-92	94,645,205	75,777,427	80.9%
1993-96	104,584,704	84,187,843	80.5%
1997	27,036,000	22,933,780	84.8%
1998	27,036,000	23,283,779	86.1%

### Apportionment

The Council recommends that this fund continue to be supported by receipts on an apportionment to the annual conferences, and that the amounts apportioned for the 2001-2004 quadrennium be as follows:

Year	Apportionment (see note below)	Percent Changes
2001	\$28,001,000	0%
2002	28,001,000	0%
2003	28,281,000	1%
2004	<u>28,847,000</u>	2%
Total	\$113,130,000	

(Note: In previous quadrennia, there has been an administrative prior claim on receipts to cover GCFA's costs associated with administering the

fund. The amount authorized for this purpose in the year 2000 is \$559,000. GCFA is recommending to the 2000 General Conference that this prior claim no longer be charged against the receipts of this fund. The fact that a higher proportion of receipts will be going to fund the ministries supported by the fund has been taken into account in setting the amount to be apportioned during the 2001-2004 quadrennium.)

In its recommendations based on the work of the Connectional Ministry Funding Patterns Task Force, GCFA is recommending that all general apportioned funds, including this fund, be apportioned by means of a new apportionment formula (see Report No. 16). If the 2000 General Conference does not adopt that recommendation, GCFA would recommend that the fund be apportioned by the same formula approved by the 1996 General Conference.

Distribution

Amounts received by the conference treasurer for this fund shall be distributed as follows:

1. Twenty-five percent shall be retained by the annual conference which raised it, to be used in its program of education and professional support for persons in ordained ministry, as approved by the annual conference and administered through its Board of Ordained Ministry. Administrative costs

of the Board of Ordained Ministry shall be a claim on the conference operating budget.

2. Seventy-five percent shall be sent by the annual conference treasurer to the treasurer of the GCFA for distribution to the GBHEM, to be administered as follows:

a) At least 75% of the amount received by the board shall be distributed to the theological schools on a formula established by the board after consultation with the theological schools. All money allocated to the theological schools shall be used for current operations, not for physical expansions, but can be used for improvements to aid persons with handicapping conditions.

b) The remaining portion of the amount received by the board shall be used for supplemental distributions to the theological schools and for board use in its program of ministerial enlistment and development.

c) Administrative costs incurred by the board in the administration of this fund may be a charge against that part of the fund administered by them.

d) Promotion and interpretation of the Ministerial Education Fund shall be by the General Board of Higher Education and Ministry in cooperation and with the assistance of UCom, the cost being a charge against that portion of the Ministerial Education Fund administered by the board and within a budget approved by the board and the GCFA.

Report No. 3  
BLACK COLLEGE FUND

Petition Number 30702-FA-NonDis-\$.GCFA

Background

In response to a request from the Commission on the Black Colleges and the Council of Presidents of the Black Colleges, the 1972 General Conference established the Black College Fund as one of the apportioned general church funds. The objective of the fund is to marshal financial support for institutions of higher education which are related to the GBHEM of The United Methodist Church and which have historically served primarily the educational needs of black students.

The goal of the fund was originally set at \$6,000,000 per year, this amount to be raised by an apportionment to the annual conferences using the same apportionment formula as was used for the

World Service Fund. The goal remained unchanged during 1973-1980. By action of the last five General Conferences, the amounts apportioned during the years 1981-2000 have increased.

Response by local churches and annual conferences has been commendable. A summary of receipts shows that nearly \$167.5 million has been raised since the fund was established to assist the programs and ministries of these schools:

Year(s)	Apportionment	Receipts	Percent of Goal
1973-76	\$24,017,186	\$17,566,033	73.1%
1977-80	24,000,000	19,021,701	79.3%
1981-84	27,462,705	22,356,074	81.4%
1985-88	33,093,288	26,709,008	80.7%



1989-92	38,500,000	30,523,479	79.3%
1993-96	41,704,000	33,075,756	79.3%
1997	10,780,000	9,042,134	83.9%
1998	10,780,000	9,200,305	85.3%

### Recommendations

With this background in mind, the GCFA recommends the following:

1. That the continuation of the Black College Fund be authorized as one of the apportioned funds of the Church.

2. That the 2001-2004 quadrennial goal for this fund be \$45,128,000, derived from a yearly apportionment as follows (see note following amounts to be apportioned):

Year	Annual Apportionment	Percent Increase
2001	\$11,170,000	0%
2002	11,170,000	0%
2003	11,281,000	1%
2004	<u>11,507,000</u>	2%
Total	\$45,128,000	

(Note: In previous quadrennia, there has been an administrative prior claim on receipts to cover GCFA's costs associated with administering the fund. The amount authorized for this purpose in the year 2000 is \$290,000. GCFA is recommending to the 2000 General Conference that this prior claim no longer be charged against the receipts of this fund. The fact that a higher proportion of receipts will be going to fund the ministries supported by the fund has been taken into account in setting the amount to be apportioned during the 2001-2004 quadrennium.)

These respective amounts are to be apportioned to the annual conferences by means of the same formula used for the World Service Fund.

3. That annual conference treasurers remit monthly to the treasurer of the GCFA the amounts received for this fund.

4. That expenses for promotion of the Black College Fund be a charge against the fund and

within a budget approved by the GBHEM and the GCFA.

5. That the treasurer of the GCFA remit monthly receipts for this fund to the GBHEM for distribution to the colleges on the formula recommended by the Council of Presidents of the Black Colleges and the GBHEM and approved by the General Conference. The formula for distribution is as follows:

a) Five-sixths of the receipts of the fund shall be distributed to the colleges to assist in supporting their current operating budgets:

(1) 75% of the five-sixths operating portion shall be shared equally by each college.

(2) 20% of the five-sixths operating portion shall be distributed on the basis of enrollment.

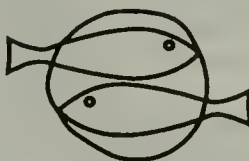
(3) The remaining 5% of the five-sixths current operating portion shall be distributed equally to each college annually for long-range planning, special academic programs, and meeting challenge grants in complying with the guidelines for support established by the General Conference.

b) One-sixth of the fund receipts shall be set aside for capital improvements, to be distributed by the GBHEM on the basis of need and matching funds.

c) Between sessions of the General Conference, the formula for distribution may be changed upon recommendation of the Council of Presidents and the GBHEM and with the consent of the GCFA.

6. That an annual conference may make direct and/or designated gifts for current expense or capital funds purposes to one or more of these colleges, but only after it has met its full Black College Fund apportionment. There may be reasonable exceptions to this restriction, but such exceptions shall be negotiated with the GBHEM prior to implementation.

7. That the General Conference approve the resolution submitted jointly by GBHEM and GCFA entitled, "Resolution on Endowment Funds for the Historically Black Colleges and Universities of The United Methodist Church."



Report No. 4  
AFRICA UNIVERSITY FUND

Petition Number 30703-FA-NonDis-\$;GCFA

Background

The 1988 General Conference approved a report of the GBHEM providing for the establishment of a United Methodist university on the continent of Africa. A site near Old Mutare, Zimbabwe had been identified as the first choice for location of the proposed university, and the preliminary work had been done to establish the feasibility of the project and to facilitate the planning and implementation steps which would follow General Conference action.

The GBHEM report also included a recommendation for an apportioned general fund in the amount of \$5 million per year, with the expectation that general church funding at that level would be needed for two quadrennia. However, the General Conference action was to approve the creation of an apportioned general fund in the amount of \$2.5 million per year. It also recommended that the GBHEM seek approval under ¶113 for a World Service Special Gifts fund with a goal of \$10 million for the 1989-92 quadrennium. World Service Special Gift receipts were to be held and invested by the GBHEM as permanent endowment funds for the proposed university.

By the time the 1992 General Conference convened, the Africa University was a reality. A charter had been granted by the government of Zimbabwe. A financial plan providing for the initial stages of construction and the opening and operation of the first two colleges had been approved. On March 23, 1992, the College of Theology and the College of Agriculture and Natural Resources opened to 40 students from Burundi, Mozambique, Sierra Leone, Congo, and Zimbabwe.

Each successive General Conference has heard and affirmed reports on the continuing development as an international university, as evidenced by the creation of additional schools, increases in the number of faculty members and students, and the growth of the physical plant.

Recommendations

GCFA has deep appreciation and respect for all who have worked diligently and successfully to bring the University to this point in its development – members and staff of GBHEM;

administration, faculty, and students of the University; and all of the persons, churches, conferences, and other organizations who have supported the University with their time, energy, talent, and gifts. The Council believes that the University will continue to enjoy enthusiastic support.

GCFA recognizes that the level of apportioned funding has been only one-half the amount originally requested by the GBHEM in 1988, and that it is more difficult to raise funds through World Service Special Gifts than through an apportioned fund. The Council therefore recommends:

1. That the 2001-2004 quadrennial goal for this fund by \$10,100,000, derived from a yearly apportionment as follows (see note following amounts to be apportioned):

Year	Annual Apportionment	Percent Increase
2001	\$2,500,000	0%
2002	2,500,000	0%
2003	2,525,000	1%
2004	<u>2,575,000</u>	2%
Total	\$10,100,000	

(Note: In previous quadrennia, there has been an administrative prior claim on receipts to cover GCFA's costs associated with administering the fund. The amount authorized for this purpose in the year 2000 is \$76,000. GCFA is recommending to the 2000 General Conference that this prior claim no longer be charged against the receipts of this fund. The fact that a higher proportion of receipts will be going to fund the ministries supported by the fund has been taken into account in setting the amount to be apportioned during the 2001-2004 quadrennium.)

2. That the GBHEM continue to seek World Service Special Gifts under the provisions of ¶113 of *The Book of Discipline*, with a goal of \$10,000,000 for the 2001-2004 quadrennium, to be used for permanent endowment funds for the University. The Council is aware that some annual conferences have chosen to apportion amounts beyond the general fund apportionment or to engage in other efforts in order to raise endowment funds for the University. Those and similar efforts are

applauded, and annual conferences are encouraged to consider this or other innovative means of supporting this part of the University's funding, which is so critical to its long-term success and stability.

3. That apportionments to the annual conference be determined by the same formula used in apportioning the World Service Fund, and that each annual conference then apportion the fund to its local church by a formula of its choosing.

4. That local churches remit amounts contributed for the fund to the annual conference treasurer, who shall remit the amounts received monthly to the treasurer of GCFA.

5. That GCFA remit the net receipts of the fund, after payment of charges for promotion, to the GBHEM.

6. That the GBHEM administer the funds in accordance with the current financial plan for the University. It is understood that the financial plan may be amended from time to time, as changing circumstances may require, by the Africa University Board of Directors in consultation with the GBHEM.

The GBHEM shall be authorized to disburse funds for the development and operation of the Africa University and to release such funds to the Africa University Board of Directors or such other structural units as may be created for that purpose, *provided that* the GBHEM shall be accountable for such funds to GCFA, and *provided further* that no

such funds shall be released to any structural unit whose charter, bylaws, or other governing documents have not been approved by the GBHEM.

7. That permanent endowment funds for the University be held and invested by the GBHEM. Permanent endowment funds include the World Service Special Gift receipts and any other funds which may be raised by GBHEM and designated, either by the donor or GBHEM for this purpose. GBHEM is authorized to disburse income earned from the permanent endowment funds under the same conditions as set forth in §6 above. GBHEM shall be accountable to GCFA for all permanent endowment funds raised on behalf of the Africa University.

The provisions of this report shall not limit the authority of the Africa University Board of Directors to raise and administer permanent endowment funds and/or funds for the development and operation of the University from sources other than those from which contributions to the Africa University apportioned fund or the World Service Special Gifts fund would normally be sought.

8. Adjustments in the provisions of this report, except for the amount of the apportioned fund, may be made by GCFA on recommendation of GBHEM, after consultation with the Council of Bishops and GCOM.

## Report No. 5 THE EPISCOPAL FUND

Petition Number 30704-FA-NonDis-§;GCFA

The General Council on Finance and Administration presents to the 2000 General Conference the following recommendations concerning items in the Episcopal Fund budget for the 2001-2004 quadrennium, to become effective at the adjournment of this General Conference.

### I. Bishops Elected by Jurisdictional Conferences

#### A. Salary

1. *Amount of Salary.* The salary of a bishop newly elected in 2000 shall begin on September 1, 2000, at the annual rate established for 2000 by the General Council on Finance and Administration in

keeping with the formula approved by the 1996 General Conference.

During the last two quadrennia increases in bishops' salaries have been related to the percentage increase in the Denominational Average Compensation (DAC). That formula yielded the following salary amounts: \$83,000 for 1997, \$85,714 for 1998, \$88,037 for 1999, and \$91,321 for 2000. The salary increases for the years 2001 through 2004 shall be set by the General Council on

Finance and Administration at the percentage increase in the Denominational Average Compensation (DAC) figure available each year, as calculated by the General Board of Pension and Health Benefits.



The General Council on Finance and Administration will notify each newly elected bishop's salary-paying unit of the date on which payment of salary from the Episcopal Fund will begin.

**2. Salary Continuance for a Surviving Spouse.** The surviving spouse of a bishop who dies while in the active relationship shall receive the full salary of the bishop for the three months immediately following the month when death occurred, after which the pension of the surviving spouse (as set forth in Section I,E,4 of this report) shall take effect.

**3. Reactivated Retired Bishop.** If a retired bishop is reactivated and assigned to assume presidential responsibilities, the Episcopal Fund shall be responsible, upon request, for the difference between the remuneration of an active bishop and the pension payment.

### B. Episcopal Residence

1. The annual conference or conferences constituting the episcopal area shall be responsible for providing an episcopal residence in which the bishop shall reside.

2. The cost of providing the episcopal residence shall be shared proportionately between the Episcopal Fund and each episcopal area, with 67% of the cost, up to \$20,000 coming from the Episcopal Fund and 33% from the episcopal area.

Expenditures in excess of funds generated by this formula shall be borne by the episcopal area. The annual cost of the episcopal residence includes mortgage or lease payments, utilities, taxes, insurance, and other costs of maintaining the residence. In addition, a reserve fund of up to 10% of the value of the residence not to exceed \$20,000 for maintenance and/or replacement, may be accumulated. To the extent that the reserve is less than 10% of residence value, a provision to fund the reserve can be made in the annual budget. In any given year, if there are unspent Episcopal Fund monies and the reserve fund is at 10%, those unspent monies shall be returned to the Episcopal Fund.

3. There shall be an Episcopal Residence Committee in accordance with *The Book of Discipline* (§636.2).

4. The Episcopal Residence Committee shall forward annually to the General Council on Finance and Administration, observing deadlines set by the council, the projected itemized annual cost of the episcopal residence for the following calendar year. The General Council on Finance and Administration-approved share for the episcopal residence shall be paid regularly from the Episcopal

Fund to the person or office designated by the Episcopal Residence Committee to receive the housing payment. The council shall require an annual accounting of actual expenditures.

### C. Office Expense

1. Each active bishop shall receive an annual grant towards office expenses in the following maximum amounts:

2001	\$56,000
2002	\$57,000
2003	\$58,000
2004	\$59,000

2. The office expense budget of each bishop shall consist of the following items of expense:

- Support Staff salary
- Employee benefits
- Occupancy expense (rent, utilities, etc.)
- Office supplies, including Abingdon forms
- Printing
- Equipment maintenance
- Professional entertainment and courtesies
- Financial audit or review
- Postage
- Miscellaneous office expenses

3. Purchase of office equipment shall be made at the discretion of each bishop in an amount not to exceed \$12,000 in any one quadrennium for any one episcopal office. Requests for reimbursement shall be submitted with monthly travel expenses.

4. A complete inventory of episcopal office equipment and furnishings is maintained by the council. **Prior approval** is required for office furnishings and redecorating. The cost of redecorating is shared by the Episcopal Fund and the area. Payment shall be made on submission to GCFA of an invoice.

5. An annual budget of episcopal office expense shall be submitted for approval of the General Council on Finance and Administration.

6. An annual financial statement, prepared on at least a review basis by a certified public accountant or a public accountant in accordance with generally accepted accounting principles, shall be submitted to GCFA. A full audit shall be required once a quadrennium. If the episcopal office funds are administered through conference operations, a separate audit will not be required. However, a separate schedule for episcopal funds must be included in the annual conference audit. The aforementioned shall be provided to the General Council on Finance and Administration by July 31 of the following year.

7. Local and long distance telephone expenses shall be reimbursable on submission of monthly bills or, if the telephone system is shared, vouchers

from the conference or area office.

#### D. Moving Expense

A pre-approved estimate of itemized expenses is required for the payment of moving expenses of active and retiring bishops. The following terms apply:

1. The Episcopal Fund shall be responsible for the payment of only one moving expense incident to the reassignment of a bishop, the assignment of a newly elected bishop, or the relocation of a retired bishop to a permanent retirement residence.

2. In the year of election or reassignment, travel expenses incurred after August 31, because of the failure of the bishop to move to a newly assigned area shall not be reimbursed. Exception to this policy may be considered by the council.

3. Storage expense is not a reimbursable item.

4. If a bishop, upon retirement, accepts an assignment of church wide responsibility with direct relationship and accountability to the Council of Bishops (§409.1c,[1]), and if the assignment is such as to require residence at a specific location, the Episcopal Fund will be responsible for the payment of moving expenses to that location. In such case a bishop remains eligible for payment of moving expenses by the Episcopal Fund to a permanent retirement residence, if that move occurs within three years of the time the assignment ends.

5. If a bishop, upon retirement, accepts an assignment of church wide responsibility with a general agency or United Methodist Church-related institution of higher education (§409.1c,[2]), moving expenses related to such an assignment are the responsibility of the agency or institution, unless the location of the assignment is also the bishop's permanent retirement residence, in which case the Episcopal Fund will be responsible for the cost and this shall be considered the one moving expense. A bishop whose moving expenses to such an assignment are paid by the agency or institution will remain eligible for payment of moving expenses from the Episcopal Fund to a permanent retirement residence, if that move occurs within three years of the time the assignment ends.

#### E. Pension

1. *Initial Pension.* The initial pension of a retiring bishop shall be determined by the following guidelines and paid on this basis from the date of retirement through December 31 in the year of retirement.

a. For service years as a participant in the Ministerial Pension Plan, pension benefits shall be as set forth in the applicable provisions of that plan.

The Episcopal Fund contributes 12% of bishops' actual compensation in accordance with the Ministerial Pension Plan, and 4.4% of the Denomination Average Compensation in accordance with the Comprehensive Protection Plan.

b. For service years prior to 1982 for which an annual conference or conferences have pension responsibility, pension benefits shall be at the respective conference pension rate(s) prevailing at the time of retirement. Responsibility for the funding of pension benefits earned prior to election to the episcopacy, including any post-retirement adjustments, shall remain with the annual conference(s).

c. For service years prior to election to the episcopacy for which there is no annual conference responsibility, but for which the retiring bishop was a participant in a pension plan administered by the General Board of Pension and Health Benefits other than the Ministerial Pension Plan, pension benefits shall be as set forth in the applicable provisions of that plan.

d. For service years prior to election to the episcopacy during which the retiring bishop was not a participant in any plan administered by the General Board of Pension and Health Benefits, pension benefits and the responsibility for their funding shall be as provided by the agency, institution, or other salary-paying unit to which he or she was appointed.

e. If the total annuitized pension for a retired bishop for both episcopal service years and for service years under appointment, as determined under subsection 1 a) - d) above, is less than minimum amounts established by the General Conference in the schedule which follows, the Episcopal Fund will supplement the bishop's pension in the amount needed to reach the minimum. The minimum amount for a bishop whose pension is not actuarially reduced due to early retirement is \$22,955 in 2000. This amount shall be increased in increments as adopted in Section E, 2 of this report for the ensuing years in the quadrennium.

f. If the bishop elects to retire before age 65 or 40 years of full-time service, and elects to receive pension payments before age 65, pension for service years rendered prior to January 1, 1982, shall be actuarially reduced by the lesser of (i) one-half of 1% per month or fraction of a month of age less than 65 years attained on the date the benefit is to commence or (ii) one-half of 1% per month for each month of difference between the assumed date at which 40 years of service under appointment would



have been completed and the actual date the benefit is to commence.

If the bishop qualifies for the minimum pension under section 1 e) above, the actuarial reduction determined under the provisions of this section shall be subtracted from the minimum pension amount.

**2. Cost of Living Increase.** All retired bishops shall receive a 3% annual cost-of-living increase for years of service as a bishop prior to January 1, 1982, based on the pension amount of the preceding year.

**3. Housing Allowance Exclusion.** The General Council on Finance and Administration shall designate annually, or at the time of retirement or disability, an amount equal to 100% of the pension or disability benefit payments as a rental/housing allowance respectively for each retired or disabled bishop of The United Methodist Church.

**4. Pension for the Surviving Spouse.**

a. *Benefits payable from the Episcopal Fund.* To receive any benefits as a surviving spouse, the marriage must have taken place prior to the bishop's retirement.

The pension benefits to the surviving spouse of an active or retired bishop shall initially be 75% of the pension benefits of the bishop attributable to service years prior to January 1, 1982, for which the Episcopal Fund has responsibility. Thereafter, there shall be a 3% annual cost of living increase in the benefit payable for the bishop's years of episcopal service prior to January 1, 1982.

b. *Benefits payable for service covered by any other plan.* Any surviving spouse benefits for the bishop's years of service covered by any other plan will be payable in accordance with the provisions of those plans.

**5. Adult Dependent Children of Deceased Bishops.** The General Council on Finance and Administration shall determine the support, if any, of adult children determined to be dependents at the time of retirement.

## II. Bishops Elected by the Central Conferences

### A. Episcopal Area Budgets and Audit Reports

1. An annual budget of estimated receipts on apportionment of the Episcopal Fund and expenses for each episcopal office in the central conferences shall be submitted to the General Council on Finance and Administration on forms furnished by the council, in compliance with ¶537.4 of *The Book of Discipline*. The budget shall include salaries, housing allowances, and office expense, as recommended by the respective central conference

or its committee on episcopacy.

2. After reviewing the recommended budget of estimated receipts and expenses, the council shall establish the budget and determine what amounts from the Episcopal Fund are required for the support of the episcopacy in each central conference and shall send such remittances to the bishops and/or to the treasurers administering the funds of the episcopal offices.

3. An annual financial statement, prepared on at least a review basis by a certified public accountant or a public accountant in accordance with generally accepted accounting principles, shall be submitted to GCFA. A full audit by a certified public accountant or comparable professional shall be required at least once a quadrennium. The aforementioned shall be provided to the General Council on Finance and Administration by July 31 of the following year in order to ensure continued funding.

### B. Salary and Housing Allowance

The salary and housing allowance of each bishop shall be recommended by the respective central conference or its committee on episcopacy and included in the episcopal area budget (Section II, A above) in accordance with ¶537.4 of *The Book of Discipline*.

An amount equal to at least 3% of the cash salary plus housing shall be deducted from the salary of each bishop elected by a central conference and credited to the bishop's personal account in the Bishop's Reserve Pension Fund. Bishops are encouraged to increase this percentage.

### C. Office Expense

1. The office expense budget of each bishop shall include the cost of the items listed in Section I,C,2 of this report plus the estimated cost of telephone service.

2. Purchase of office equipment shall be made as needed at the bishop's discretion in an amount not to exceed \$12,000 in any one quadrennium in any one episcopal office. Requests for reimbursement shall be submitted with monthly travel expenses.

3. A complete inventory of episcopal office equipment and furnishings purchased through the Episcopal Fund is maintained by the council. **Prior approval** is required for office furnishings and redecorating. The cost of redecorating is shared with the area. Payment shall be made on submission of an invoice.

### D. Emergency Contingency Fund

The General Council on Finance and



Administration has limited funds to provide assistance for the replacement or repair of episcopal residences and episcopal offices destroyed or damaged by conditions of war or civil unrest in the central conferences. In consultation with the staff of the General Board of Global Ministries, priorities will be determined to respond to needs when conditions of peace have been restored. When the safety of a bishop is threatened, evacuation expenses of the bishop, spouse, and minor children of the bishop may be reimbursed by the Episcopal Fund upon approval of the officers of the Council of Bishops and the General Secretary of the General Council on Finance and Administration.

### E. Pensions

1. The General Council on Finance and Administration shall determine the sum to be paid for the support of an ordained minister who, having been elected by a central conference to serve as a bishop for one or more terms or for life, shall have reached the time of retirement. Where term episcopacy has been established, the pension provided shall be paid only after a minister elected as a bishop by a central conference shall have reached the age of retirement as set by the respective central conference for its bishops or shall have been retired for physical disability. The Episcopal Fund contributes 12% of bishops' compensation for central conference bishops' pensions. Provision for allowances in the support of surviving spouses and of minor children shall be determined by GCFA up to comparable allowances as provided by the Comprehensive Protection Plan.

2. If the bishop is retired before age 65 or 40 years of full-time service and elects to receive pension payments before age 65, pension for service years rendered prior to January 1, 1982, shall be actuarially reduced by the lesser of (i)  $\frac{1}{2}$  of 1% per month or fraction of a month of age less than 65 years attained on the date the benefit is to commence, or (ii)  $\frac{1}{2}$  of 1% per month for each month of difference between the assumed date at which 40 years of service under appointment would have been completed and the actual date the benefit is to commence. If the bishop elects to receive an actuarially reduced pension under this section, the General Council on Finance and Administration shall determine the sum which would have been paid to a bishop under similar circumstances who had reached the age of 65, and the actuarial reductions specified in §2(i) or §2(ii) above shall be applied to that amount.

3. The General Council on Finance and Administration shall determine the sum to be paid

the surviving spouse of a deceased central conference bishop who had served as a bishop for one or more terms or for life.

4. To receive benefits as a surviving spouse, the marriage must have taken place prior to the bishop's retirement.

5. A review of pensions of retired central conference bishops and surviving spouses of central conference bishops shall be made annually.

### III. Travel Expense

1. "By virtue of their election and consecration, bishops are members of the Council of Bishops and are bound in special covenant with all other bishops" (§427). "A retired bishop is a bishop of the Church in every respect and continues to function as a member of the Council of Bishops in accordance with the Constitution and other provisions of *The Discipline*" (§410). The travel expense of all members of the Council of Bishops to meetings of the Council of Bishops, the College of Bishops, and authorized committee meetings of the Council of Bishops shall be paid.

2. The cost of each active bishop's official travel, in accordance with policies determined by the council, shall be paid upon the presentation of an itemized monthly expense statement filed on a form provided by the council. The supporting data required by the General Council on Finance and Administration are the customer's copy(ies) of the airline ticket, car rental bill(s), and receipted hotel/motel bill(s). Receipts or daily logs are acceptable documentation for meals and minor miscellaneous expenses. Central conference bishops may request an advance for international travel to be liquidated by submission on monthly travel expense vouchers.

3. Air travel is normally by the most economical coach fare available. For international travel involving a one-way trip in excess of 3,000 miles, an extra day's lodging and meal expense shall be reimbursed.

4. Travel expense to annual, semiannual, or executive committee meetings of United Methodist general agencies to which the bishop is assigned by the Council of Bishops or the General Conference shall be charged to the Episcopal Fund. Expenses of travel to committee or task force meetings of a general agency or for other agency-related purposes shall be charged to that agency. Expenses for bishops assigned to task groups or special committees legislated by General Conference to represent the Council of Bishops shall have their expenses paid from the budget allocated for the

program or project.

5. Travel expenses for international travel or global visitation as authorized by the Council of Bishops are paid from the Episcopal Fund on the submission of an expense report accompanied by required supporting documents. After it has determined the travel schedule of its members on international travel or global visitation, the Council of Bishops shall certify such authorized travel to the General Council on Finance and Administration to qualify incurred expenses for payment from the Episcopal Fund.

6. If, in connection with travel paid from the Episcopal Fund, a bishop wishes to travel elsewhere for work for which expenses are not chargeable to the Episcopal Fund under provisions of this report, arrangements for reimbursements for expenses related to the extended stay or additional travel should be made with the agencies involved.

7. Authorized travel of bishops to meetings of the National Council of the Churches of Christ in the USA, the World Council of Churches, the Executive Committee of the World Methodist Council, and the Consultation on Church Union shall be charged to the travel fund of the Interdenominational Cooperation Fund.

8. Bishops' expenses to attend Consultations of Pan-Methodist Bishops shall be paid from the Episcopal Fund.

9. For bishops elected by jurisdictional conferences, travel expenses to jurisdictional meetings of committees, commissions, or task forces to which the bishop is assigned by the College of Bishops may be charged to the Episcopal Fund. For bishops elected by central conferences, travel expenses to central conference meetings of committees, commissions, or task forces to which the bishop is assigned by the central conference may be charged to the Episcopal Fund. When provisions of *The Book of Discipline* mandate involvement of the bishop, expenses shall be paid from the Episcopal Fund.

10. Expenses of travel to seminaries within continental boundaries to counsel with students from within the area or for recruitment purposes shall be charged to the Episcopal Fund as area travel.

11. Travel to boards of trustees or directors' meetings of United Methodist-related colleges, seminaries, or institutions may be charged to the Episcopal Fund only when membership in such bodies is effected by action of the General Conference, jurisdictional conference, Council of Bishops, College of Bishops, or an annual conference or conferences of the episcopal area.

Expenses of travel to meetings of such boards of trustees or directors in which membership is by virtue of election by the board of trustees or directors of the institution are not to be charged to the Episcopal Fund.

12. Mileage rates or other reimbursement for the costs of travel by car shall be determined by the General Council on Finance and Administration. When the round trip distance outside the episcopal area exceeds 1,000 miles for any one round trip, the cost of transportation shall be paid either on the actual mileage or at the most economical air fare available, whichever is the lesser amount.

13. In the case of the death of a bishop, a bishop's spouse, or a surviving spouse of a bishop, the following persons shall be eligible to attend the memorial service at the expense of the Episcopal Fund:

a. All members of the College of Bishops, active or retired, to which the bishop belonged, and in central conferences, episcopal members of the central conference to which the bishop belonged.

b. The president of the Council of Bishops, or a representative designated by the president.

c. Bishops who are participants in the memorial service.

d. A bishop who is officially designated by a College of Bishops to represent it.

14. The surviving spouse or a family member of the bishop invited by the Council of Bishops shall be entitled to the payment of expenses to attend the bishop's memorial service held at the Council of Bishops' meeting.

15. The following expenses are not to be charged to the Episcopal Fund:

Commuting expenses between residence and office

Travel expenses for addresses and lectures for which an honorarium is received

Expenses of travel to meetings of learned and fraternal societies

Gifts

Spouse's expenses when accompanying the bishop on episcopal travel

16. The travel expenses of a newly elected bishop and spouse to the assigned area for the purpose of visiting the episcopal residence and area office shall be reimbursed. The Episcopal Fund shall also pay expenses of the spouse of a newly elected bishop to attend the Council of Bishops' orientation for newly elected bishops.

#### IV. Renewal Leave

*The Book of Discipline* provides that every bishop



in the active relationship shall take periodic leaves from the regular responsibilities of the episcopacy for purposes of reflection, study, and self-renewal (§411.2).

1. A renewal leave of a bishop shall first be approved by the College of Bishops and reported to the Council of Bishops. The secretary of the Council of Bishops will certify to the General Council on Finance and Administration the approved list of bishops to be on renewal leave.

2. During the period of a renewal leave, the following financial arrangements shall be in effect:

a. Cash salary will continue.

b. Reimbursement within the usual guidelines for episcopal expense from the Episcopal Fund supported by necessary documentation, shall be:

(1) Transportation to and from the site of renewal leave by the most direct route and the most economical coach airfare; established policies for mileage reimbursement shall be followed.

(2) Expenses up to \$2,000 for actual expenses of tuition and housing.

c. Expenses incurred in providing temporary episcopal supervision by a bishop from a nearby episcopal area necessitated by the absence of a bishop on renewal leave shall be reimbursed.

d. Meals during renewal leave are not reimbursable.

e. Reimbursable episcopal travel expenses will not be paid during renewal leave unless authorized by the Council of Bishops.

f. Compensation or honoraria received for any activity during renewal leave shall be deducted from (1) or (2) above.

#### **V. Budget for the Secretary of the Council of Bishops**

The General Council on Finance and Administration may authorize, upon certification of need by the Council of Bishops, a budget to provide for secretarial assistance and other expenses incurred by the Secretary of the Council of Bishops in the performance of the duties of this office. Such budget is subject to the approval of the General Council on Finance and Administration.

#### **VI. Budget for Ecumenical Officer of the Council of Bishops**

The General Council on Finance and Administration may authorize, upon certification of need by the Council of Bishops, a budget to provide for expenses incurred by the Ecumenical Officer of

the Council of Bishops in the performance of the duties of this office. Such budget is subject to the approval of the General Council on Finance and Administration. When representing the Council of Bishops, travel of the Ecumenical Officer shall be paid from the Episcopal Fund.

#### **VII. Increase or Decrease During Quadrennium**

If, in the judgment of the General Council on Finance and Administration, economic conditions are such as to require increasing or decreasing of the amounts authorized in this report, the council is authorized to make such adjustments by a three-fourths majority of its total voting membership.

#### **VIII. Apportionment for the Episcopal Fund**

The annual apportionment for the Episcopal Fund during the 2001-2004 quadrennium shall be in amounts determined by the General Conference, on recommendation of the General Council on Finance and Administration:

2001 \$16,000,000

2002 \$16,000,000

2003 \$16,450,000

2004 \$16,955,000

It shall be apportioned to the annual conferences on a formula recommended by GCFA and approved by the General Conference.

The 2001-2004 Episcopal Fund recommendations are based on there being no more than the number of episcopal areas authorized under provisions of *The 1996 Book of Discipline* or other actions of the 1996 General Conference. If additional episcopal areas are created as a result of actions of the 2000 General Conference, the quadrennial amount to be apportioned will be increased by approximately \$1,000,000 for each such area.

#### **IX. Provisions of *The Book of Discipline***

All paragraph references to *The Book of Discipline* as contained in this report are to the 1996 edition. It is understood that, during the 2001-2004 quadrennium, these will be considered as references to paragraphs of comparable content in the 2000 *Book of Discipline*. The General Council on Finance and Administration is directed to alter the provisions of this report to conform to any changes in *The Book of Discipline* or other relevant legislation that may be adopted by the 2000 General Conference.



## Report No. 6

# GENERAL ADMINISTRATION FUND

Petition Number 30705-FA-NonDis-\$;GCFA

It is the purpose of The General Administration Fund (§817) to finance those general church activities which are specifically administrative as contrasted with programmatic, missional, or ecumenical.

### Explanation of Items in the Budget

**Interpretation Resources** (§1806.11-.13). United Methodist Communications is allocated the designated sum for the cost of resources used in promoting the General Administration Fund.

**The General Council on Finance and Administration** (§806.1d). The Council reports to and is amenable to the General Conference and is responsible for receiving and distributing general church funds. A portion of the Council's expenses is charged to the General Administration Fund as provided in § 806.1d and Report No. 14.

**The General Commission on Archives and History** (§§1701-1712). The purpose of this commission is to gather, preserve, hold title to, and disseminate materials on the history of The United Methodist Church and its antecedents.

**Historic Sites and Heritage Landmarks** (§1712). The supervision of historic sites and heritage landmarks is part of the responsibility assigned to the General Commission on Archives and History, and the funds budgeted for this purpose are administered by the commission.

**General Conference** (§§501-510). The expense of the General Conference is a major item in the budget. The amount budgeted provides for all administrative costs of the session, including travel and per diem of delegates, cost of the offices of the secretary and business manager of the General Conference, expenses of the Commission on the General Conference, and publishing of the *Daily Christian Advocate*.

**The Judicial Council** (§§2601-2622). The Council is the highest judicial body in The United Methodist Church. It determines the legality and/or constitutionality of actions by agencies, boards, conferences, and officials of the Church. §817.3 provides that the expenses of the Judicial Council shall be paid from the General Administration Fund, within a budget submitted annually to the General Council on Finance and Administration for its approval. These office, meeting, and travel expenses shall be submitted in accordance with the GCFA expense policy guidelines on an expense report accompanied by required supporting documentation.

**The Contingency Reserve**. This allocation provides funding for unforeseen or emergency situations that fall within the scope of general administration. In the prior quadrennium these funds have been used to cover shortfalls in the budgets of the Judicial Council and the General Conference.

### General Administration Fund Budget

	2000	2001	2002	2003	2004
<b>Fixed Charges:</b>					
Interpretation Resources	\$ 15,000	15,000	15,000	15,000	15,000
<b>On-Ratio:</b>					
General Council on Finance and Administration <sup>1</sup>	2,415,000	3,118,000	3,375,000	3,687,000	4,038,000
General Commission on Archives and History	787,000	798,000	810,000	821,000	832,000
Historic Sites and Heritage Landmarks	31,000	31,000	31,000	32,000	32,000
General Conference <sup>2</sup>	843,000	1,210,000	1,210,000	1,220,000	1,234,000
Judicial Council <sup>3</sup>	62,000	76,000	76,000	76,000	108,000
Contingency Reserve	<u>125,000</u>	<u>75,000</u>	<u>75,000</u>	<u>75,000</u>	<u>75,000</u>
<b>Total On-Ratio<sup>4</sup></b>	4,263,000	5,308,000	5,577,000	5,911,000	6,319,000
<b>Grand Total<sup>4</sup></b>	<u>\$4,278,000</u>	<u>5,323,000</u>	<u>5,592,000</u>	<u>5,926,000</u>	<u>6,334,000</u>

- <sup>1</sup> Fixed administrative charges previously charged to the Ministerial Education, Black College, and Africa University Funds have been transferred to the on-ratio portion of the General Administration Fund budget for 2001-2004.
- <sup>2</sup> The 1997-2000 allocations for General Conference expenses were supplemented by reserve funds accumulated in previous quadrennia. Those reserve funds have been exhausted, and the 2001-2004 allocation has been increased to cover anticipated costs of the 2004 General Conference.
- <sup>3</sup> The Judicial Council budget for 2001-2004 has increased significantly over the 1997-2000 budget. The 2001-2004 request approximates what is projected to be expended for the 1997-2000 quadrennium. General Administration Contingency Funds have been used to cover budget shortfalls during the 1997-2000 and previous quadrennia.
- <sup>4</sup> Two allocations previously included in the General Administration Fund budget have been moved to other funds for the 2001-2004 quadrennia. The World Methodist Council, with a 2000 budget allocation of \$385,000, is now included in the Interdenominational Cooperation Fund, and the National Youth Ministry Organization, with a 2000 budget allocation of \$166,000, is now included in the World Service Fund.

## Report No. 7

# INTERDENOMINATIONAL COOPERATION FUND

Petition Number 30706-FA-NonDis-\$;GCFA

The Interdenominational Cooperation Fund provides basic support for ecumenical agencies through which The United Methodist Church participates in God's mission in cooperation with other Christian communions. The fund is recommended to the General Conference by the General Council on Finance and Administration (GCFA) after considering recommendations developed by the General Commission on Christian Unity and Interreligious Concerns (GCCUIC) in consultation with the Council of Bishops (§181.1).

General agencies may participate in the budgets of the cognate divisions and departments of the National Council of the Churches of Christ in the U.S.A., the World Council of Churches, the World Methodist Council and other interdenominational ecumenical activities.

### Explanation of Items in the Budget

**Interpretation Resources** (§1806.11-.13). United Methodist Communications is allocated the designated sum for the cost of resources in promoting the Interdenominational Cooperation Fund.

**General Council on Finance and Administration.** The Council reports to and is amenable to the General Conference and is responsible for receiving and distributing general church funds. A portion of the Council's expenses is charged to the Interdenominational Cooperation Fund as provided in §1806.1d and Report No. 14.

**National Councils of Churches/Regional Ecumenical Organizations.** This category includes funds to support the work of councils or organizations whose membership is limited to a specific country or geographic region. Among the specific organizations receiving support is the *National Council of Churches of Christ in the U.S.A.* This council comprises thirty-six member denominations and communions in the United States representing fifty-two million Christians.

**World Council of Churches/International Ecumenical Organizations.** This category includes funds to support the work of councils or organizations whose membership is not limited to a specific country or geographic region. *The World Council of Churches*, founded in 1948, includes 330 member communions throughout the world representing 450 million Christians. Funds in this category provide for United Methodist participation in the basic budget of the Council. Funds are also provided for the United Methodist commitment for costs of the World Council of Churches Assembly, including travel and related expenses for Christians from third world countries. These periodic meetings of the Council are held every seven or eight years.

**Christian World Communions/Methodist Unity.** This category includes funds to support the work of ecumenical organizations whose members trace their origins to some part of the religious tradition

started by John Wesley. *The World Methodist Council*, established in 1881, is a significant channel for United Methodist relationships with other Methodist bodies and with autonomous and united churches formerly part of The United Methodist Church or its predecessor denominations. There are presently more than 34 million members in these churches in 108 different countries. The allocation provides for United Methodist participation in the basic budget of the Council. It represents the majority of the funding for the North American section, and for the general administrative and program activity of the entire Council.

**Pan-Methodist Commissions.** Currently representatives from The United Methodist Church are meeting with representatives of The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, and The Christian Methodist Episcopal Church in *The Commission on Pan-Methodist Cooperation* on areas of mutual interest. There is a possibility that other denominations of the Wesleyan tradition called Methodists in America may wish to join in these discussions. These funds provide support for the costs of the representatives of The United Methodist Church in these meetings.

The 1996 General Conference also authorized United Methodist participation in and funds for a Commission on Union to plan for a possible merger among the above four churches. Costs for these activities are also included in this category.

**Ecumenical/Multilateral Conversations.** This line item provides funding for ongoing and proposed meetings with representatives of other denominations. Included in this category is the Consultation on Church Union. Nine denominations are joined together in the Consultation to seek ways toward greater visible unity among them. The Consultation is now working to finalize a covenant among its member churches involving issues such as mutual

recognition of each other's churches, members, clergy, and shared eucharistic fellowship. Agreement is proposed in 2002 with a name change to Churches Uniting in Christ. The allocation provides for United Methodist participation in the basic budget of this organization.

**Ecumenical Representative Travel.** The travel expenses for United Methodist representatives named in advance by the General Conference, the Council of Bishops, or the GCCUIC are paid from the Interdenominational Cooperation Fund (§818.2). Costs are paid for travel to the General Assembly and, as approved by the general secretary of the GCCUIC, other units of the National Council of the Churches of Christ in the U.S.A.; the Central Committee and other units of the World Council of Churches, including its executive committee and periodic assembly; the Executive Committee of the World Methodist Council; and special meetings of the Consultation on Church Union, Pan-Methodist Commission, United Methodist participation in concordat relationships, and other ecumenical activities and bodies.

Expenses are paid in accordance with guidelines adopted by the GCFA and shall be limited to round-trip coach airfare and/or other necessary surface transportation from the place of residence of the representative to the place of the meeting, plus food and lodging expense at the meeting. Attendance during three-fourths of the agenda of a meeting shall be required for reimbursement of meeting expenses. Travel expenses shall be paid when approved by the general secretary of the GCCUIC, his or her designee, or by the general secretary of the GCFA.

**Contingency Reserve.** This allocation for the Interdenominational Cooperation Fund provides for unforeseen or emergency situations that fall within the scope of the fund. It is distributed by the GCFA after receiving recommendations from the GCCUIC.



### Interdenominational Cooperation Fund Budget

	2000	2001	2002	2003	2004
<b>Fixed Charges:</b>					
Interpretation Resources	\$ 51,000	46,000	48,000	49,000	50,000
General Council on Finance and Administration	<u>42,000</u>	<u>53,000</u>	<u>57,000</u>	<u>62,000</u>	<u>68,000</u>
<b>Total Fixed Charges</b>	93,000	99,000	105,000	111,000	118,000
<b>On-Ratio:</b>					
National Councils of Churches/Regional Ecumenical Organizations	817,000	770,000	770,000	770,000	770,000
World Council of Churches/International Ecumenical Organizations	445,000	501,000	505,000	510,000	515,000
Special Ecumenical Needs <sup>1</sup>	42,000	0	0	0	0
Christian World Communions/Methodist Unity:					
World Methodist Council <sup>2</sup>	385,000	385,000	385,000	385,000	385,000
Pan-Methodist Commissions <sup>3</sup>	0	30,000	31,000	31,000	32,000
Ecumenical/Multilateral Conversations	47,000	70,000	72,000	73,000	74,000
Ecumenical Representative Travel <sup>4</sup>	135,000	265,000	180,000	270,000	185,000
Contingency Reserve	<u>85,000</u>	<u>82,000</u>	<u>84,000</u>	<u>85,000</u>	<u>87,000</u>
<b>Total On-Ratio</b>	1,956,000	2,103,000	2,027,000	2,124,000	2,048,000
<b>Grand Total</b>	<u>\$2,049,000</u>	<u>2,202,000</u>	<u>2,132,000</u>	<u>2,235,000</u>	<u>2,166,000</u>

<sup>1</sup> The 1997-2000 special ecumenical needs line item provided funds for the World Council of Churches assembly meeting. This funding is included in the international ecumenical organizations line for 2001-2004.

<sup>2</sup> The World Methodist Council budget was included in the General Administration Fund from 1997-2000.

<sup>3</sup> Pan-Methodist Commission costs were funded from the Contingency Reserve during 1997-2000.

<sup>4</sup> Funds for travel by designated UMC representatives to the World Methodist Council Executive Committee meetings have been included for 2001-2004, along with travel costs to regional ecumenical organization meetings for Central Conference representatives.

## Report No. 8 APPORTIONMENT FORMULA

Petition Number 30707-FA-NonDis-\$;GCFA

*The Book of Discipline* provides that the GCFA shall recommend the formulas by which all apportionments to the annual conferences shall be determined, subject to the approval of the General Conference (§806.1c)). This report is therefore concerned with how the provisions of the reports

dealing with the World Service, Ministerial Education, Black College, Africa University, Episcopal, General Administration, and Interdenominational Cooperation funds are to be funded. The approved budgets for these and any other general apportioned funds created by the

General Conference are to be apportioned separately among the several annual conferences in the jurisdictional conferences in an equitable fashion, so that they and their local churches will have full opportunity to be involved financially in the total mission of the church.

#### Recommendations:

1. GCFA recommends adoption of the apportionment formula recommended by the Connectional Ministry Funding Patterns Task Force (CMFPTF), as the formula by which general fund apportionments to annual conferences will be calculated. The formula is described in detail in Section VII, B of the Task Force report (GCFA Report No. 16) — item 1, "Apportionment Formula," and item 2, "Transition to a new formula." The term "old formula" in the transition process refers to the formula approved by the 1996 General Conference for calculating World Service Fund apportionments during the 1997-2000 quadrennium.

2. The CMFPTF report states that GCFA will recommend to the 2000 General Conference the "base percentage" which, when applied to "net expenditures" as defined in that report, will yield an apportioned amount equal to the total of all apportioned funds, as approved by General Conference.

Recommendations 5 and 6 below provide that the apportionments for four conferences and the autonomous church in Puerto Rico be in negotiated amounts. For the conferences whose apportionments are determined by the formula, GCFA recommends that the "base percentage" for 2001 apportionments be 3.619284%. When applied to the total "net expenditures" for those conferences (\$3,563,515,822), this percentage will result in general fund apportionments in the amount of \$128,973,753. Amounts negotiated under recommendations 5 and 6 below total an additional \$214,247. If the General Conference approves general fund apportionments which total an

amount greater or less than that recommended by GCFA, the Council is authorized to adjust the "base percentage" to yield the amount approved by General Conference.

3. For the years 2002, 2003, 2004, GCFA is authorized to calculate and utilize a "base percentage" which will yield total apportionments equal to the amounts approved by General Conference for those years.

4. Using the approved formula, GCFA will first calculate the total amount to be apportioned to each annual conference for all of the apportioned general funds. The apportionment for each fund will then be calculated in direct proportion to that fund's approved amount. Each annual conference will therefore continue to receive from GCFA an annual statement showing its apportionments for each general fund. Each annual conference will continue to have the authority to apportion those amounts to its charges or churches by whatever formula or method it determines (§612).

5. The Rio Grande Annual Conference and the Alaska, Red Bird, and Oklahoma Indian Missionary Conferences shall be exceptions to the apportionment formula, and GCFA is authorized to negotiate general fund apportionments with the representatives of those annual and missionary conferences in amounts deemed equitable by the Council and the conferences involved.

6. The Iglesia Metodista Autónoma de Puerto Rico, if it chooses to continue to receive apportionments as a part of its relationship to The United Methodist Church, shall also be an exception to the formula, and GCFA is authorized to negotiate general fund apportionments with representatives of that Church in amounts deemed equitable by both parties.

7. In adopting this report, the General Conference authorizes GCFA to make such changes in the language and definitions of this report as other General Conference actions or changed circumstances may require, while preserving as much as possible their substance and content.

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## Report No. 9

### SUNDAYS WITH GENERAL CHURCH OFFERINGS

Petition Number 30708-FA-NonDis-\$;GCFA

The General Council on Finance and Administration, in consultation with the General Council on Ministries and the Council of Bishops

(§806.11), recommends that, for the 2001-2004 quadrennium, four general church special Sunday offerings shall be received in accordance with the



following provisions as directed by the 2000 General Conference.

In arriving at the recommendation to reduce the number of Special Sundays with Offerings from six to four, the Task Group composed of GCFA and GCOM members looked at several factors, including but not restricted to:

- 1) Promotional expenses in relation to funds received
- 2) Number of churches participating in each day
- 3) Letters received from church members, annual conference treasurers, and pastors
- 4) Input from the Connectional Ministry Funding Patterns Task Force
- 5) Reserve levels of the agencies

Data on the number of churches participating was surprising, as it indicated that the percentage participating in each of the Sundays ranged from a high of 39.36% to a low of 18.67% in 1997.

The Task Group agreed that all of the ministries supported by these offerings were valid and worthy but thought the method for raising the monies could be changed. All of the ministries except for two will still be supported by these offerings, either by combining with other offerings or keeping the offering as is. The agencies responsible for the other two were asked to include support in their World Service Fund budget.

**1. Justice, Love and Mercy Sunday.** Justice, Love and Mercy Sunday shall be observed with an offering, preferably on the Sunday before the observance of Martin Luther King Jr.'s birthday. This Sunday occurs during Epiphany, the season of manifesting God's light to the world. Justice, Love and Mercy Sunday calls the Church to recognize the right of all God's children to realize their potential as human beings in relationship with each other. It also witnesses to God's demand for a faithful, just, disarmed, and secure world. The offering receipts will be allocated after payment of fixed charges and administered as follows:

a) The annual conference treasurer shall retain 25 percent of the offerings for Peace with Justice ministries in the annual conference, to be administered by the annual conference Board of Church and Society or equivalent structure.

b) The annual conference treasurer shall report gross receipts and remit the remaining 75 percent of the receipts to the General Council on Finance and Administration.

c) After payment of fixed charges, the treasurer of the General Council on Finance and Administration shall distribute the funds as

follows: 1) 33 percent for the United Methodist Voluntary Service Program, administered by the General Board of Global Ministries, 2) 47 percent for the Community Developers Program, administered by the General Board of Global Ministries, 3) 20 percent for the Peace with Justice Ministries, administered by the General Board of Church and Society.

**2. One Great Hour of Sharing.** One Great Hour of Sharing shall be observed with an offering, preferably on the fourth Sunday of Lent. Lent is the season of repentance, self-examination, and awareness of the hurts of the peoples of the world. One Great Hour of Sharing calls the Church to share the goodness of life with those who hurt. The observance shall be under the general supervision of the General Commission on Communication. Insofar as possible, the planning and promotion of the One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of the Churches of Christ in the U.S.A. Net receipts from the offering, after payment of fixed charges, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Global Ministries, to be administered by the United Methodist Committee on Relief.

**3. Native American Ministry Sunday.** Native American Ministry Sunday shall be observed with an offering, preferably on the third Sunday of Easter. This Sunday serves to remind the Church of the gifts and contributions made by Native Americans to our society. The observance of Native American Awareness Sunday will be under the general supervision of the General Board of Global Ministries.

a) The Annual Conference treasurer shall retain 50 percent of the receipts for the developing and strengthening of Native American ministries within the annual conference, to be administered by the annual conference Committee on Native American Ministry. Should there be no Native American Ministries within the annual conference, the annual conference treasurer shall remit this 50 percent to the General Council on Finance and Administration.

b) The annual conference treasurer shall report gross receipts and remit the remaining 50 or 100 percent of the receipts, as applicable, to the General Council on Finance and Administration.

c) After payment of fixed charges, the treasurer of the General Council on Finance and Administration shall distribute the funds as follows: 1) 50 percent to the General Board of Higher Education and Ministry to provide supplementary scholarships for Native Americans attending United



Methodist schools of theology, and 2) the remaining 50 percent to the General Board of Global Ministries to expand the number of target cities in their Native American Urban Initiative.

**4) World Communion Sunday.** World Communion Sunday shall be observed with an offering, preferably on the first Sunday of October. World Communion Sunday calls the Church to be the catholic inclusive Church. In connection with World Communion Sunday there shall be a churchwide appeal conducted by the General Commission on Communication in accord with the following directives: Each local church shall be requested to remit as provided in ¶816.8 all the communion offering received on World Communion Sunday and such portion of the communion offering received at other observances of the Sacrament of the Lord's Supper as the local church may designate. The receipts shall be divided after payment of fixed charges as follows:

a) 40 percent for Crusade Scholarships, to be administered by the Crusade Scholarship Committee of the General Board of Global Ministries. Over one-half must go to ministries beyond the United States of America;

b) 30 percent for the Ethnic Scholarship Program administered by the General Board of Higher Education and Ministry; and

c) 30 percent to support the United Methodist Scholarship and the United Methodist Student Loan Fund administered by the General Board of Higher Education and Ministry.

#### Directives

The following directives shall apply to each of the four general church special Sunday offerings:

1. Promotion of all authorized general church special Sunday offerings shall be by United Methodist Communications in consultation with the administering agencies. Expenses of promotion for each offering shall be a charge against receipts in an amount determined in the manner described in section 7, Report No. 11.

2. Receipts from all authorized general church special Sunday offerings shall be remitted promptly by the local church treasurer to the annual conference treasurer, who shall remit monthly to the treasurer of the General Council on Finance and Administration. Local churches shall report the amount of the offering in the manner indicated on the Local Church Report to the Annual Conference. In the case of Native American Ministry and Justice, Love and Mercy offerings, the annual conference shall divide the receipts as described in sections 1 and 3 (above) of this report.

3. Local church annual reports to their annual conference shall include information on the amounts remitted for each Special Sunday with Churchwide Offering.

#### Sundays with Offerings Authorized for Use Within the Annual Conference

*The Book of Discipline* authorizes offerings in connection with four special Sundays for which the offering receipts are to be retained for use within the annual conference. These offerings may be received in accordance with the following provisions:

**1. Golden Cross Sunday.** Golden Cross Sunday shall be observed annually on a date determined by the annual conference (¶269.2). If the annual conference so directs, an offering may be received for the work of health and welfare ministries in the annual conference. Local church treasurers shall remit the receipts of the offering to the annual conference treasurer, and receipts will be acknowledged in accordance with the procedure of the annual conference. Local churches shall report the amount of the offering in the manner indicated on the Local Church Report to the Annual Conference. This special Sunday shall be under the general supervision of the General Board of Global Ministries.

**2. Christian Education Sunday.** Christian Education Sunday will be observed annually on a date determined by the annual conference (¶269.1). If the annual conference so directs, an offering may be received for the work of Christian education within the annual conference. Local church treasurers shall remit the receipts of the offering to the annual conference treasurer, and receipts will be acknowledged in accordance with the procedure of the annual conference. Local churches shall report the amount of the offering in the manner indicated on the Local Church Report to the Annual Conference. This special Sunday shall be under the general supervision of the General Board of Discipleship.

**3. Rural Life Sunday.** Rural Life Sunday shall be observed on a date to be determined by the annual conference (¶269.3). Rural Life Sunday shall call the Church to celebrate the rural heritage of The United Methodist Church, to recognize the ongoing crisis occurring in rural areas of the nation and world today, and to affirm the interdependence of rural and urban communities. If the annual conference so directs, an offering may be received for the purpose of strengthening the nurture, outreach, and/or witness of congregations in town and rural areas. Local church treasurers shall remit the receipts of

the offering to the annual conference treasurer, and receipts shall be acknowledged in accordance with the procedure of the annual conference. Local churches shall report the amount of the offering in the manner indicated on the Local Church Report to the Annual Conference. This special Sunday shall be under the general supervision of the General Board of Global Ministries.

**4. Disability Awareness Sunday.** Disability Awareness Sunday shall be observed annually on a date to be determined by the annual conference

(¶269.4). Disability Awareness Sunday calls the Church to celebrate the gifts and graces of persons with disabilities and calls the Church and society to full inclusion of persons with disabilities in the community. If the annual conference so directs, an offering may be received and the funds used by the annual conference to promote the work of creating architectural and attitudinal accessibility in local churches. This special Sunday shall be under the general supervision of the General Board of Global Ministries.

### Report No. 10

## THE CONDITION OF THE AGENCIES OF THE CHURCH – INTERNAL CONTROL/INTERNAL AUDIT PERSPECTIVE

Petition Number 30709-FA-NonDis/GCFA

The condition of the agencies of the Church from the internal control/internal audit perspective is sound in general and getting better. However, broad improvement in internal controls is needed. The four objectives of internal control are to help assure: 1) operational effectiveness and efficiency; 2) reliability in financial reporting; 3) compliance with the law and *The Book of Discipline*; and 4) safeguarding assets. Internal audit work should be conducted in the specific control areas identified below in order to determine if controls are effectively reaching all four of those objectives. Work to date suggests that further progress can be achieved. Comments follow.

The foregoing broad conclusions are drawn from work of the Committee on Audit and Review and of the Department of Internal Audit in the current quadrennium.

That work began when the Committee assigned to the Department the initial task of auditing travel and expense reimbursement records of the exempt staff of all the agencies as reflecting top management's attitude toward fiscal responsibility. These audits identified certain control weaknesses, all of which were remedied by the agencies in question. However, the fact that there were weaknesses in an area (travel expenses) that is relatively simple to control has led to certain more specific conclusions:

- Perceptions of good stewardship and fiscal integrity have a direct relationship to giving.
- The connection between perceived integrity at

the top and protection of the donor base must continually be drawn while assuring the agencies that control weaknesses are not equivalent to a lack of integrity, a parallel which, if drawn, leads to defensiveness.

- Awareness of the fiduciary obligations owed to the general Church and its donors must be continually reinforced, as must the importance of the perception and the reality of fiscal responsibility; identifying internal control weaknesses through internal audits, followed by prompt, effective management action, is central to this effort.
- There is a lack of knowledge of what control systems are, how they work, and why they are needed for effective financial oversight.
- There must be a continual guard against appearance of a culture of entitlement within the agencies.
- Management must not be reluctant to make full disclosure to its board of all details of the fiscal affairs of the agency to empower its board to act as fiduciaries must.

Further internal audit study is needed in areas such as accounts payable, accounts receivable, investments, fixed assets, and others. As these are explored, routines will be established for programs of continuing internal audits. The result should be more effective controls and improved management.

The Committee makes these recommendations for action, drawn from audit work and special



assignments:

1. Agency management and the outside auditors must cooperate with GCFA in developing alternative control and operational systems for smaller agencies identified collaboratively as lacking resources to develop and implement conventional control systems.

2. Agency boards and executives must be trained by GCFA in basic fiduciary duties.

3. Boards must be trained in the need for a strong control environment based on integrity, and a copy of *Internal Control/Internal Audit* provided to each member, with instruction.

4. Boards and management must examine risks that may prevent the accomplishment of the agency's mission and address those risks; agency treasurers must be trained by GCFA to spearhead fiscal risk analysis.

5. Internal control systems, policies, and procedures should be reviewed as a part of the budget process.

6. Management, to discharge its fiduciary duties, must report fully to its board all matters of possible or potential financial impropriety brought to management's attention by the Committee to enable the board to fill its fiduciary responsibilities.

7. Travel and expense policies should apply to the General Administration and Episcopal Funds as well as to World Service to assure uniformity and consistency in administration of all general funds and to dispel perceptions of special treatment that have potential to affect the donor base.

8. Communication, internally and to the Church, about how these issues are addressed should be improved, and all the foregoing should be monitored.

**Recurring attitudes** have been encountered in the initial period of the operation of the Internal Audit Department. They include:

- Suspicions that inquiries into the efficiency of the operation of programs are intrusive into mission and ministries decisions, and that programs are therefore insulated from fiscal evaluation.
- Concerns that measurement of the stewardship practices of management interferes with independence.
- Reluctance to explore the value of independent evaluation of fiscal policies and practices.
- Hesitation to engage in interagency communication about processes and procedures, the result of which is failure to exchange information that could lead to efficiencies in operations.
- Erroneous assumptions that identification of

control deficiencies is equivalent to an accusation of lack of integrity or wrongdoing.

- Indecision by some top management persons skilled in programs and ministry about how to strike a balance between mission and fiscal responsibility because of their lack of financial skills, sometimes leading to reluctance to hire effective finance officers.

**Further action is underway** as a result of the foregoing. The Committee and the Department, with the active participation of the General Secretary and the Legal Department, have launched an aggressive campaign of training in areas of identified control weakness, present or potential, including:

- Visits to several agency boards, finance committees, and audit committees.
- Presentations to various finance-related groups and associations within the general Church.
- Training sessions for general secretaries and agency treasurers.
- Writing and disseminating a handbook for boards and managers, with checklists, titled *Internal Control/Internal Audit for the Agencies of The United Methodist Church*.
- Authoring a booklet by Church counsel addressing the fiduciary obligations of board members, for planned publication in early 2000. These efforts are continuing.

**Cooperation with agency boards and finance and audit committees** of the various agencies has been explored. The purpose is to increase internal audit efficiency and encourage the agencies' acceptance of a higher degree of responsibility for effective internal controls while not intruding upon the responsibilities the *Discipline* gives to GCFA. It is recognized that none but the largest agencies have the resources to support fully independent audit committees, and that to do so may duplicate processes the General Conference designated for GCFA fiscal oversight. The Committee has concluded that it will support reports and analyses provided by any agency audit committee or equivalent that:

- ✓ is independent, so as to be able to exercise judgment without influence from management or from the agency, as shown, for example, by membership of persons with expertise who are not members or employees of the agency, or contractors with it.
- ✓ possesses the technical competence to oversee the control process.
- ✓ reports directly to the governing board of the agency.



- ✓ operates under a charter or bylaws adopted by the agency governing board and reviewed by the Committee on Audit and Review and the Department of Internal Audit for general compliance with suggestions for audit committee charters published by the Blue Ribbon Committee on Improving the Effectiveness of Corporate Audit Committees, or similar authority.
- ✓ is found to carry out its charter.
- ✓ is periodically trained in the duties of an audit committee.

As part of this cooperative effort, the Committee and the Department are committed to conducting and performing internal audit functions reasonably requested by qualifying agency audit committees.

**The Committee on Audit and Review further reports** that the Internal Audit Department is fully staffed and functioning under the supervision of the Committee. It has been given the independence needed to do its work under charters for the Department and the Committee adopted by GCFA, which has administrative oversight. The internal audit function is complementing GCFA's duty of accountability to the General Conference for fiscal matters (§806), its trusteeship for the general funds (§806.7), and its duty to maximize efficiency within

the agencies (§ 807.6). The work includes review of audits of outside agencies receiving Church money for administrative support.

After consulting eminent experts, the Committee, with the approval of GCFA, chose for its evaluation standards the framework and evaluation tools reported in 1992 by the Committee on Sponsoring Organizations (COSO) of the Treadway Commission. COSO is a committee formed by the National Association of CPA's, the American Accounting Association, the Institute of Internal Auditors, the Institute of Management Accountants, and the Financial Executives Institute. The Department's operational standards and procedures on internal auditing are those published by the Institute of Internal Auditors.

**Integrity is the foundation** for the four objectives of internal control named at the beginning of this report. The ultimate purpose of these four objectives is to support efficient, effective achievement of the missional and programmatic objectives of the agencies. GCFA, the Committee, and the Internal Audit Department are committed to that purpose. As it is achieved in incremental steps, the Church will have increased trust and confidence in the stewardship practices of the agencies to which it entrusts money for mission and ministry.

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## Report No. 11

# DIRECTIVES FOR THE ADMINISTRATION OF THE GENERAL FUNDS

Petition Number 30710-FA-NonDis-§;GCFA

**1. Fixed Charges.** Fixed charges in any of the general funds shall be paid as expended within the limits of the approved budgets. However, GCFA is authorized to adjust the fixed charges amounts in general fund budgets as emergencies, changing conditions, or the responsibilities placed upon the general agencies by the General Conference may require.

**2. On-Ratio Allocations.** All allocations from the general funds of The United Methodist Church shall be paid on ratio of net receipts after payment of fixed charges.

**3. Validity of Claims.** The General Council on Finance and Administration shall be authorized to

determine the validity of claims in all matters involving the World Service Fund, the Episcopal Fund, the General Administration Fund, the Interdenominational Cooperation Fund, the Africa University Fund, World Service Special gifts, the Advance, the Special Sundays offerings, or any other general fund, where these are not specifically set forth or determined by the General Conference.

**4. Conformity With Other General Conference Actions.** The General Council on Finance and Administration is granted authority to make such editorial changes in its reports as may be needed to bring them into conformity with the approved general fund budget amounts and totals and any

other applicable actions of the 2000 General Conference.

**5. General Council on Finance and Administration Expenses.** General fund allocations to the General Council on Finance and Administration fall into two categories, as provided in ¶806.1d) of *The Book of Discipline*: 1) an on-ratio line item in the General Administration Fund budget; and 2) fixed charges in certain other funds for which the Council incurs significant administrative costs, proportionate to their estimated receipts. The budget of the council is presented in its Report No. 14.

**6. Travel Expense and Meeting Policy for Special Committees Responsible Directly to General Conference.** Any special committee, study group, special commission, or any other group created by the General Conference with direct responsibility to General Conference or to a general agency (¶701.2) of *The United Methodist Church* shall be subject to the travel and expense reporting and reimbursement requirements established by GCFA. If the committee, study group, special commission or other group is not directly responsible to a general agency, it shall consult with GCFA before planning or arranging any meeting.

**7. United Methodist Communications.** UCom, through its Division of Program and Benevolence Interpretation, provides resources to promote and interpret the general church funds. UCom differentiates between its "promotion" and "interpretation" endeavors.

*Promotion* is aimed at individual United Methodists and seeks to foster an understanding of how giving of one's financial resources is an integral part of the Christian life. It will focus on shared ministries that change lives. Print, video, and computer-delivered resources will help United Methodists see their mission outreach, understand how their diverse ministries make a difference in human lives, and see how the local church benefits from their shared outreach.

*Interpretation* will be aimed at the leadership of local congregations, will provide specific information about church funds, and will encourage

leaders to be faithful in remitting funds to conference and general church benevolent causes. UCom will provide resources in a variety of media to be used by pastors and local church volunteers, conference staff, their own field staff, and staff of other general church agencies.

Resources and support for both the "promotion" and the "interpretation" function are funded from receipts on an on-ratio line item in the World Service Fund budget. This includes the cost of promotional staff, services, general resources such as *Interpreter*, and administration and overhead.

The cost of promotional resources related to a particular fund or group of funds is covered by a fixed charge line item in the budget of the respective funds.

The fixed charge amounts budgeted in each fund are recommended following consultation between UCom and those general agencies responsible for administering the receipts of the respective general funds. For 2001-2004, the fixed charges line items total \$5,844,440, a 4.3% quadrennium to quadrennium decrease.

The fixed charges for promotion shown in the various fund budgets are estimated amounts. The actual amounts to be budgeted in each fund are recommended annually by UCom after agreement by the agency responsible for administering the fund receipts. This recommendation is then subject to annual approval by GCFA. In 2001-2004, as in past quadrennia, one resource item may interpret or promote several funds. In such cases, UCom is authorized to allocate costs for such items among the funds included in particular resources.

The schedule of amounts authorized for program and benevolence interpretation resources for the 2001-2004 quadrennium is shown in the table on the following page.

No promotional funds are taken from General Advance Special gifts or World Service Special gifts. The cost of promoting these funds is borne entirely by the administering agencies or from other funds approved by the General Conference.

### Program and Benevolence Interpretation Budget

	2000	2001	2002	2003	2004
Fixed charges for interpretation resources:					
World Service	\$375,000	386,000	386,000	386,000	386,000
Ministerial Education	63,000	66,000	65,000	77,000	63,000
Black College	77,000	72,000	73,000	91,000	77,000
Africa University	102,000	96,000	96,000	121,000	102,000
Mission Initiatives: Focus 2000	25,000	0	0	0	0
Episcopal	11,000	10,920	10,920	10,920	10,920
General Administration	15,000	15,080	15,080	15,080	15,080
Interdenominational Cooperation	51,000	46,274	47,627	49,037	50,502
Human Relations Day	135,000	125,000	125,000	125,000	125,000
One Great Hour of Sharing	237,000	200,000	200,000	200,000	200,000
Native American Awareness Sunday	102,000	100,000	100,000	100,000	100,000
Peace with Justice Sunday	96,000	96,000	96,000	96,000	96,000
World Communion Sunday	140,000	125,000	125,000	125,000	125,000
United Methodist Student Day	105,000	105,000	105,000	105,000	105,000
<b>Total Fixed Charges <sup>1</sup></b>	<b>1,534,000</b>	<b>1,443,274</b>	<b>1,444,627</b>	<b>1,501,037</b>	<b>1,455,502</b>
Allocation for interpretation resources for Special Gifts:					
The Advance (paid by participating agencies)	338,000	397,500	397,500	397,500	397,500
<b>Total <sup>2</sup></b>	<b>\$1,872,000</b>	<b>1,840,774</b>	<b>1,842,127</b>	<b>1,898,537</b>	<b>1,853,002</b>

<sup>1</sup> Fixed charges related to special Sunday offerings are subject to revision after the 2000 General Conference establishes the number and scope of such Sundays for the 2001-2004 quadrennium.

<sup>2</sup> An amount previously shown for interpretation services in the on-ratio section of the World Service Fund budget is now included in a consolidated World Service on-ratio allocation to UMCFA.

## Report No. 12 PAY EQUITY IN THE GENERAL AGENCIES OF THE UNITED METHODIST CHURCH

Petition Number 30711-FA-NonDis-\$;GCFA

**Executive Summary.** The 1988 General Conference directed the General Council on Finance and Administration (GCFA) to "evaluate internal wage structures and practices of general agencies in light of the principle of pay equity and to include this assessment in its regular monitoring of equal employment opportunity compliance" (*The Book of Resolutions*, 1996, page 471; also see ¶¶ 807.9b) and 811.1 in *The 1996 Book of Discipline*). GCFA provides this report on its work in compliance with the 1988 directive and its *Disciplinary* responsibility under ¶807.9(b)(4) of the *Discipline*.

GCFA has learned that there is some disparity

between pay for males and females for a few of the positions studied, and some disparity between pay for males and females and Caucasians and ethnic minorities for a few of the positions studied. However, it is not possible to form any firm conclusions from the data about pay equity in the general agencies of The United Methodist Church, primarily because there is a lack of uniformity in the human resource systems and processes among the general agencies (such as job descriptions, job evaluations, salary administration, and the like), and the existing information in personnel files is incomplete, especially for long term employees.



Since pay equity begins with a solid salary administration program, based on current industry standards, GCFA recommends the development of new and uniform salary administration systems in the general agencies (cross-agency job evaluation system, job classification/description system, performance appraisal system, salary administration procedures, and pay equity monitoring program). These new systems will enhance the work of the general agencies in several respects: make meaningful pay equity analysis, monitoring, and correction possible; bring general agency salary administration systems into compliance with industry standards; make annual performance evaluations more objective and uniform; make possible more accurate and uniform job classifications, which will lead to more consistent salary structures; and provide assurance to general agency employees that they are being paid fairly. The cost for the development and implementation of these new systems, if approved by the General Conference, will be \$880,000.

### The Assignment

At the 1988 General Conference, the General Board of Global Ministries and the General Commission on the Status and Role of Women jointly submitted a report to the General Conference on pay equity in the United States. That report included a resolution, which was adopted by the General Conference, directing GCFA to "evaluate internal wage structures and practices of general agencies in light of the principle of pay equity and to include this assessment in its regular monitoring of equal employment opportunity compliance" (see *The Book of Resolutions*, 1996, page 471 and ¶¶ 807.9b) and 811.1 in *The 1996 Book of Discipline*). The thoughtful report included a biblical and theological framework that GCFA continues to lift up in regard to these issues: "Our biblical faith affirms the inherent value and equal worth in God's sight of every person; it requires the faithful to be advocates for those who have suffered oppression and discrimination. . . . United Methodists have tried to be faithful to this mandate to protect the powerless and to restore the oppressed to their rightful place of dignity and equality. . . . Taking these commitments and responsibilities seriously leads us to embrace the concept of pay equity." (See Luke 4:16-19, Lev. 25:10-17, I Timothy 5:18. See also the Social Principles, at ¶66, and the 1984 General Conference resolution on the "Equal Rights of Women.").

The General Conference also adopted the following call to action in the 1988 resolution that is

worth repeating now, 12 years later:

We call upon The United Methodist Church at all levels to:

- a. Evaluate all internal church wage structures in light of the principle of pay equity and move with dispatch to correct any inequities;
- b. Provide educational resources which will assist the church in understanding the issue of pay equity;
- c. Monitor relevant federal, state and municipal legislation and advocate policies which lead to adoption of pay equity as a national standard;
- d. Exercise shareholder rights by voting shares in favor of voluntary implementation of pay equity programs in companies which do not currently have them;
- e. Encourage individual United Methodists to work for voluntary implementation of pay equity in their places of business;
- f. Monitor and advocate for the strengthening of affirmative action and anti-discrimination efforts at national, state, and local levels.

GCFA has understood its assignment to be one of evaluating pay equity not only within general agencies but also across general agency lines.

### Background: Carrying Out The Assignment

GCFA assigned the task to its Committee on Audit and Review, which began its work on collecting pay data from the general agencies in 1989. Each general agency was asked to provide data for all agency employees (Social Security number, job title, responsibilities/factoring group or classification, salary range, annual salary, gender, racial identification, years of service in current position, years of service with agency). After preliminary review of the data, it was decided that an outside consultant with expertise in the area of pay equity and compensation analysis would be retained to analyze the data that had been gathered. GCFA initially contracted with Hewitt and Associates, a compensation and benefits consulting firm, for analysis of the data. During this time period, there were some delays in the work due to interpretation questions about the resolution (see *Judicial Council Decision 671*, May 7, 1992).

Based on an analysis model recommended by Hewitt, and as a cost saving measure, GCFA then began to analyze the data internally, through its Section on Records and Statistics. The analysis compared average compensation of female and male employees and minority and non-minority employees in each agency, within broad job level

categories specific to the agency. Results were examined on both a "raw data" and a job-tenure-adjusted basis.

While this methodology did not reveal any significant persistent trends during the years it was utilized, it suffered from several shortcomings, which became obvious only through the experience of working with the general agency data. Because it focused on average compensation for groups of employees, it was not well-suited for determining whether there might be individuals in a protected group whose compensation might be unexplainably low. It also did not take into account a variety of other job-related factors that might affect an individual's compensation level, such as education, prior work experience, job skills, and performance evaluations. Finally, because of the very different job classification systems in use for support staff in the various agencies, it did not allow meaningful comparisons across agency lines. GCFA learned from the original work that each agency had its own unique culture and philosophy of compensation; each agency had varied economic resources, which contributed to the culture and philosophy of compensation; evaluation and compensation systems were of a varied nature between agencies; and geography may affect compensation and compensation decisions.

GCFA's Audit and Review Pay Equity Subcommittee (which includes members of the GCFA Personnel Policies and Practices Committee), after reviewing Hewitt's work and taking into account the above issues, sought to determine whether the systems themselves might create or contribute to possible pay inequities. Hewitt was requested to review salary range and factoring systems for reverse analysis. A review of this data indicated that there still were no definitive answers to pay equity questions.

For these and other reasons, it became apparent that an expanded analysis was needed to broaden the range of data collected and refine the analysis methods, taking into consideration current industry trends and societal paradigms. Toward that end, GCFA looked to a new benefits consulting firm to conduct this expanded pay equity analysis and to make recommendations.

#### **Expanded Scope Pay Equity Analysis Conducted By William M. Mercer, Inc.**

In 1997, GCFA retained its outside audit firm, KPMG, to conduct a refined and expanded pay equity analysis. KPMG's benefits branch was sold to William M. Mercer, Inc., and in 1998, William M. Mercer, Inc. conducted the analysis for GCFA. The

project cost was \$56,000.

The goal of their pay equity analysis was to expand the previous analysis by including additional job relevant factors that legitimately affect pay. Those factors include education, previous work experience, organization tenure, job responsibilities, skill, and performance. With these additional factors included, the goal again was to explore whether pay differentials exist between specific groups of employees of the general agencies: male and female employees, and between minority and non-minority employees.

The consultants identified two separate beta samples of employees from two general agencies to test the methodology and determine whether salary inequities exist. They created a model of the job relevant factors to be included in the analysis, including a working definition of each job relevant factor, and used a statistical methodology (regression analysis) for comparing the compensation levels for specific categories of employees. In addition to comparing average pay levels of various employee groups (based on gender/minority status), their work included identifying whether there were pay differentials for specific employees that could not readily be explained by the factors used in the analysis. They then reviewed the personnel files of those female/minority employees who appeared to have a salary shortfall in an effort to identify reasons for pay inequity.

Year-end 1996 employee records were used for this work. A total of 216 positions were examined, in the job salary range of \$30,000 to \$50,000. The study and its accompanying report were completed in December 1998.

#### **What We Learned From the Analysis**

In general, the analysis found some disparity between pay for males and females for a few of the positions studied at one general agency, and some disparity between pay for males and females and Caucasians and ethnic minorities for a few of the positions studied at the other general agency. However, the outside consultants concluded that it is not possible to form any conclusions from the data about pay equity in the general agencies of The United Methodist Church, for the following reasons: (1) key factual information was missing in many personnel files; and (2) there is a lack of uniformity in or among the general agencies in the human resource systems and processes. A meaningful comparison of all of the job relevant factors mentioned above was therefore impossible.

In other words, personnel files, job descriptions,



job evaluations, salary administration records, and other human resource data and record-keeping in and among the general agencies are neither uniform nor complete, making true comparisons of comparable positions impossible. Uniform job descriptions, for example, are important for purposes of determining whether any two given staff positions are comparable for purposes of pay. Job evaluation forms are needed for purposes of determining whether any two given staff persons in comparable positions are equal performers who should be receiving equal merit raises. Personnel files, especially for longer term staff, often did not include information on education, work experience, tenure in Church agencies, and other information needed by the consultants as they gathered factual data for the regression analysis.

A primary reason for this lack of uniformity and lack of data is the fact that there are many long term staff who started working for Church agencies at a time when these types of records, systems, and processes simply were not important to employers. In addition, there has been great disparity in the compensation culture between the general agencies in terms of: (1) penetration of salaries into the salary ranges (some general agencies, for example, always hire new staff at the bottom of a salary range and others are more flexible about hiring experienced staff into a range), and (2) performance evaluations that may or may not be tied to pay increases (for example, some general agencies provide all employees in the same salary grade with the same percentage increase, which may not include consideration of merit or the fact that some persons in a given salary range are at the bottom of the range and others are at the top of the range).

While not directly tied to pay issues, the Audit and Review Committee observed from the data collection and analysis that employment opportunity is high for women and ethnic minorities in the general agencies, and more women and minorities have been hired in the middle range exempt management positions in recent years. This in itself is good news about the current reality of economic opportunity for women and ethnic minority persons in the Church.

### Reflection

Looking back, from the outside one might wonder why it has taken so long to conclude that the available data and systems are inadequate, and to provide a meaningful report to the General Conference on the progress of this work. From the inside, the time has flown, with thousands of staff and volunteer hours focused on a good faith effort

to comply with the spirit and directive of the 1988 resolution. Delays resulted from the need to resolve *Disciplinary* interpretation issues, the effort to do the work inside to conserve Church funds, the decision to return to the use of outside consultants to conduct the analysis, the decision that the analysis should be refined and expanded and the two year time period needed by the consultants to design and perform the work and prepare their report and recommendations. A total of approximately \$100,000 has been expended by GCFA in outside consulting fees and expenses over the near 10 year period of this work.

It is important to note that the general agencies are committed to and have been working individually on pay equity issues. The leadership of the agencies has been very supportive of agency self analysis and change, and GCFA applauds these efforts, which will make agency collaboration easier if the General Conference directs GCFA to develop and implement system wide change.

### Recommendations

The William Mercer consultants in December 1998 recommended that GCFA conduct a pay analysis for all positions within the general agencies, to broaden the scope of the analysis beyond the beta sample of 216 employees. However, prior to broadening the analysis, they recommend that certain systems changes be implemented in the agencies. These are:

- (1) development of a uniform cross-agency job evaluation system that results in a common data base for obtaining information;

- (2) development of a uniform cross-agency job classification/description system that results in a common data base for obtaining information;

- (3) development of a uniform cross-agency performance appraisal system, which would facilitate the evaluation of job performance on an ongoing basis, provide a common data base of information about job performance, and reduce the opportunity for bias based on gender or ethnic status;

- (4) development of uniform cross-agency salary administration procedures (such as hiring rates and salary increase determinations), which would reduce the opportunity for bias based on gender or ethnic status; and

- (5) development of an ongoing pay equity monitoring program that can be administered by staff rather than outside consultants.

### Benefits To Be Gained

These are major internal systems changes that



would be very expensive and time consuming to implement. For that reason, GCFA brings the issue of pay equity back to the 2000 General Conference for review and further direction, with the recommendation that the General Conference direct GCFA to carry forward these systems changes. It is important for Church agencies to live out in their employment and compensation practices the Biblical teachings and United Methodist Social Principles regarding the inherent worth and value of all persons, including equal economic opportunity. GCFA believes that the development of state of the art compensation systems will improve the economic opportunities for all general agency employees, while at the same time eliminating the potential for pay bias to occur on the basis of inappropriate factors, such as gender and/or ethnic minority status.

More specifically, GCFA believes there are significant, tangible benefits associated with the task of assuring that pay equity exists for persons employed by the general agencies of The United Methodist Church. Among those benefits are:

- The confidence that the Church is putting into practice the values which are inherent in our Biblical faith and which have been set forth in our Social Principles;
- The establishment of employment and compensation practices which are attuned to both the worth of the individual employee and the human resources needed by the agencies of the Church as they seek to fulfill the missions that have been established for them by the General Conference;
- Human resources and salary administration systems that will assure compliance with legal as well as ethical standards;
- The efficiency of operation that flows from the ability to attract and retain persons whose skill levels match the responsibilities they are asked to fulfill;
- Annual performance evaluations that will be more objective and uniform, which will make it easier for supervisors to track performance over time and will provide greater assurance that employees will know and understand the objective expectations for their performance;
- Job classifications that will be more accurate and uniform, which will lead to more consistent salary structures;
- A higher level of employee morale, based on the knowledge that they are compensated fairly, both in relation to their peers in comparable jobs and in relation to the skills, education, and performance level they bring to their tasks;

- The legal interests of the general agencies (and thus the denomination) will be better protected by having uniform and updated systems in place that provide for better and more consistent documentation and rationale for salaries, performance appraisals and decisions coming out of those appraisals, and job descriptions that more consistently inform employees of what skills and work are expected of them.

### Timing

The work to develop the recommended new systems is estimated to take two years, using outside consultants. In addition, each agency will need to obtain from some longer term staff some of the missing historical data that can only be gathered manually, such as education, job tenure, and church tenure. Once the new systems are developed, it will take another three to five years to gather sufficient data to make a pay equity analysis meaningful. It should be noted that the systems would be developed in such a way that the pay equity analysis would be performed by human resources staff, not outside consultants. In other words, outside consultants would develop the template, and human resources staff would train the agencies, monitor implementation, provide ongoing supervision of the implementation of the new systems, and do the actual pay equity analysis on a periodic basis.

### Future Costs

If GCFA is to implement the recommendations of the outside consultants, the first decision that must be made is whether to implement these systems changes for all employees (exempt and non-exempt staff) or only for exempt staff. The quadrennial cost for 2001-2004 to implement these systems changes for exempt and non-exempt staff is estimated to be as follows:

<i>Development of New Systems</i> (recommendations (1) through (5) above) for exempt and non-exempt staff (\$375,000 if only exempt staff):	\$540,000
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<i>Additional Human Resources Manager at GCFA, to implement and manage the program.</i> ((\$75,000 x 4 years, to cover salary and benefits):	\$300,000
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<i>Other Administrative Costs</i> (out of pocket expenses):	\$ 40,000
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<b>QUADRENNIAL TOTAL</b>	<b>\$880,000</b>
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These are not insignificant dollars. If the General Conference wants GCFA to develop and implement these new systems for all staff positions, in order to make pay equity analysis meaningful, as well as to lessen the opportunities for job bias that could exist under the current systems, it needs to make a decision to increase the quadrennial budget of GCFA by \$880,000. These costs simply cannot be absorbed in the currently proposed GCFA budget.

GCFA notes that, if the General Conference approves of the proposed project, it would make every effort to negotiate for a lower consultant fee and/or look at alternative free lance arrangements in order to conserve and lower these fees. If cost savings measures result in unused project funds, GCFA of course will make those funds (including interest) available to reduce apportionments in the 2005-2008 quadrennium.

The quadrennial cost would decrease to \$715,000, if the above recommendations are implemented just for exempt staff. The difference in cost is attributable exclusively to the increased consultant costs for expanding the new systems beyond exempt staff (for example, somewhat different salary classification, job description, and performance evaluation designs would be required for non-exempt staff).

Beyond these specific budget implications is the additional staff time that would be required from each general agency for the development phase of the recommendations outlined above. It is estimated that the development phase would require an initial investment of approximately 600 staff hours of time, in working with the outside consultants to develop a new job evaluation program, job description process, salary structure, performance evaluation program, and pay administration guidelines. There would then be additional staff time required for the ongoing pay equity monitoring program. Most of the additional staff time would be absorbed by the new human resources manager at GCFA.

### Conclusion

In summary, pay equity in the general agencies of the Church begins with a solid salary administration program, based on current industry standards. This is the foundation for ensuring that pay is fair to all persons working for the general agencies, across the board.

GCFA believes that the project is a worthy one, in order to carry forward the directive of the General Conference in 1988, that the Church should live out its commitment to the inherent value and equal worth of all people by expecting the general

agencies of the Church to model pay equity. Having uniform compensation systems in place will give the general agencies the needed tools to carry out this expectation in the years to come. These new systems will enhance the work of the general agencies in several respects: make meaningful pay equity analysis, monitoring and correction possible; bring general agency salary administration systems into compliance with industry standards; make annual performance evaluations more objective and uniform; make possible more accurate and uniform job classifications, which will lead to more consistent salary structures; and provide assurance to general agency employees that they are being paid fairly. While GCFA is always mindful of increased costs and with great reluctance seeks additional funds in its quadrennial budget, GCFA also believes that these benefits of an updated salary administration program outweigh the costs.

It should be noted that the principle of "pay equity," and the pay monitoring work underlying this report and the 1988 resolution, are not directly related to the salary schedule (minimum, mid-point and maximum salaries) in place at the general agencies receiving general church funds. The salary schedule for general agencies receiving general church funds is addressed by the work of the Personnel Policies and Practices Committee of GCFA, under Paragraph 807.9(b)(1) of the 1996 *Discipline*. Two general agencies are exempt from the salary schedule requirements of Paragraph 807.9(b)(1), the GBOPHB and the UMPH. GCFA is not intending to suggest by this report that its responsibilities under Paragraph 807.9(b)(1) should be broadened to include the GBOPHB and UMPH.

### Proposed Resolutions

WHEREAS, The General Conference of The United Methodist Church has, through the Social Principles and previous action, affirmed the inherent value and equal worth in God's sight of every person, and

WHEREAS, The General Conference has directed GCFA to evaluate internal wage structures and practices of general agencies of The United Methodist Church in light of the principle of pay equity and to include this assessment in its regular monitoring of equal employment opportunity compliance under *The Book of Discipline*, NOW THEREFORE,

BE IT RESOLVED, that GCFA be and hereby is directed to continue to evaluate internal wage structures and practices of general agencies of The United Methodist Church in light of the principle of



pay equity and to include this assessment in its regular monitoring of equal employment opportunity compliance under *The Book of Discipline*, and be it further

RESOLVED, that this evaluation and monitoring during the next quadrennium include but not be limited to the development of a uniform cross-agency job evaluation system that results in a common data base for obtaining information, development of a uniform cross-agency job classification/description system that results in a common data base for obtaining information, development of a uniform cross-agency performance appraisal system, which would facilitate the evaluation of job performance on an ongoing basis, provide a common data base of information about job performance, and reduce the opportunity for bias based on gender or ethnic status, development of uniform cross-agency salary administration procedures designed to reduce the opportunity for bias based on gender or ethnic status, and development of an ongoing pay equity monitoring program using these new systems and processes, and be it further

RESOLVED, that these new systems and processes include all staff, exempt and non-exempt, at all general agencies receiving general church funds, and be it further

RESOLVED, that the general agencies not receiving general church funds at their own expense shall participate and cooperate with GCFA and its consultants pursuant to these resolutions, to devise

a mechanism for collecting and reporting information as to their own job classification, description, salary, and job evaluation processes which will provide GCFA with adequate data to monitor, assess, and report on each agency's achievement of pay equity, and be it further

RESOLVED, that these resolutions are not intended to expand the role and authority of GCFA to address or administer pay scales for general agencies that do not receive general church funds, and be it further

RESOLVED, that the quadrennial budget for GCFA be increased by \$880,000 for this project, with any unused funds at the completion of this project to be held in short term reserves and available to reduce apportionments in the 2005-2008 quadrennium, and be it further

RESOLVED, that GCFA provide the 2004 General Conference with an informational report on the new systems and processes and progress with the new monitoring functions, and be it further

RESOLVED, that GCFA provide the 2008 General Conference with an evaluative report on pay equity in the general agencies, based on the monitoring of pay equity that has been conducted since implementation of the new systems and processes, and be it further

RESOLVED, that GCFA be and hereby is empowered to do such other things and take such other actions as may be necessary and expedient in order to carry out the spirit and intent of this directive.

## Report No. 13

# REFERENCES FROM THE 1996 GENERAL CONFERENCE

Petition Number 30712-FA-NonDis-\$;GCFA

This report contains responses to five matters referred to The General Council on Finance and Administration by the 1996 General Conference, as follows:

1. Establishing a Relationship with a Major Credit Card Company.
2. A Study Commission for Matters of Health and Fitness Related to Clergy Appointment and Lay Employment.
3. Consideration of Proposals with Financial Commitments the First Week of General Conference.
4. A Request That The General Council on Finance

and Administration Assist Annual Conferences Develop a Plan to Balance Their Budgets and Move Toward 100% Payment of General Church Apportionments.

5. Have The General Council on Finance and Administration be Aware of Local Church Frustrations in Four Areas.

**1. Establishing a Relationship with a Major Credit Card Company.** By General Conference action adopting Calendar Item 424, the General Council on Finance and Administration was asked to investigate establishing a relationship with a major credit card company. In arriving at a



recommendation, GCFA has considered the following points:

**Possible Positives:**

**"No-Cost" contributions.** Affinity Credit Card's costs are not obvious to the user but are hidden in the marketing cost passed on by the issuing organization to the participating vendors.

**Increased exposure of the UMC.** Each time the Affinity Credit Card is used the UMC would be "before the public" in a new way.

**Alternate Revenue Stream.** Affinity Credit Cards raise revenue from a new source in the form of royalties.

**Possible Negatives:**

**Undercuts Stewardship.** Persons who use the Affinity Credit Card may feel that they have made an adequate contribution to the UMC.

**Links the UMC with "Consumerism".** The Affinity Credit Card associates the UMC with the mistaken philosophy that one's meaning in life (salvation) comes from what one is able to purchase.

**Links the UMC with questionable vendors.** The Affinity Credit Card may be used to purchase alcohol, credit for gambling, sex, pornography, and other products or services which are inconsistent with the Church's Social Principles.

**Links the UMC to unsolicited mass-marketing schemes.** The membership of the UMC is the target audience for marketing the Affinity Credit Card. The UMC would become linked to "another piece of junk mail."

**Opens the door for sale of membership lists.** Releasing membership lists for the marketing of the Affinity Credit Card encourages release of these kind of lists for other purposes.

**UMC associated with personal bankruptcies.** Some Affinity Credit Card users will develop credit difficulties, including bankruptcy.

**Proliferation of other Affinity Credit Cards.** Establishing a UMC Affinity Credit Card could lead other UM groups to desire to issue their own Affinity Credit Cards. Establishing an exclusive UM Affinity Credit Card could create resentment.

As a result of its deliberations, the Council brings the following resolution for action by the 2000 General Conference:

**Whereas** a number of previous General Conferences have considered the matter of establishing a United Methodist Church Affinity Credit Card, and

**Whereas** the 1996 General Conference referred the matter to the General Council on Finance and Administration for investigation this quadrennium, and

**Whereas** a number of United Methodists have expressed interest in the church having such a card, and

**Whereas** the "pros and cons" of the matter have been considered by the Council,

**Therefore be it resolved** that the General Council on Finance and Administration recommends that the Church not pursue the possibility of having Affinity Credit Cards.

**2. A Study Commission for Matters of Health and Fitness Related to Clergy Appointment and Lay Employment.** By action in adopting Consent Calendar C05, the 1996 General Conference referred Calendar Item 1953 regarding the study of health and fitness of appointed clergy and lay employees to the General Council on Finance and Administration. The Council determined that the Division of Ordained Ministry of the General Board of Higher Education and Ministry was better suited to deal with this matter. The Division agreed, and has coordinated this work. The General Council on Finance and Administration and General Board of Higher Education and Ministry selected the task force members, and the two agencies worked cooperatively on this project, with both agencies represented on the task force. The task force met several times in person and by conference call, and ultimately developed legislation, which has been submitted directly by the task force to the General Conference.

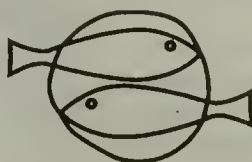
**3. Consideration of Proposals with Financial Commitments the First Week of General Conference.** The General Conference adopted a motion that directed "GCFA and the appropriate committee of the General Conference (to) develop, for the 2000 General Conference, deadlines for proposals with financial commitments, so they can be considered by GCFA and the Financial Administration Committee during the first week of General Conference." The General Council on Finance and Administration asked the Connectional Ministry Funding Patterns Task Force to consider this matter. It was the Task Force's judgment that this should be a matter for the Committee on Plan of Organization and Rules of Order to discuss as a possible addition to the Plan of Organization. A written request was made to the Committee to place this General Conference action on the Committee's agenda.

**4. A Request That The General Council on Finance and Administration Assist Annual Conferences to Develop a Plan to Balance Their Budgets and Move Toward 100% Payment of General Church Apportionments.** The General Conference adopted a motion that directed that "GCFA help annual conferences develop a plan to balance their budgets and move toward 100% payment of all general church funds..." In response to this directive the General Council on Finance and Administration has taken the following actions:

- A. The General Secretary has consulted with four annual conferences on specific matters of increasing participation in the apportionment system and long range financial planning. An ongoing relationship has been established with one of these conferences to the end that a resource will be developed to assist annual conferences in their long range financial planning.
- B. General Church apportionment recommendations are being held to a minimal level of increase in the 2001-2004 budget due to the implementation of a General Agency Reserve Policy, the decision of the Council to include only items adopted by predecessor General Conferences in recommended budgets, and the inclusion of a pool of funds designated for reduction of recommended apportionments or funding new programs that may emerge in the course of the General Conference.
- C. The Council continued to work closely with annual conference treasurers through training of new treasurers and the support of the National Association of Annual Conference Treasurers.
- D. In order to enable comparison of annual conference income and expenditure budgets, a set of "Guidelines for Annual Conference Budget Format" was revised and shared with the annual conferences.
- E. The monthly Financial Commitment Report was expanded to include reporting of the change in financial support of general apportioned funds for each annual conference relative to the previous year.

- F. The Connectional Ministry Funding Patterns Task Force recommended a method of calculation of apportionments that potentially will enable the church to capture the benefits of an improved economy in a higher percent of a general fund budget being received.
- G. The Council, in cooperation with the General Board of Discipleship, the General Board of Higher Education and Ministry, and United Methodist Communications, developed the "Promotion of Giving" effort.
- H. The Connectional Ministry Funding Patterns Task Force focused part of its work on the place and state of stewardship in the life of the church. Two major things happened as a result of this work: the Task Force recommended to the General Council on Ministries that stewardship be considered as a quadrennial emphasis of the church; and, in cooperation with the United Methodist Publishing House, the major resource *Steward: Living as Christians in Everyday Life* was developed.

**5. Have The General Council on Finance and Administration Be Aware of Local Church Frustrations in Four Areas.** The Legislative Committee on the Local Church reported to the General Conference on the "encounter with much frustration around... the need for annual conferences to be sensitive to the financial demands they place on the local churches;... the need for annual conferences and general agencies to be more accountable to local churches; ... the need for local churches to be given adequate support in interpreting and personalizing the causes of our church; and ... the need for local churches to have greater voice and ownership in the mission work of the church." The General Conference referred the matter to the General Council on Finance and Administration and the Connectional Process Team. The Connectional Ministries Funding Patterns Task Force included this referral in its work and has reported the results of these considerations in the report adopted by the General Council on Finance and Administration. The Council believes that many of the issues discussed in item four above also address this issue.



## Report No. 14

# BUDGET OF THE GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

Petition Number 30713-FA-NonDis-\$;GCFA

The 2000 operating budget of the General Council on Finance and Administration is \$5,831,000. Projected budgets, dollar, and percentage changes from previous years are:

	Budget	Dollar Increase Or(Decrease)	%Increase or (Decrease)
2001	\$ 5,314,000	(\$517,000)	(8.87%)
2002	\$ 5,710,000	\$ 396,000	7.45%
2003	\$ 6,197,000	\$ 487,000	8.53%
2004	\$ 6,743,000	\$ 546,000	8.81%
Total	\$23,964,000		

These projections conform to the typical pattern of the Council's quadrennial budgets with the largest increase needed in the year in which a General Conference is held and a decrease falling in the first year of a new quadrennium. Using the year 2000 budget as a base (\$5,831,000) the projected quadrennial total of \$ 23,964,000 equals to a 2.7% increase over the prior quadrennium. GCFA has implemented a number of significant programs, some of which were started in the 1997 - 2000 quadrennium and will continue into the 2001 - 2004 quadrennium. These programs include:

- adding the Internal Audit department
- purchase and implementation of a new accounting software package for eleven of the 13 general agencies

- development of new software for collection and distribution of the church's statistics in a variety of media, and adding an ecumenical finance officer to assist GCCUIC in the fulfillment of their responsibilities for monitoring the denomination's support of ecumenical agencies.
- The Internal Audit function will be expanding during the 2001 - 2004 quadrennium to meet the requirements established by the Audit and Review Committee and the expectations of the Church. The 1996 General Conference mandated that GCFA add the Internal Audit function with no additional funding.

The Council receives income from an on-ratio allocation in the General Administration Fund, earnings on invested funds, and as needed, charges against certain other funds for which the Council provides significant administrative services. No administrative charges are imposed against receipts for General Advance Special Gifts or World Service Special Gifts. For the 2001-2004 quadrennium, no GCFA administrative charges are proposed for the Africa University, Black College, and Ministerial Education Funds. The on-ratio allocation in the General Administration Fund is therefore larger than in previous quadrennia. GCFA administrative charges to the other general funds are allocated based on each fund's receipts as a percentage of the total receipts of the other general funds against which such charges are imposed. The projected income from each source is shown in the table on the following page.



	2001	2002	2003	2004
Investment Earnings and Miscellaneous Income	\$ 454,000	\$ 451,000	\$ 453,000	\$ 452,000
Estimated On-Ratio Allocation from the General Administration Fund	2,666,000	2,886,000	3,152,000	3,452,000
Estimated Administrative Charges to other General Funds:				
World Service Fund	1,580,000	1,710,000	1,867,000	2,045,000
Episcopal Fund	396,000	429,000	468,000	513,000
Interdenominational Cooperation Fund	53,000	57,000	62,000	68,000
Justice, Love, and Mercy Sunday <sup>1</sup>	22,000	23,000	26,000	28,000
One Great Hour of Sharing Sunday	87,000	94,000	103,000	112,000
World Communion Sunday <sup>1</sup>	45,000	49,000	53,000	58,000
Native American Ministry Sunday <sup>1</sup>	8,000	8,000	9,000	10,000
Youth Service Fund	3,000	3,000	4,000	5,000
Total Proposed Budget	<u>\$ 5,314,000</u>	<u>\$ 5,710,000</u>	<u>\$ 6,197,000</u>	<u>\$ 6,743,000</u>

<sup>1</sup> In recommendations to the 2000 General Conference, Human Relations Sunday and Peace with Justice causes are combined and renamed to Justice, Love, and Mercy Sunday, World Communion Sunday is combined with United Methodist Student Sunday, and Native American Awareness Sunday becomes Native American Ministry Sunday. Estimated administrative charges to Special Sunday Offerings may be revised within the total proposed to reflect final General Conference action on these recommendations.

## Report No. 15

### REPORTS PRESENTED WITH OTHER GENERAL AGENCIES

Petition Number 30714-FA-NonDis;GCFA

The General Council on Finance and Administration has worked cooperatively with other agencies in the preparation of certain reports and recommendations which are being presented and printed as a part of the reports of other general agencies. They are as follows:

**General Agency Headquarters and Staff Location.** ¶¶807.2 and 906.26 of *The Book of Discipline* direct the General Council on Ministries and the General Council on Finance and Administration "to establish a procedure for making a quadrennial review, initiating proposals and/or responding to proposals by the general agencies regarding the location of headquarters and staff and reporting the same to the General Conference."

GCFA joins GCOM in the report describing their fulfillment of this directive and in the recommendations found in that report. It is printed with other GCOM reports in the Advance Edition of the *Daily Christian Advocate*.

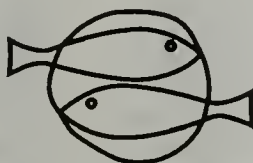
**Evaluation of the Churches' Center for Theology and Public Policy.** An evaluation committee drawn from the membership of GCFA and GCOM met with directors and staff of the Churches' Center for Theology and Public Policy. GCFA joins GCOM in the report of the evaluation of the Center and in the recommendations found in that report, which is printed along with other GCOM reports in the Advance Edition of the *Daily Christian Advocate*.

**General Agency Benefit Trust.** GCFA and the General Board of Pension and Health Benefits have worked together to develop a proposed amendment to the Benefit Trust. GCFA joins in the recommendation which is printed with other recommendations of the General Board of Pension and Health Benefits.

**Staff Retirement Benefits Program.** GCFA joins with the General Board of Pension and Health Benefits in recommendations for changes in the Staff Retirement Benefits Program. The proposed changes have been submitted by that Board and are printed as a part of its report.

***Endowment Fund Raising for the Historically Black Colleges and Universities of The United Methodist Church.*** As a part of its report related to the Black College Fund (Report No. 3, Recommendation No. 7), GCFA is recommending approval of a resolution submitted by the General

Board of Higher Education and Ministry entitled "Approval of Endowment Fund Raising for the Historically Black Colleges and Universities of The United Methodist Church." The resolution is printed with other recommendations of the General Board of Higher Education and Ministry.



## Report No. 16

# THE CONNECTIONAL MINISTRY FUNDING PATTERNS TASK FORCE

## "Connectional Stewardship: Our Charge To Keep, Our Calling To Fulfill"

Petition Number 30715-FA-NonDis-\$/GCFA

This report consists of eleven sections: (I) Introduction and Framework; (II) Data Sources and Research; (III) Theological Foundations; (IV) Our Wesleyan Heritage; (V) Socio-Economic and Denominational Context; (VI) Task Force Actions; (VII) Task Force Recommendations; (VIII) Summary of Research Related to Recommendations; (IX) Appendix (printed and available separately); (X) Task Force Membership; and (XI) Research and Resources Assembled by the Task Force.

We pray that this report will prove to be stimulating and productive.

### I. Introduction and Framework

At the 1996 General Conference, the General Council on Finance and Administration proposed and the General Conference approved the establishment of a Connectional Ministry Funding Patterns Task Force, charged with studying "...a broad range of issues related to the manner in which connectional ministries are funded in The United Methodist Church. Topics to be studied will include, but not necessarily be limited to: 1) the apportionment system as a funding mechanism, and 2) a general fund structure which can be communicated most effectively ... Based on the work of the Task Force, GCFA will report its findings and recommendations to the 2000 General Conference."

Pursuant to that mandate and with staff support provided by the GCFA, the Connectional Ministry Funding Patterns Task Force has been meeting since the Fall of 1996 to prepare a report for the General Council on Finance and Administration and the 2000 General Conference. (A listing of Task Force members follows at the conclusion of this report.)

To guide its work and recommendations, the Task Force adopted the following criteria for any actions that the Task Force might recommend to GCFA and the 2000 General Conference.

These criteria are:

- Are the recommendations biblically sound and theologically grounded?
- Are they faithful to the Task Force mandate from General Conference?
- Do they represent an improvement over what the denomination already has in place?
- Do they reflect attention to what our various listening posts have told us?
- Are they visionary?
- Do they present a plan that can be effectively communicated and easily understood throughout the church?
- Do they present a plan to motivate a positive response?
- Do they make economic sense?
- Are they consistent and supportable with existing evidence?
- Do they lead the church into a fuller understanding of mission?
- Are they administratively responsible?

The members of the Connectional Ministry Funding Patterns Task Force strongly believe that the recommendations at the conclusion of this Report meet these criteria and are consistent with the foundational arguments which precede them.

### II. Data Sources and Research

In the course of its work, the Task Force sought and received information, ideas, data, and feedback from a variety of sources.

Initially, the members of the Task Force saw that before focusing on the matters specifically assigned by General Conference action, research would be needed to address several important "background issues": a theological understanding of stewardship, our Wesleyan heritage, the socio-economic environment in which The United Methodist Church in the United States exists, an examination of the history of funding patterns in this and other denominations, and additional issues affecting funding patterns such as trust and morale. As a result, the members of the Task Force invested



significant time and energy in study and discussion of key books and materials which increased their understanding in these areas. A partial listing of these materials is appended to the report as a bibliography.

Of special significance during these early phases of the process was the recognition that additional expertise was needed to provide a sound biblical and theological base for the Task Force's work. An invitation was extended to Dr. Bruce Birch, professor of Old Testament and now academic dean at Wesley Theological Seminary, to serve as a consultant in its work. His contributions have been of great value in every aspect of our work.

The Task Force also reviewed the results of a number of studies conducted in the denomination in the time just preceding the establishment of the Task Force.

During 1993 and 1994, voting members of the GCFA visited and conducted "listening sessions" in a number of annual conferences, hearing first-hand a broad range of local church and annual conference perceptions about fiscal conditions at all levels of the church. Findings from these and a smaller number of similar visits conducted during the current quadrennium were shared with the Task Force. Several annual conferences shared reports and findings from similar listening experiences at the district and conference level. Additionally, United Methodist Communications reported on studies it had commissioned as a regular part of its work in assessing attitudes, perceptions, and responsiveness to various general church funds and the promotional and interpretation materials related to them.

After this initial round of information gathering, the Task Force stated tentative conclusions which were then debated, tested, and modified several times. The Task Force prepared a "Progress Report" and in August 1997 disseminated it widely to several leadership groups and a random sample of local churches. The report was posted on the GCFA website. Each mailing and the website included a response form, "A Chance to Talk Back." Local church lay leadership was especially asked to read the report and complete the response form. The availability of the report and the response form was publicized in the church press, and a significant number of copies were distributed to persons who requested them as a result.

More than 550 responses were received; all were recorded and shared in summary form with the Task Force and contributed to the formulation of its understandings, actions, and

recommendations, especially those found in Sections V, VI, and VII of this report.

Concurrent with its work on "background issues," Dr. Donald R. House, a lay member of the Task Force from the Texas Annual Conference, began an extensive gathering and analysis of local church membership, attendance, church school, and financial data. Dr. House is an economist and president of a consulting firm in Bryan, Texas. In addition to his data gathering and analysis work, Dr. House was able to apply his skills as an economic systems analyst to church finance and to communicate his analysis to the Task Force in a way that contributed greatly to the understanding of each of its members.

Some of the data needed were available from historical Local Church Report data files maintained by GCFA. While these files were quite complete in relation to local church statistical and financial expenditure data extending over more than twenty years, they did not include the amounts apportioned to individual local churches.

In order to be able to study factors which might impact local church payments on apportionments, annual conference treasurers were contacted in search of multi-year electronic media files containing both apportioned and paid data for their local churches. A number of conferences supplied copies of that data to the Task Force. The General Board of Pension and Health Benefits also cooperated in supplying certain data it maintains, and the General Council on Ministries supplied some specifically United Methodist demographic data that had been collected and published by its research office. Dialogue with the Connectional Process Team and resources shared by the General Board of Discipleship also contributed to the Task Force deliberations.

In order to view this detailed United Methodist data in different contexts, the Task Force studied and compared summary financial data for other United States religious denominations. These data are collected annually by the National Council of the Churches of Christ in the USA and have been assembled and analyzed in a series of studies prepared and published by John and Sylvia Ronsvalle. Much of the detailed results and findings from this extensive data gathering and analysis are preserved in the Appendix to this report.

As the results yielded by analysis of these sources emerged, possible conclusions and recommendations began to suggest themselves. The Task Force developed a preliminary set of recommendations related to the apportionment

formula, the budgeting process, and fund structure. A second progress report and response form were prepared to test the concepts embodied in those tentative recommendations. These were used in a presentation to the Spring 1998 session of the Council of Bishops and with a consultation of large church pastors which requested a presentation on the Task Force's work. Shortly thereafter, as a further way of testing the Task Force's tentative recommendations, the response form was also distributed to conference council directors, CFA presidents, and conference treasurers for their input. The recipients were encouraged to share copies and solicit additional responses from members of their conference councils on ministries, councils on finance and administration, and other conference leadership persons of their choosing. Nearly 200 responses were received. Results were summarized and shared with the Task Force.

At the request of the Task Force, GCFA staff prepared various sets of "what-if" apportionments and compared with actual apportionments to examine the potential effects of some of the changes under consideration. The Task Force then studied these results.

In the latter stages of this data analysis, population and per-capita income data, as collected and distributed by the U. S. Department of Commerce, were also examined in relation to church data, to test for possible relationships with apportionment payment patterns at both the local church level and the annual conference level.

Finally, in addition to the studies and data-gathering initiated by the Task Force, the Task Force met with those persons and groups who expressed particular interest in its work.

### III. Theological Foundations

From our prayer and study of biblical writings and Christian tradition, it became apparent early in the work of the Task Force that connectional ministry funding patterns could not be considered apart from a theology of stewardship that should inform and undergird all aspects of the church's financial life. Within the church, many of our new members are joining without the benefit of growing up in church families, bringing little or no foundational understanding of stewardship. Among our members, there is a marked decline in an understanding of regular, sacrificial giving, as many no longer center their personal/family finances within the context of their faith and religious devotion.

At the local church level, there is a great need for a renewed and expanded theology of

stewardship. For many pastors and laypersons, the concept of stewardship is usually limited to money management in general and the annual budget campaign in particular. We are convinced by new conversations and resources, both in The United Methodist Church and in the wider ecumenical church, that the centrality of the biblical role of the steward must be reclaimed if the church is to fulfill its mission into a new millennium, and that patterns of funding and financial management in the church are to be seen in their proper context as practices of faith in the community of God's stewards. From this perspective, an apportionment is less a claim on the local congregation, a tax on their resources, and more a mechanism of enabling our shared stewardship, of undergirding our connectional mission and ministry.

At the turn of the millennium, the age-old question out of Israel's experience of Babylonian exile is still our own: "How can we sing the Lord's song in a strange land?" As we face the strange land of our own future there is a note of fear in such a question — a fear that our singing might be overcome by our anxieties and uncertainties, our problems and our crises. The prophets of the exile understood that to sing the Lord's song in the crises of any age requires a rootedness in the *memory* of the faith community, on the one hand, and the courage of *vision* in confidence that the future is God's future, on the other.

To remember the biblical and historical traditions of what God has done in the experience of those who went before us, and to dare to dream dreams and see visions of the possibilities that God is opening up before us, frees us from the tyranny and paralysis of present crises. For the Task Force, the role of steward in the life of God's community is both deeply rooted in our biblical history and tradition and richly filled with possibilities for understanding our ongoing life as the people of God.

For Christians to claim the role of steward is to be reminded that all that we are and all that we have comes into our care as the gift of God. A steward is a person given the responsibility for the care, management, and utilization of something that belongs to another, a role that implies trust and partnership on the part of the owner toward the steward. To be a steward is to be entrusted through God's grace, a role that seems especially appropriate for a church descended from John Wesley's preaching of the centrality of grace. The various arenas in which we exercise the role of steward are all interrelated and are to be understood as arenas where we receive, reflect, and



proclaim the grace of God. To be a steward is to be called to a vocation of God's grace.

**We are called to be stewards of the gospel.** As the church, the most fundamental gift entrusted to our stewardship is the good news that God, who created the world and grieves over its brokenness, is at work to redeem the world and restore it to wholeness. God's redeeming work has found its central focus in the life, death, and resurrection of Jesus Christ, and will be completed in the full restoration of God's reign over all the earth. The stewardship of the gospel is the prologue and the presupposition of all of our other practices as God's stewards. What we do and who we become in our use of God's gifts must always be understood as extensions of our response to the gift of God's redeeming work which we are invited to share.

**We are called to be stewards of God's creation.** Our very being and all those resources that enable our lives come as the gift of God's creation. Creation is relational in character. We experience the wholeness God intended in creation only when we are harmoniously related to God, to others, and to the earth itself with all of its plants and animals. As human beings, we are created in the image of God, which means that we represent the Creator in our dominion over the earth. This makes us stewards of the earth and not its masters. Our well-being depends on the well-being of the whole of creation, and our stewardship of the earth's resources is foundational for our personal, social, and economic life. In a culture that often idolizes self-sufficiency and ownership, our biblical faith calls us to recognize our interdependence on the whole of creation and our stewardship of resources that belong to God as true owner.

**We are called to become a community of stewards.** The world God created for wholeness and life has become characterized by brokenness and death. Although God is at work to redeem the world, God has also raised up a community as partners in this work: first, in the covenant community of Israel, and then, in the post-Pentecost church. These communities are called into being in response to God's acts of saving grace in Exodus and Resurrection. Out of their experience these communities recognize the source of new life and restored wholeness in God's grace. In recognizing, receiving, and responding to that gift of grace, the community of God's people becomes a community of stewards. In the community's gathered life, the experience of God's grace is remembered, celebrated, and proclaimed. In its ritual and its symbols, the community of stewards acknowledges the One they serve and the redeeming tasks into

which God has invited them. For the church, this gathered life focuses in doxology, word, and sacrament. Beyond its gathered life, the community seeks to live as God's stewards in the world. The community holds its members accountable for this mission in covenant with God and with one another. This covenant as God's stewards creates an alternative community to the communities of the world and their self-serving goals.

**We are called to the practices of stewards in the world.** To live as a community committed to God's purposes in the world generates a characteristic pattern for the practices of stewards in various arenas:

- In *personal relationships*, the practice of stewards is characterized by love. In our biblical tradition, this love is understood both in terms of the love committed in faithful covenant to the well-being of another which Israel called *hesed*, and the self-giving love which the early church called *agape*. Such love is the mark of our stewardship of all relationships when they are understood as gifts of God's grace: family, personal commitments, friendship, marriage, parenting, hospitality, and corporate fellowship (*koinonia*). Such love is also the mark of our stewardship of our own self, our individual well-being in body, mind and spirit: health, emotional maturity, personal and spiritual growth, self-esteem, and personal relationship to God. The willingness of Jesus to lay down his life for the sake of others models the full expression of such love.
- In *political relationships*, the practice of stewards is characterized by justice. In our biblical tradition, justice is understood as a recognition of the right of all to have needs for wholeness and well-being recognized and enabled by the corporate life of the community. Participation, shared power, and channels for redress of grievance are crucial to the practice of stewards in the political arena. The community of stewards has a special concern for those who are exploited, oppressed, or marginalized. The practice of the community of stewards is one of advocacy for those denied justice. Jesus modeled such justice in his own association with and advocacy for the outcasts and marginalized of his own time. Indeed, to know Christ is to know him in "the least of these."
- In *economic relationships*, the practice of stewards is characterized by equity in the distribution of the resources required to meet basic human needs and to provide for enjoyment of human life. In our biblical tradition, the stewardship of economic resources is related to sufficiency



rather than excess, inclusive sharing rather than exclusive ownership, and open access rather than hoarding. Jesus spoke more often on economic matters than any other subject in the gospels and stressed giving as a crucial mark of faithful discipleship. The practice of the community of stewards, if marked by these biblical understandings, would provide both critique and alternative to the frequent emphasis in our time on acquisition, consumption, and accumulation.

- In *ecclesiastical relationships*, the practice of stewards is characterized in the church itself as *koinonia*, as mutuality and partnership with the whole company of God's people and the church in every place for the sake of God's mission in the world. In our biblical tradition, this partnership is never an end in itself. When even worship turned inward in biblical times, the prophets demanded that "justice roll down like waters and righteousness like a flowing stream." This partnership in ecclesiastical relationships requires us to honor and draw upon the richness of all our diverse gifts as a part of the church as the "one body of Christ." The church as *koinonia* is to be a living example of mutual sharing and solidarity. It calls forth the mutual sharing of resources entrusted to us: spiritual, programmatic, and financial/material. It requires the sharing of different opinions in a spirit of common commitment to our covenant relationship as we seek to discern God's purposes for the church. As the community of stewards, we should model in our own institutional relationships the qualities of love, justice, equity, mutuality and partnership that we seek to further in the world to which we are sent.

*We are called to be stewards of hope.* The community of God's stewards trusts that our lives and all of human history both originate in God and will be consummated in God. Thus, all of time itself is a gift given into our care as stewards. The community of stewards can never live in the present moment as an end in itself, whether in the despair of crisis or in the careless pursuit of self-gratification. The biblical understanding of sabbath observance stands as a reminder of the gift of our days which God has given into our care. Because we know a past with God (memory) and trust that the future is also God's (vision), the community of stewards can live every present as filled with the possibilities of hope. Our time cannot then be squandered in despair or self-satisfaction but must be used in the service of God's hopeful purposes

and our partnership with those purposes as the community of stewards.

*Implications.* The Task Force share these thoughts on the theological foundations of our work as but a brief sampling of the rich biblical and historical traditions on the role of steward. We believe this is an understanding and a focus which needs to be recovered and reclaimed—not only as the basis for the work of this Task Force, but also for the wider witness and services of the church in the world of our time.

Our recommendations witness to this belief in the centrality of stewardship:

- They reflect a sense that all our resources come from God and should be received and managed by the church as God's representatives. Enabling the church's mission for the sake of God's kingdom must take priority over institutional, regional, or local self-interest, and we have sought to embody this missional priority in our recommendations.
- They reflect a call to establish stewardship as a central element in our self-identity as the people of God. To enter covenant relationship with God is to become informed and equipped to understand and exercise the role of steward, both in the life of the church and in the life of the world. The church must consciously commit itself to education and reflection on the role of the steward as an ongoing priority of Christian discipleship.
- They reflect a concern for justice and equity as a central commitment for the covenant community of God's stewards. Any formulae or systems for collecting and distributing funds must seek justice and equity in light of diverse economic circumstances throughout the church.

#### IV. Our Wesleyan Heritage.

John Wesley's theology of Christian stewardship is perhaps best summarized in his admonition to the people called Methodist: "Earn all you can. Save all you can. Give all you can." Wesley encouraged Methodists to work with diligence and discipline, making wise use of the gifts and resources entrusted to them by God.

Further, he urged them to live on as little as possible, setting by the example of his own living a standard of frugality and simple living that was as counter-cultural in his day as in our own. Thirdly, Wesley was adamant that everything saved by this practice should be given to address the needs of the poor. Wesley's followers were to engage in regular ministry with the poor and to give as generously as possible to them.

It was at the class meeting level that Wesley sought to address the financial needs of the growing organization of Methodists. Wesley recognized that classes rather than individuals could together be responsible for an additional assessment for projects such as the building of new preaching houses, support for the traveling preachers, and other collective needs. By sharing this responsibility as a class, the varying levels of contributions by individual members could be pooled and contributed, allowing more affluent members to assist those of more limited means.

Since our earliest days, Methodist giving has been both local and connexional. Mission at the local level was assumed, not optional. It was personal, relational and face-to-face. Additionally, connexional giving was understood as a corporate responsibility, a method of institutional support which allowed every member of whatever level of financial means to participate through the class meeting. This giving, too, was assumed, as a means of undergirding organizational needs in ministry, church expansion, and later in the establishment of pension support for "worn-out preachers" and widows.

**Implications.** The Task Force has sought through our recommendations to reassert the important dynamic interplay between on-going local mission and a covenant with the wider connection. We are firmly convinced of the on-going central importance of apportioned giving as part of our distinctive Wesleyan tradition of stewardship for the furthering of the mission and ministry of The United Methodist Church. In our recommendations on the apportionment process, we seek to draw the local church and the general church into closer partnership in our common stewardship efforts, making the apportionment process more responsive to local conditions. We also recognize the need for excellence in interpretation and communication throughout the connection about our mission work and for direct involvement of members and congregations in mission at every level.

The Task Force examined our present apportionment formula and its long history. The Task Force concludes that this apportionment formula, being in place in its present form for approximately thirty years, fails to adequately reflect the richness of our Wesleyan heritage and our theological foundations. In practice, it serves more as an assessment of "dues" which are responsive to allowable "deductions" from financial reports. It offers little toward seeking a community

through which gifts are shared, and relief is offered by those most blessed.

In its place, a new apportionment formula has been constructed which reflects our Wesleyan heritage and foundational theology by recognizing important differences in abilities to share gifts with others. Instead of distributing assessments across annual conferences through membership counts and spending, less allowable deductions, the new formula bases apportionments, in part, on differences in the earnings of an annual conference's resident population and differences in the costs of operating and maintaining a local church and annual conference. The net result of these differences is a determination of an annual conference's financial strength — its ability to share with others, given its commitments and obligations to maintain basic church operations.

The Task Force believes that this new approach enables annual conferences to share gifts in proportion to their abilities. The foundation of this new formula rests upon a focus upon what each annual conference can do in shared mission and ministry. It replaces a system that ignores financial abilities and stresses credits due for benevolences shared locally, leaving greater responsibilities with those less able to support benevolences at any level.

A careful examination of what we are about as a church and an awareness of our biblical teachings guided the Task Force toward an awareness that the apportionment formula is an important part of our stewardship responsibilities. As better stewards of all of our gifts, the general church must seek improvements in how we share our resources. The Task Force believes that the new formula reflects a significant step toward such an improvement.

## V. Socio-economic and Denominational Context

The work of the formation of Christian stewards will be done in the context of the society of which The United Methodist Church is a part. American society has undergone profound changes during the past thirty years. At many moments, change seems overwhelming. There is an increasing individualism that devalues the common good and fosters distrust of leaders and authority. The society has developed an insatiable appetite for consumer goods, created and reinforced through persistent advertising and product positioning.

At a demographic and economic level, shifts are pointing to significant changes in our society — a longer-lived population; past luxuries becoming today's necessities; increasing pressures in providing support for one's family; job insecurity and the loss of a sense of vocation in the face of



rapid technological change and the phenomenon of corporate down-sizing; growing fears about financing health care, aging parents, college education, and credit card debt. While from a global perspective, The United Methodist Church in the United States has substantial wealth and resources; nevertheless, many members of our church report feeling strapped and limited in their abilities and potential.

As a result, the mission of the church is being questioned along with the effectiveness of giving. Where the connection is not experienced as vibrant and alive, the apportionment system is consequently perceived as nothing more than a tax, rather than the administrative underpinning of the church's connectional mission and ministry. For many United Methodists, there is no longer a personal sense of connection with missionaries or mission projects. Many local churches are directing their mission giving to projects closer to home, preferably within their communities.

The United Methodist Church, like all major mainline Protestant denominations, is in the midst of profound and radical paradigmatic structural changes. The Connectional Process Team, for example, has been charged with helping us evolve into the "new shape" of what our denomination should be. As a result, it is clear to us that tinkering with the old structure or providing band-aids is not enough; that doing the old "same thing" more or better is not the answer; that we must go deeper than the obvious symptoms of our financial uncertainties; and that, in the short-run, we must make strategic decisions about what is essential for our missional life, on the annual conference, national, and global levels.

"Trust" is a theme which runs through all of our research and our experience when we talk about the practice of our faithful covenant in Jesus Christ. Trust is crucial to giving, and trust appears to be strained in the church today among both clergy and laity. As we see a decided shifting of generations taking place within church leadership, institutions are tempted, nevertheless, to live off the trust of previous eras. Newer generations, however, do not feel the same loyalty to and trust in the previous generation's goals or methods.

This lack of trust is broader than money issues. Although research of mainline Protestant churches shows that controversial social agendas have not negatively affected giving in the past, we know that theological and social issues can sometimes cause division and mistrust. We also know that when some of us are dissatisfied with a particular board or agency's actions, distrust and anger with that

board or agency can be transferred to the general church at large. This dynamic is complicated when others of us are pleased with the same actions that caused so much unhappiness among others.

The Task Force believes that The United Methodist Church must claim its compelling, unifying missional vision for our people. Some within the connection believe that there is no vision to unify and hold us together. If there is such an absence, differences among us become magnified to fill the vacuum.

One of the ways these differences are being manifested is over the idea of "choice" in apportionment payment. We have received proposals from areas of the church asking that both annual conferences and local churches have more flexibility in accepting apportionment askings. This is obviously a controversial and potentially divisive concept. The Task Force has included its response to the question of choice in Section VI, "Task Force Actions," item G.

The attitude and actions of the local church pastor also affect how much a local church trusts the general church. As a personal identification with general church ministries has lessened, people in the pew more often look to the effectiveness of their own pastor as the fundamental key in their trust of the denomination. This is a complex issue with our pastors themselves, who have varying levels of trust and understanding for the general church.

One of our findings is that higher value is being placed today on local ministries. The farther away the mission or ministry seems to be from the local church, the greater the difficulty in establishing credibility, trust, and support in those missions and ministries. At the same time, local churches appear to have more trust in their own choices, as indicated through generous support of specific disaster relief efforts, Advance Specials, and Volunteers in Mission projects.

It is clear, therefore, that the United Methodist covenant needs to be re-formed with a new foundation of trust with the local church as a co-partner. Re-forming the covenant may be difficult as we seek to define its nature, its partners, and the various shapes the covenant may take within the overall United Methodist Church. Even so, this covenant provides the common ground for all dialogue and common ministry among and between a church's members. Such a common vision does not limit diversity; indeed, it encourages more freedom for differences, not less. But it is this common denominator which many feel is missing today from the life of the Church.



The Connectional Ministry Funding Patterns Task Force believes that a new "holistic" approach is called for. A cross-section of our readings points to a new church that is flexible, offering many services and options — a church which helps people cope with the profound changes facing our society. We believe that a vital spiritual center is key to this holistic vision, a center which is grounded in the lived experience of the presence of our loving God as shown in Jesus Christ. If we are to survive, indeed, if we are to exist with any sense of power and purpose, we must re-claim a common, compelling missional vision out of which all church life is lived and decisions are made.

As we consider what our next steps might be in moving toward this holistic approach, we offer several suggestions and directions:

- articulating and teaching a theology of stewardship that provides a biblical grounding for our economic practices;
- articulating a clear, compelling, over-arching missional vision (this might be modeled on programs like the Bishops' Initiative on Children and Poverty);
- reclaiming the importance of tithing as a central stewardship witness;
- undergirding trust by every means possible on the part of general agencies, staff, and conference leaders;
- demonstrating greater accountability, accessibility, and internal stewardship by leadership at every level;
- employing all our communication tools to communicate more effectively missional needs and United Methodist responses; tailor our response to different generations and different ethnic constituencies; expand our program to use telecommunications and the Internet;
- providing support for conversion and lifestyle commitment;
- responding to immediate pastoral needs, such as providing pastoral care related to money management and planning, providing the tools for financial planning from a Christian perspective, and training pastors to work with issues of conflict and control within the local church as related to finances;
- resourcing laypersons within the local church in the development of multiple sources of funding (e.g., member giving, foundations, grant-writing, ecumenical partnering, estate planning, etc.); and
- prioritizing funding for evangelism and new church development.

## VI. Task Force Actions

In response to our findings, the Task Force has taken certain actions, some of which were approved by the General Council on Finance and Administration at its December 1998 meeting:

A. We have forwarded to the Connectional Process Team and the General Council on Ministries *our sense of urgency for claiming and articulating a clear, compelling, and unifying vision for our church*, recognizing that they have begun this process.

B. The Task Force has recommended to GCFA's General Funds Coordinating Committee that "*prior claims*" be eliminated as a means of funding the General Council on Finance and Administration and the General Council on Ministries, with corollary modifications of the budgeting process, and with consideration of the possibility of developing an operating reserve for GCFA. GCFA may also need to consider whether it would be necessary to have in place a procedure which would enable it to respond to emergency situations which might arise and which might be of such a magnitude as to affect the entire denomination.

The Task Force has received periodic reports on the status of discussions on this topic within GCFA and its General Funds Coordinating Committee. The most recent report was that GCFA may decide to retain prior claim status in certain fund budgets for which significant accounting, auditing, and administrative services are provided, while eliminating prior claims from funds for which such services are not provided. The Task Force will continue to receive reports as recommendations on this subject are finalized.

The Task Force believes that what has been described as a "prior claim" in the UM Communications budget is in fact a negotiated fee for service and should continue under a different name that more accurately describes its purpose and nature.

All these matters would be for study and recommendation to the General Conference.

**Rationale:** "Prior claims" refer to funds that cover essential administrative and promotional costs that are paid first and 100% from general church funds. Our recommendation affirms the need for such expenditure but suggests a different method for funding them. However, we are concerned that GCFA, an agency which historically has not carried a reserve, could potentially face unanticipated expenses for situations over which it has no control but for which it has responsibility for payment (e.g. legal matters).

C. We believe that over the years, the *essential direction and essence of Christian stewardship has become unnecessarily fragmented* (as reflected in *The Book of Discipline*). Responsibilities have been given to several different general church agencies — GCFA, the General Board of Global Ministries, the General Board of Discipleship, and United Methodist Communications. We have discovered that communication among these agencies in the area of stewardship often lacks a coordinated and cohesive focus. This disconnect at the general church level filters down to jurisdictions, annual conferences, and local churches, creating an impression that our commitment to stewardship, itself, is fragmented.

On the other hand, we are aware that there are many examples of inter-agency cooperation and dialogue on many important issues. We celebrate this cooperation and encourage its continued growth.

We have forwarded these observations to the Connectional Process Team (CPT) at our October 1998 joint meeting, in the hopes that they will consolidate the various stewardship responsibilities. Although we are aware that CPT is exploring a variety of organizational possibilities, we hope that they will consider a new board or council which combines both stewardship and financial responsibilities.

D. We recommended to the Commission on the General Conference that stewardship be the overall theme for the 2000 General Conference. Although the Commission did not adopt our recommendation, we believe that *the time has come for the general church to lift stewardship up as a significant theme of our ministry in the name of Jesus Christ*.

We are proposing, therefore, that stewardship be the theme for The United Methodist Church for the next quadrennium, 2000 - 2004. We have forwarded this recommendation to the General Council on Ministries.

E. We have already taken action to initiate a *major curriculum piece on stewardship* which is currently being developed by the United Methodist Publishing House. We anticipate that this curriculum will be presented to the 2000 General Conference and that it will be available for use throughout the church no later than 2002.

F. We have discussed the fact that *the issue of reserve funds* held by some of the general agencies has occasioned much discussion during the current quadrennium. This results from the confluence of several factors, among which are: the generosity of prior generations who have expressed their

commitment to the mission of the church by endowing significant ministries undertaken by the agencies; a substantial appreciation of assets held by those agencies as a result of unprecedented financial market performance; and careful stewardship exercised by those charged with managing those agencies' assets. The Task Force celebrates the extension and expansion of ministry made possible by these developments.

At the same time, the Task Force affirms the impetus and renewed energy evidenced by local churches' increased missional efforts, both in their own communities and in "hands-on" participation in ministry around the world. We regard these developments as a sign of the Holy Spirit working among us and understand local churches' desire to commit an increased share of their resources to these efforts.

The Task Force has learned that the General Council on Finance and Administration has developed a new reserves policy for use by the general agencies of the church in analyzing and reporting their reserve levels. It is expected that analysis using the guidelines contained in this policy will yield better information as to the amount of reserves available for use by the agencies in support of current mission and ministry. The Council has announced that it will take that information into account as it prepares general fund budget recommendations for submission to the 2000 General Conference. We support these initiatives and express the hope that they will result in a more effective allocation of available resources in support of ministry at all levels of the church's life.

G. The Task Force has considered several possible responses to *the issue of "choice."* The concept of choice relates to how local churches and/or annual conferences accept general church apportionments, thereby having the option of giving preference to some funds rather than others, and possibly having the opportunity to give preference to the work of specific agencies within a fund such as World Service.

The Task Force received two formal proposals, one from an individual and one from a Conference Council on Finance and Administration. The proposals would make choice a formal part of the fiscal policy of The United Methodist Church.

While taking the proposals very seriously, the Task Force was finally not convinced that the suggested changes would enhance our common ministry as United Methodists. Some maintain that choice options would widen the giving base within the denomination. However, no evidence was



provided to the Task Force to support this claim, and the Task Force has found no such evidence. To the contrary, the Task Force believes that choice options would unnecessarily fragment the general church, with the needs of varying agencies and boards competing with each other.

We should note, however, that one of the findings of the Task Force is that, when given the opportunity to respond to specific funds, local churches may and already do make choices; some funds are paid at a higher rate than others. One recommendation of the Task Force that will give more specificity to funds is no longer requiring that World Service and conference benevolences be apportioned together. We are recommending that annual conferences decide whether these two funds will be apportioned separately or as one fund to local churches.

It is important to realize that the focus of the Task Force is on the funding patterns facing the General Conference. Throughout our considerations, the Task Force acknowledged the importance of the annual conferences in apportioning funds and collecting funds across the local churches. The Task Force believes that the General Conference should not mandate to an annual conference local church choice among apportioned funds. Such a mandate would usurp current authority that belongs to the annual conference. Further, in a time when the Connectional Process Team is considering various organizational possibilities for the emerging "global church," we believe that the inclusion of such options as a formal part of our fiscal policy could lead to the undermining of future funding mechanisms for the global church which are yet to emerge.

In regard to questions of conscientious dissent from United Methodist practice or policy, we note that ¶702.4 in *The Book of Discipline* allows for a way in which both inquiries and comments regarding denominational policy and action may be directed to boards and agencies, and a way in which appropriate response to such inquiries or comments may be made. The Task Force believes that it is absolutely essential that the administrative and programmatic agencies of the church take the intent of this disciplinary provision with great seriousness and do everything in their power to promote and enhance effective communication and responsiveness within the connection.

## VII. Recommendations

### A. Underlying Considerations

The Task Force believes that United Methodists want to be in mission, as disciples of Jesus Christ. We believe that, to the greatest extent possible, United Methodists want to be engaged directly in ministry in their own communities, through their local churches. At the same time, we believe United Methodists recognize that there are missional needs in larger communities and in the global community which require responses far beyond the capacity of individual local churches, or even individual annual conferences. We believe that the United Methodist connectional system is especially well suited to serve as a vehicle for matching and channeling resources to needs.

The Task Force believes that an apportionment system continues to be one positive and vital expression of our United Methodist connectional heritage. We affirm its function as an undergirding of connectional ministry and effective stewardship.

The Task Force celebrates the vitality and rich diversity of ministry made possible by funding channels that complement an apportionment system, especially the Advance and other designated giving opportunities. The fact that those channels can deliver a donor's gift, in its entirety, to the cause for which it was intended is possible only because apportioned funds support the needed delivery and accountability systems.

The Task Force has clearly heard the voices of many church members who view the existing apportionment system as one that is imposed "from the top." Among some, there is a sense that the general church seeks to raise predetermined amounts of money with insufficient attention to the rise and fall of funds raised in our local churches — changes which may occur as a result of economic forces beyond the local churches' control.

The Task Force believes that the proposals it brings will result in an apportionment system that asks local churches, through their annual conferences, to participate as partners in connectional ministry by proportionate sharing of their resources. If approved, the General Conference will no longer set fixed dollar amounts which may or may not be realistic and attainable several years later.

Instead, the Task Force proposes that the General Conference set the proportion, in percentage terms, which will be asked for the support of connectional mission and ministry in the four years to follow. In doing so, it will be informed by the best available estimates of the dollar



amounts that will be apportioned as a result of the percentage it sets. However, as the quadrennium progresses, the dollars actually apportioned may rise and fall from those estimates in direct proportion to the resources available to local churches for their own ministries.

*B. The task force presents the following recommendations related to the manner in which the apportionment system operates and is administered:*

**1. Apportionment formula:**

**Recommendation:** The Task Force recommends that the apportionment formula consist of three factors:

$$A = E \times (P + i)$$

where A represents an annual conference's **general church apportionment**, E represents the annual conference's "**Net Expenditures**" (as an estimate of local church income available to meet local church expenses), P represents the "**Base Percentage**," and i represents the annual conference's "**Percentage Adjustment**."

a. "**Net Expenditures**" (E) consists of the total local church expenditures in the annual conference, less current capital expenditures and less payments toward general church apportionments. The net expenditures will be calculated with the most recent year for which complete data are available. All three components are currently reported through local church statistical reports.

b. "**Base Percentage**" (P) consists of a simple percentage set by the General Conference on recommendation of the GCFA. When applied to the "**Net Expenditures**" for all conferences, it will yield the total to be apportioned for all general church funds. The Task Force suggests that the GCFA recommend the "**Base Percentage**" factor for each quadrennium after determining the amount it will recommend to the General Conference as the quadrennial total of all apportioned general funds. The "**Base Percentage**" will remain constant for the four years of the quadrennium. A transition process for the 2001-2004 quadrennium is described in section C,2 below.

c. "**Percentage Adjustment**" (i) is unique to each annual conference. It consists of two factors, one of which measures economic strength in the conference, and the other of which measures the impact of certain local church costs.

The exact value of the "**Percentage Adjustment**" for a conference would vary during the quadrennium as new economic and statistical

reports become available. It would serve to adjust an annual conference's apportionments to reflect changes in the underlying economy in its geographic area and the relative impact of certain expenses which are imposed upon the local church by factors at least partly beyond its control, such as utilities costs, insurance premiums, property maintenance costs, and annual conference apportionments.

The two factors comprising the "**Percentage Adjustment**" are determined in the following way:

The first (the economic strength factor) is measured on the basis of per capita income for the counties which comprise the conference's geographic area. Publicly available data from the U.S. Department of Commerce are used. In calculating the average per capita income for an annual conference, county-level per capita income will be weighted by the average worship attendance in the United Methodist churches in that county as reported on line 10 of the Local Church Report to the Annual Conference.

Each annual conference's average per capita income is expressed as a ratio of the U.S. average. A proportional factor or "slope" is set that limits the size of the adjustment from the first factor to a  $\pm 0.4\%$ . Annual conferences in regions with higher average per capita incomes would receive a higher "**Percentage Adjustment**," all else being equal.

The second factor in the "**Percentage Adjustment**" (the local church costs factor) is calculated by adding (1) local church clergy expenses, (2) local church current operating expenses, and (3) payments toward budgeted annual conference costs (excluding general conference apportionments). The total is divided by average attendance at morning worship services. It is based on amounts reported on the Local Church Report to the Annual Conference by the local churches in the conference.

This total per attendee is expressed as an index by dividing by the average among all annual conferences. Again, a proportional factor or "slope" is set that limits the size of the adjustment from the second factor to a  $\pm 0.5\%$ . Annual conferences with higher costs, as represented by this second factor, would receive a lower "**Percentage Adjustment**," all else being equal.

Local church clergy expenses are defined as base compensation, housing-related and utilities allowances, reimbursements, and other cash allowances paid to or for pastors and associate pastors (paid amounts recorded on lines 61-65 on the 1997-2000 Local Church Report to the Annual Conference).

Local church current operating expenses are those recorded on line 69 of the 1997-2000 Local Church Report to the Annual Conference.

Budgeted annual conference costs are those reported on lines 35, 45-47, 49-54, and 55-60 of the 1997-2000 Local Church Report to the Annual Conference, minus amounts remitted by the conference as payments on general church apportionments.

The two factors are combined to determine the net "Percentage Adjustment" that is added to (or subtracted from) the "Base Percentage." When applied together with historical annual conference data, the two factors tend to offset one another, so that the actual "Percentage Adjustment" for any given conference is no more than  $\pm 0.5\%$ . Many annual conferences will have a "Percentage Adjustment" approximately equal to zero.

**Rationale:** The proposed new apportionment formula is the result of careful research aimed at identifying factors which affect an annual conference's ability to pay general fund apportionments. It is based on what the Task Force believes should be the guiding principle behind any apportionment formula: Ask more of those annual conferences capable of paying more, and ask less of those conferences capable of paying less.

The assumption behind the current formula is that there are two factors indicative of a conference's ability to pay apportionments — membership in its local churches and their spending for purposes other than benevolences and local capital expenses. Both factors are assumed to correlate positively with the ability to pay — that is, larger membership and higher spending on the selected expense factors are assumed to indicate a greater ability to pay apportionments.

The results of the research conducted on behalf of the Task Force challenge both assumptions: 1) the assumption that these are the most important factors in measuring a conference's ability to pay, and 2) the assumption that higher spending in the selected expense categories indicates a greater ability to pay. Instead, these results suggest that disproportionately higher spending in some expense categories inhibits the ability of churches in a conference to pay apportionments, that some kinds of spending which have been excluded from the current formula do indicate a greater ability to pay, and that some factors which are not measured by church data also signal a greater ability to pay.

Specifically, as a result of its research, the Task Force came to the following conclusions about factors in the apportionment formula:

a. *Church membership is not a reliable indicator of the level of a conference's ability to participate in the financial support of connectional ministries.* Its inclusion in an apportionment formula may encourage removal of names from church membership rolls for reasons unrelated to the care for the spiritual well-being of members. It may also act as an unintended inhibitor to efforts at evangelism and the recruitment of new members.

b. *A high level of support for benevolences is closely associated with payment of general fund apportionments.* Excluding benevolences from the net expenditures factor in an apportionment formula results in lower apportionments for conferences with a greater ability to pay.

c. *The net expenditures factor in a formula should be as broadly based as possible.* Only expenditures which vary greatly from year to year should be excluded. At the level of annual conference totals for local church expenditures, only current capital expenditures vary significantly from one year to the next. Expenditures of this kind may "spike" upwards in a given year if one or more churches spend funds which have been accumulated over several years for building or major renovation projects. A broadly based net expenditures factor allows the base percentage factor (P) in the formula to be set at a low rate.

d. *The strength of the economy in a conference's geographical area is highly correlated with the ability of the conference and its churches to pay apportionments.* A strong economy enhances the ability to pay apportionments, and a weak economy makes it more difficult. One reliable measure of economic strength is per capita income, as measured and reported by the U. S. Department of Commerce.

e. *Comparatively high levels of expenditures for clergy support, local church operating costs, and support of annual conference budgeted causes, measured on a "per worship attendee" basis, inhibit the ability to pay apportionments.* To the extent that higher costs in these areas are associated with higher costs of living in a given area, they are at least partially beyond the control of the conference and its local churches.

A more detailed description of the research results related to each of these findings will be found in Section VIII of this report and in the Appendix (Section IX).

The Task Force is aware that annual conferences often choose to use a formula similar to the general church formula when they issue apportionments to their local churches. A discussion of the



adaptability of this formula for that purpose will also be found in Section VIII, D.

## 2. *Transition to a new formula:*

**Recommendation:** The transition to the new apportionment formula shall be phased in during the 2001-2004 quadrennium according to the following schedule:

- 2001 apportionments based 25% on the new formula, 75% on the old formula
- 2002 apportionments based 50% on the new formula, 50% on the old formula
- 2003 apportionments based 75% on the new formula, 25% on the old formula
- 2004 apportionments based 100% on the new formula.

It is further recommended that GCFA evaluate the effectiveness of the new formula during the 2001-2004 quadrennium by measuring: (1) the degree to which annual conferences perceive it as a better way of matching their resources with the cost of supporting general church mission and ministry, and (2) the extent to which it enables annual conferences to achieve or maintain a high level of success in meeting their general fund apportionments. Based on the results of its evaluation, GCFA may recommend further changes to the 2004 General Conference.

**Rationale:** A phasing in of the new formula will give annual conferences time to adjust to any significant changes in their general fund apportionments which may occur as a result of implementing the new formula. "Back-testing" the formula using historical data has resulted in evidence which justifies an expectation of positive results. Further careful evaluation of the formula's effectiveness in actual practice will help determine the need for any further changes.

Additional research results supporting the recommendation for a phased transition to the new formula will be found in the Section VIII, B.

## 3. *World Service and Conference Benevolences:*

**Recommendation:** Remove the Disciplinary requirement that World Service and Conference Benevolences be linked at the annual conference level.

**Rationale:** The Task Force believes that this decision is best left to each annual conference. Annual conferences would be free to decide for themselves whether the World Service Fund and the Conference Benevolences Fund would be apportioned separately to local churches or (as is now the case) as a single apportionment. This is part of a larger aim of leaving to each annual

conference how general church funds are presented to local churches.

## C. *The Task Force presents the following recommendations related to general church budgets and receipts:*

### 1. *Budget recommendations:*

**Recommendation:** Budget recommendations presented to General Conference shall be based on an amount equal to the "Net Expenditures" multiplied by the "Base Percentage" approved by the General Conference. When the General Council on Finance and Administration presents its budget recommendations to the General Conference, it shall recommend:

a. The "Base Percentage" to be applied to the "Net Expenditures," accompanied by an estimate of the total resulting apportionment amount for each year of the ensuing quadrennium.

b. The percentage of the resulting apportionment which will be designated each year as the apportionment for each individual fund, along with estimates of the total resulting apportionment amounts for each fund for each year.

When approved by the General Conference, the GCFA will calculate apportionments using the approved "Base Percentage" and the schedule of percentages approved for the individual funds.

c. For those general church funds whose receipts are allocated to several agencies or causes, the recommendations will also include a schedule of how the estimated amount to be apportioned is to be allocated to those agencies or causes. Actual receipts on the apportionments for those funds shall be allocated on-ratio, unless the General Conference specifically approves prior claim status for a particular agency or cause.

If actual receipts allocable to any general fund or to any agency or cause included in a general fund budget exceed the dollar amounts reported to the General Conference as a part of these recommendations, the excess receipts shall be administered as described in Recommendation 3, "Administration of General Fund Receipts," below.

**Rationale:** The new apportionment formula and budgeting procedure permits apportionments and budgets to reflect better the current giving patterns in the churches. The current system must fix exact dollar amounts many years before the funds are actually raised. This change will permit general church and local church spending to track each other more closely. The recommendation also preserves the authority of the General Conference to determine how the total amount apportioned is



allocated among the several general funds and its authority to determine how receipts are distributed to the agencies or causes included in each fund's budget.

## **2. Transition to a new budget recommendations procedure:**

**Recommendation:** The procedure to be followed by the General Council on Finance and Administration in preparing and submitting its general fund budget recommendations will be fully implemented beginning with budgets to be submitted to the 2004 General Conference. The Council will continue to follow its existing procedure for preparing budget recommendations to the 2000 General Conference, and will report its recommendations to this General Conference in the same dollar amount format as for other recent General Conferences.

It shall recommend, for General Conference action, the "base percentage" (P) which will yield the apportionment amount for the first year of the quadrennium (2001). It shall also request authorization to calculate "P" for the years 2002-2004 at the level needed to yield the apportionment amounts approved by the General Conference for those years.

**Rationale:** The Council must complete the task of preparing general fund budget recommendations concurrently with the preparation of the report of this Task Force. A transition to the new procedure will allow for a smoother implementation with a fuller understanding by both the GCFA members who must put it into effect and by the General Conference delegates who will be asked to receive and act on the resulting recommendations in 2004.

## **3. Administration of general fund receipts:**

**Recommendation:** If more than 100% of the amount recommended to General Conference for a fund total, or for a line item within a fund total, is received in any given year, the excess funds shall be held in trust by the GCFA in an apportionment stabilization fund. All monies placed in such a fund shall be considered as fund balances restricted by the General Conference to the fund or line item in which the surplus occurred. They shall be held by GCFA until such time as shortfalls in such receipts occur during the same quadrennium, at which time they may be distributed to compensate for the shortfalls.

If undistributed funds remain at the end of the quadrennium, due to excess receipts beyond the amounts needed to compensate for shortfalls, the GCFA shall recommend, for action by the next

General Conference, how any remaining fund balances shall be distributed, provided that those recommendations shall be consistent with the purposes for which the funds were raised.

**Rationale:** This ensures that any funds received above projections, because of higher than anticipated growth in local church spending or higher percentage payment of apportionments, will be used to provide more stable funding levels. Surplus funds could be used either for any future years in the quadrennium when funding for the budgets approved by the General Conference are not achieved (permitting the maintenance of ministries without an increase in the apportionment beyond the percentage set by the General Conference) or by redirection of such funds by the General Conference. In either case, there is stability for both general church ministries and apportionments since, for the first time, there will be a means to capture the "upside" of good economic conditions for the local church and the general church and cushion the "downside" of poor economic conditions as apportionments rise based on local church giving and economic situations.

## **4. Number of general church funds:**

**Recommendation:** No change is recommended.

**Rationale:** When asked, in isolation from other considerations, whether the number of funds should be reduced, people say "yes." However, when asked whether there should be more "multipurpose" funds, the answer is "no," presumably because of the difficulty of interpretation. The only way to reduce the total number of funds would be to combine some of the existing "single purpose" funds, thereby creating additional "multipurpose" funds. Such funds would be necessary if, for example, all the general church ministries were covered by three funds.

In addition to the advantage of interpretation, it is clear that more funds do give people a greater element of choice. Our research shows that, in Annual Conferences which do not pay 100% of all apportionments, there are differing patterns as to which funds are paid at a higher or lower level by the local churches. Our conclusion is that these differing patterns reflect local church choices as to which funds they wish to support at a greater or lesser level, and that the Task Force wishes to preserve these options for local churches.

## **5. Remittance of unified funds:**

**Recommendation:** If an annual conference decides to combine general church apportionments with each other or with conference apportioned

funds for apportioning to local churches, the receipts on such combined funds will be allocated in direct proportion to the budgeted amounts for each fund or cause included in the combined fund budget, and amounts so allocated to general church funds shall be remitted to the GCFA on a monthly basis.

**Rationale:** Under the task force's recommendations, annual conferences will be free to combine funds in any fashion for distribution to local churches. This recommendation removes any need to determine priorities among funds. Instead, gifts to such combined funds will be divided and remitted proportionately.

*D. The Task Force presents the following recommendations related to special funds:*

*1. Advance Specials, World Service Specials, and Special Appeals:*

**Recommendation:** No change is recommended.

**Rationale:** We found no desire or basis for change.

*2. Number of Special Sundays With Offering:*

**Recommendation:** The Task Force joins the GCOM/GCFA Special Sundays Task Force in its recommendation to the two councils that there be four special Sundays with offering.

**Rationale:** The Task Force's original action was to recommend the continuation of two special Sundays with offering – One Great Hour of Sharing and World Communion Sunday. It had observed that the other four existing offerings have a relatively high ratio of interpretation and administration costs in relation to their receipts, and that a comparatively small percentage of churches actually observes them by receiving offerings. However, it also recognizes that the Special Sundays Task Force has studied the effect of a change in the number of offerings carefully, in consultation with the agencies which administer the receipts. It is therefore willing to endorse the recommendation for four special Sundays with offering as a step in the direction it supports.

**Conclusion.** We offer these suggestions in a spirit of hope and excitement. Many across the connection are eager for renewed vitality and new life. Indeed, since 1979 United Methodists are giving more of their incomes to the church. In comparison to ten mainline Protestant denominations, The United Methodist Church shows this positive trend. Clearly whatever we

accomplish in any of the above areas will further benefit the church and its mission.

Over and over in the scriptures, God says, "Behold, I will do a new thing." In offering the above suggestions, as well as in structuring our recommendations for the apportionment process, we have sought to contribute to this new creation by being attentive to changes in the social, economic, and institutional environment in which the church now operates.

These suggested changes in policy and procedures are put forward in the context of a renewed emphasis on Wesleyan stewardship. The educational and promotional aspect of the recommendations take account of the changing mix of people and backgrounds in our local churches and the recognition that the connection cannot be passively assumed but must be actively and passionately promoted. A strengthened connection will help all our members live more faithfully as stewards in the midst of this consumer society.

## VIII. Summary of Research Related to Recommendations

Key features of the Task Force's recommendations are based on research into historical patterns of funding and the factors that have affected those patterns. Much of the research examined by the Task Force relates to the ability of annual conferences to pay general fund apportionments. While willingness to pay general church funds varies across annual conferences and over time, the Task Force believes that most of the differences in annual conference payments are related to ability, and ability is affected by changing conditions largely beyond the control of the annual conference.

### A. Research Related to the Apportionment Formula

By observing changes in conditions which affect an annual conference's ability to pay general church apportionments, a formula can better distribute annual conference apportionments. Such research yields results that govern both the selection of factors and their relative importance. The end result of changes suggested by these research findings is that the general church will ask more of those annual conferences able to pay more, and less of those annual conferences able to pay less.

Research results are presented in two sections: 1) results which reveal deficiencies in the current formula, and 2) results which underscore strengths in the proposed formula.



## 1. Deficiencies in the Existing Apportionment Formula

There are several important deficiencies in the existing apportionment formula that cause undue hardships on some annual conferences and ask others for less support than they would otherwise share. Some of the major deficiencies are as follows:

### a. Membership and Roll Cleaning

The existing apportionment formula compares membership among the annual conferences as a basis for assigning General Conference apportionments — the “membership” component. By contrast, church membership is not a factor in the proposed formula. This reflects the Task Force’s conclusion that membership is not a reliable indicator of ability to give. Furthermore, the Task Force’s research shows that including membership as a factor in annual conference apportionment formulae has a measurable effect on reported church membership. While the correlation is not perfect, the results of this research indicate that, as the weight on membership in a conference’s apportionment formula increases, reported membership growth decreases, or reported membership loss increases. Detailed data on this point are included in the Appendix to the report.

This finding reflects the fact that local churches in annual conferences where the apportionment formula places a relatively heavy weight on membership clean membership rolls more frequently or thoroughly. Local churches in annual conferences with little or no weight on membership in the annual conference apportionment formula clean membership rolls less frequently or less thoroughly. While the Task Force believes that it is important to maintain accurate membership rolls, it does not believe that the apportionment system should be a motivating factor in decisions about retaining or removing persons’ names from the membership rolls.

The current General Conference apportionment formula, with a weight of 33% on membership, assigns lower apportionments to those annual conferences that clean membership rolls more frequently or thoroughly. In fact, those annual conferences with little or no weight on membership tend to “subsidize” those annual conferences with the heavier membership weights by receiving lower general fund apportionments.

The General Conference apportionment formula should not impact how church membership rolls are maintained, nor should it result in some conferences subsidizing others in the amount of their general church apportionments. There is nothing in the *Discipline* that justifies more frequent

or thorough roll cleaning as an effect of the apportionment formula. In fact, general fund apportionments probably should not have any relationship with the frequency or thoroughness by which local churches clean membership rolls. The General Conference formula should not directly or indirectly benefit any annual conference as a byproduct of its annual conference apportionment formula. Currently, the presence of membership as part of the decimal formula does so.

The Task Force is aware that many annual conferences use membership figures to assign annual conference apportionments. The “weights” on membership among these annual conference formulae vary from 0% to 80%. Until recently one annual conference used only membership as its base for determining annual conference apportionments. It should be noted that the recommendation applies only to how general church funds are to be apportioned to annual conferences. Conferences which find membership to be an appropriate factor in an apportionment formula would be free to continue its use for apportioning funds to local churches.

### b. The Relationship Between Benevolences and Apportioned Giving

The existing General Conference apportionment formula uses two components from an annual conference’s statistical reports in calculating its apportionments: membership and spending. The spending component is constructed, in part, by subtracting or “deducting” benevolence spending from total local church expenditures. In contrast, the Task Force proposes a spending component which includes most benevolent spending. The only benevolence deduction proposed is payments toward General Conference apportionments.

The deduction of benevolence spending from total local church spending has a long history and is frequently found in annual conference apportionment formulae. However, the Task Force concludes that: (1) there appears to be no empirical support for the deduction, and (2) the deduction results in assigning the larger apportionments to the annual conferences least able to pay them.

Historically, the benevolence deduction has been a useful interpretational tool. It may be comforting to say to a local congregation that apportionments are based only on what a church spends on itself — not on what it spends on others. Therefore, both payment of apportionments and benevolence giving are encouraged. This happens to be an exact parallel with the tax deductibility of charitable giving in the current Federal tax code. The portion of one’s income given to others is excluded from adjusted



gross income, which is the basis for determining one's federal income tax.

The Task Force rejects the notion that apportionments must be in line with tax law, since an apportionment is not a tax and probably should not look like a tax. It is part of a financing system through which United Methodists fund connectional ministries and the administrative costs of supporting them. It is not a tax system which attempts to encourage certain types of consumer spending.

Second, the Task Force recognized that benevolence spending in total has properties similar to the payment of apportionments. Observable factors that encourage benevolence spending also encourage the payment of apportionments. Likewise, factors that hinder the payment of apportionments also hinder benevolence spending. Unfortunately, the existing apportionment formula increases apportionments when local churches or annual conferences determine that, for reasons beyond their control, benevolence spending must be restricted.

The proposed apportionment formula attempts to better match apportionments with an annual conference's funds available for general church support. The research indicates that the churches that are more heavily involved in benevolence spending are the very churches that have funds available for general church support.

Consider an example: Total local church expenditures for both "Annual Conference A" and "Annual Conference B" in 1996 were approximately equal (both annual conferences used in this example are actual annual conferences).

	Total Expenditures
Conference A	\$70,205,112
Conference B	\$70,110,936

Expenses facing the two conferences, however, were very different. Clergy expenses, operations expenses, and conference apportionment payments in 1996 were as follows:

	Clergy	Operations	Conference	Sub-total
Conference A	\$11,892,582	\$9,483,841	\$6,115,589	\$27,492,012
Conference B	\$18,183,192	\$9,784,285	\$8,211,931	\$36,179,408

Importantly, benevolence spending among the local churches in the two annual conferences was significantly different.

	Benevolence Spending
Conference A	\$8,543,845
Conference B	\$5,610,827

Because churches in Conference B spent more locally and less on others, Conference B received the larger apportionment from General Conference: (The existing formula allocates higher apportionments to Conference B because of higher membership totals as well. Conference B's total membership equaled 187,627 while Conference A's membership equaled 149,208.)

	2000 Apportionment
Conference A	\$2,223,829
Conference B	\$2,595,929

This apportionment allocation was not limited to only the year 2000, and the payout records of the two annual conferences reflect this in part:

	1994	1995	1996	1997
Conference A	93.6%	96.3%	94.8%	95.2%
Conference B	73.6%	74.9%	73.9%	74.5%

Under the existing formula, the very annual conference that faced higher expenses was less capable of supporting missions beyond the local church. According to our existing apportionment formula, the General Conferences asks more from Conference B than from Conference A.

The proposed formula assigns the following 2000 apportionments:

	Proposed 2000 Apportionment
Conference A	\$2,804,397
Conference B	\$2,487,245

Conference A is asked to share more of its funds with the General Conference, and Conference B is asked to share less. The proposed change is related to differences in abilities, as expressed in patterns of spending and support of missions beyond the local church.

It appears reasonable and beneficial to consider benevolence spending as indicative of a church's ability to support missions. It also appears reasonable to consider certain expenses as constraints to support of missions. Some spending upon oneself is not spending that "should be" directed toward missions, but some spending is necessary to meet obligations that must be satisfied before a church can extend missions beyond its walls to help others. The existing formula fails to recognize these realities. Clearly, there is some interpretational benefit in "taxing" spending on oneself. While better interpretational material helps in establishing commitment to general church ministries, it cannot, by itself, overcome factors that

hinder the ability to contribute to benevolences. The Task Force concludes that it is more important to identify and adjust for those factors that govern ability to participate in the funding of the general church.

## **2. Strengths in the Proposed Apportionment Formula**

In addition to addressing some of the weaknesses in the existing apportionment formula, the new formula being proposed by the Task Force incorporates some significant changes designed to improve the match between the amount of an annual conference's apportionment and its ability to pay its apportionment.

### **a. The "Net Expenditures" Factor (E)**

The proposed "Net Expenditures" figure, by including a range of local church expenditures, represents the best available indicator of financial strength of an annual conference's local churches. It is also the best available measure of local church income available to meet local church expenses. Current capital expenditures are excluded, because they can fluctuate more than other expenditure categories, and they do not always reflect levels of current contributions to an annual operating budget. Some extraordinary large expenditures may represent years of saving or a once-and-for-all gift toward a new project. Exclusion of this spending category thus reduces the volatility of the base. The exclusion of payments on general church apportionments assures an annual conference that future general fund apportionments will not increase as a result of having paid earlier years' apportionments at a high level.

The inclusion of a broader range of local church expenditures has an additional advantage. It facilitates a better understanding of the relationship between general church funds and total local church expenditures. It demonstrates that the total amount needed to fund apportioned general church causes is a comparatively small percentage of the monies United Methodists contribute in support of the total mission of the Church.

The Task Force believes that this broader measure of financial strength will better reflect the ability of an annual conference's local churches to participate financially in general church mission and ministry. The supporting research of funding patterns confirms this belief.

### **b. The "Base Percentage" Factor (P)**

The current apportionment formula is a decimal formula that distributes a predetermined total

figure across the annual conferences for each of four years. Under the existing formula, the total annual figure is not sensitive to changes in economic conditions across all annual conferences — both improving conditions and deteriorating conditions. The new formula drops the decimal formula in favor of a fixed percentage of "Net Expenditures." As a result, after an initial transitional quadrennium, the total figure will rise and fall with changing conditions during a quadrennium. On average, conditions are always improving, but the new formula offers relief during those limited times of deteriorating conditions.

### **c. The "Percentage Adjustment" Factor (i)**

The Task Force's research has shown that there is an extremely close correlation between real (adjusted for the effects of inflation) per capita disposable income and real annual net spending per member across all United Methodist Churches in the U.S. (see the Appendix to this report, Figure 15, and the related discussion and explanation of this relationship for a more detailed treatment of the research results). When an index based on the per capita income for the counties included within the geographic boundaries of an annual conference is used to modify the base percentage to be applied to that annual conference's "Net Expenditures," the resulting apportionments more nearly reflect the historical propensity to pay general fund apportionments than if the same base percentage is used for all conferences.

Along with differences in per capita incomes, annual conferences differ in the costs of operating a local church and an annual conference. Research has shown that three cost factors affect an annual conference's ability to pay general church apportionments. These three cost factors — clergy expenses, local church operating expenses, and payments toward budgeted annual conference expenses — are related, when divided by average morning worship attendance, to general church apportionment payments.

This results from the fact that the geographic areas served by the annual conferences are diverse in many ways, including differences in urbanization, culture, and cost of living. Some annual conferences, serving primarily rural churches, have many small membership churches with relatively high clergy expenses per member and per worship service attendee. Others face comparatively high costs of living, high taxes, high transportation expenses, high utilities, and high real estate values. Some annual conferences serve cultures who prefer many small membership



churches in lieu of a few large membership churches.

As noted above, many of these differences impose differing structural expenses and cost of living upon local churches and annual conferences. These differences appear in the form of local church clergy expenses per attendee, local church operating expenses per attendee, and payments toward budgeted annual conference funds per attendee. For instance, clergy expenses per attendee for "Conference C" in 1996 was \$362. For "Conference D", these expenses were only \$260 – almost 30% lower than for Conference C. Much of this difference can be explained by differences in cost of living which are beyond the control of any local church or annual conference.

The existing apportionment formula assigns a higher apportionment to Conference C and a lower apportionment to Conference D based on spending needed to meet these higher costs. In fact, Conference D's local churches spend \$210 per attendee toward benevolences while Conference C's local churches spend \$115 per attendee toward benevolences. The existing formula asks more from an annual conference with less ability to support the general church and less from an annual conference with more ability to support the general church. There are identifiable categories of expenses that "compete" with both benevolence spending as a whole and with support of the general church. The existing apportionment formula fails to recognize these realities and continues to ask too much from some and too little from others.

**B. A Phased Transition To a New Apportionment Formula**

Any change in an apportionment formula usually results in large changes in apportionments for some annual conferences. Our simulations show that one particular annual conference would experience a 26% increase in General Conference apportionments, and another would experience a 24% decrease if the proposed formula were fully implemented in one year. Neither the annual conference nor its local churches would have sufficient time to adjust budgeting patterns to immediately respond to the 26% increase. The annual conference receiving the 24% decrease will quickly reduce its contributions and reallocate these funds toward other ministries. The annual conference receiving the 26% increase will likely fall short the first few years as local church and annual conference budgets are adjusted.

Historically, some annual conferences have experienced large increases in apportionments

under the existing General Conference formula. Some of the larger increases in apportionments in recent years under the existing formula were as follows:

	Year	Percent Increase
Conference E	1991	9.8%
Conference F	1992	6.8%

In both of these instances, the collection rate decreased – from 88.6% to 86.7% for Conference E and from 86.9% to 84.7% for Conference F.

On net, the general funds will receive less from the annual conferences receiving the larger increases as they take time to adjust to the new levels of apportionments. To avoid the shortfall from an immediate shift to a new apportionment formula, the Task Force proposes a four-year phase-in, thereby providing time for both annual conferences and local churches to adjust spending patterns without substantial disruptions in personnel and missional support. With the four-year phase-in, the general church is less likely to experience a shortfall in contributions.

**C. Measuring Success**

Our apportionment system is designed to underwrite the administrative, education, and missional functions of the general church. Given the level of funds sought through our apportionment system, as directed by the General Conference, it is natural to seek a high apportionment payout across all annual conferences. A high payout tells us that what the General Conference has sought in apportioned funds is very close to what the annual conferences are willing and able to supply. In a sense, a 100% payment underscores an important element of support by the local churches. Such a payout is a demonstration that the local churches, through their respective annual conferences, are willing and able to at least meet the requests made by the previous General Conference.

A less-than 100% payout indicates one of two things: 1) the overall level of asking exceeds what annual conferences are willing and able to supply, or 2) the distribution of apportionments is not in line with the distribution of the supply of supportive funds. Asking too much of one conference and too little of another will yield a lower payout than asking exactly what each conference is willing and able to supply.

A measure of success for any given apportionment system should include both the overall payout among all annual conferences and the distribution of payouts across annual



conferences. Given the sum total of apportionments, a more equal distribution of payouts across all annual conferences is better than one in which the payouts are less equal. A payout distribution that yields both 100% payouts and 40% payouts is less preferred than one that yields all 85% payouts, given the same total apportionment payments. The unequal distribution proves that the apportionment for the 100% annual conferences are either just right or too low, and the apportionment for the 40% annual conferences are too high. A decrease in apportionments for the 40% annual conferences will result in a higher payout, with some reduction in receipts. The increase in apportionments for the 100% annual conferences will yield an increase in receipts. The net impact should be an increase in receipts.

In general, a more equal level of payouts will yield a higher level of receipts, given the total apportionments assigned. A less equal level of payouts will yield a lower level of receipts, given the total apportionments assigned. However, there is a considerable discretionary issue that is at work.

Every annual conference and its local churches determine how benevolence funds are to be spent. This includes benevolence spending at the local church level to support local missions, spending at the annual conference in support of annual conference missions, and the remittance of funds to the general church in support of missions voted by the General Conference.

To encourage support of general church ministries, it is important to increase awareness among the annual conferences and local churches of the importance of those ministries. This means that it is important to encourage higher payouts for all annual conferences paying less than 100%. While economic conditions limit what a local church can do, there is always room for improvement. There will always be annual conferences that could be paying a much higher percentage, given better leadership, improved stewardship, and a stronger commitment to the connectional system.

#### **D. Adaptability of the Proposed Formula to Annual Conferences**

Some annual conferences may view the General Conference apportionment formula as a guide or a recommendation for its own annual conference apportionment formula. The existing General Conference formula happens to be similar to many existing annual conference apportionment formulae. Whether it is appropriate for any annual conference to "copy" the General Conference formula is not as important as the potential for the

proposed General Conference apportionment formula to serve as a model for the annual conferences. It is therefore important to evaluate the transportability of the proposed formula to annual conferences if annual conferences look upon the proposed General Conference formula as a model. If the new formula is not easily portable or its adoption at an annual conference results in unfortunate consequences, such consequences should be taken into account in the overall assessment of the proposed formula.

An overview of the proposed formula identifies five key variables that an annual conference would have to assemble in order to replicate the formula: 1) per capita income of the resident population, 2) clergy expenses, 3) operations expenses, 4) payments toward conference apportionments, and 5) average worship attendance. The last four variables are all available to the conference treasurer or church finance committee from annual church statistical reports. The first variable, per capita income of the resident population, is not.

The proposed General Conference formula would obtain the per capita income of the resident population from the US Department of Commerce statistics for counties. These figures are published annually for all counties in the US. Although annual conferences can easily obtain the same information from the same source, the county-level per capita income figures may not be relevant to the annual conference. An annual conference's geographic boundaries extend over multiple counties which makes the county level per capita income figures useful to a General Conference apportionment formula. At the annual conference level, however, where the local church is of importance, the county level per capita income will not accurately reflect the income of the families residing in and around a local church's neighborhood. For example, membership income among local churches in Harris County, Texas (Houston) can vary greatly from church to church although there is only one average per capita income for the county. For use by an annual conference, county level per capita income is not very useful. In fact, our analysis of the data demonstrates the lack of any statistical relationship between county-level income and local church expenditures.

In its place, an annual conference could use a "proxy" from the statistical reports. This proxy consists of the ratio of annual net spending and average worship attendance. Results from comparisons using county level per capita income

and spending per attendee underscore the conclusion that, at least among some annual conferences, county level per capita income is not related to a local church's payments of apportionments whereas annual net spending per attendee is related to payments of apportionments. These findings suggest that the best available measure of the income of the membership at the local church level is annual net spending per attendee.

Other expense variables that prove significant are similar to those identified in the annual conference level analysis. These include clergy expenses per attendee and operations expenses per attendee. There is no equivalent measure of apportionments per attendee since the local church does not apportion itself.

Within each annual conference, there may be other expense variables that prove to be important. In at least one annual conference, two other expense variables were identified in the analysis: program expenses per attendee and non-clergy staff expenses per attendee. Interestingly, these expense measures were directly related to the payments toward apportionments. That is, local churches with relatively high levels of program expenses per attendee or non-clergy staff expenses per attendee pay more toward their apportionments than local churches with relatively low levels of these expenses, all else being equal. Research results prove that local churches differ in their responses to apportionments across the annual conferences, and a careful analysis of their historical data would be appropriate.

Once the variables are identified, the range of adjustments for factors directly related to apportionment payments and factors inversely related to apportionment payments must be determined. For the General Conference apportionment formula, the per capita income adjustment is limited to a range of 0.8% and the expense adjustment is limited to a range of 1.0%. A similar (but not necessarily equal) constraint should be placed on the adjustment for an annual conference apportionment formula.

Finally, the General Conference formula applies to the records of many local churches combined into averages. At the annual conference level, apportionments are not assigned on the basis of the averages of many churches. At this level, the records include the extreme cases—churches with expenses per attendee that are much higher and much lower than any averages among the annual conferences. An annual conference apportionment formula based upon the proposed General

Conference formula may yield a greater range of apportionments than their existing apportionment formula. It may be useful to scale down the range.

The application of the proposed General Conference formula introduces the same philosophy that is the foundation developed in this report. If an apportionment formula can better identify factors that affect a local church's ability to pay its apportionments, either positively or negatively, the end result will be a better matching of apportionments assigned and a church's ability to pay these apportionments. The task force cannot present an annual conference's experiences using an adaptation of the proposed General Conference apportionment formula. However, an adaptation for one annual conference is currently in development and will be completed for consideration.

### IX. The Task Force

The members of the Task Force are: David H. Dolsen, James W. Ehrman, Patricia E. Farris, L. Jonathan Holston, Donald R. House, Elaine Jenkins, Duk Kyu Kwon, Michael J. McConnell, Tracy R. Merrick, Alfred L. Norris, Martha A. Scarborough, Lee B. Sheaffer, Mary Silva, Jeannie Treviño-Teddlie, Frank E. Trotter, Jr., Lovett H. Weems, John H. Woodruff. Two Task Force members who made valuable contributions have resigned since it began its work: Edward F. Ezaki and Aquilino Javier. The Task Force has been assisted by Bruce C. Birch (Wesley Theological Seminary) and by the following staff persons: Donald W. Joiner (GBOD), Arvin Luchs (UMCom), and Sandra Kelley Lackore, John L. Schreiber, and Robert Fishel (GCFA).

### X. Research and Resources Assembled by the Task Force

#### A. Data Collections

- Annual statistical tables by local church, 1974-1996
- Collection rates by fund among selected annual conferences
- Cabinet membership among selected conferences
- Bishop appointments among selected conferences
- General Conference collection rates by fund
- Ethnic composition of population, 1990
- Per capita income and population by county, 1969-1996
- Annual Conference geographic boundaries by FIPS



### B. Chronology of Listening Experiences

**September-October 1996** Reports on Feedback from Presentations to GCFA Quadrennial Workshops  
**May 1997** Presentation of Data Gathered by the Benefits Task Force of the General Board of Pension and Health Benefits  
**June 1997** Feedback from GCFA "Listening Project" – New York Annual Conference  
**August 1997** Distribution of Progress Report, "A Chance To Talk Back," and Response Form  
**September 1997** Feedback from GCFA "Listening Project" – Desert Southwest Annual Conference  
**September 1997** National Association of Annual Conference Treasurers: "A Chance to Talk Back"  
**October 1997** Position Paper and Dialogue: Representatives of the Conference Council on Finance and Administration, Western North Carolina Annual Conference  
**December 1997** Progress Report to the General Council on Finance and Administration  
**February 1998** Report to Task Force: Responses to Progress Report – "A Chance To Talk Back"  
**February 1998** Position Paper and Dialogue: The Rev. Morris Mathis  
**April 1998** Large Membership Church Leaders: Progress Report and Response Document  
**April 1998** Council of Bishops: Progress Report and Response Document  
**September 1998** Survey of Reaction to Preliminary Recommendations: Annual Conference Leadership Groups  
**October 1998** Dialogue With Connectional Process Team  
**December 1998** Draft Report to the General Council on Finance and Administration  
**January 1999** Meeting with Conference CFA and 1996 General Conference Delegates, North Texas Annual Conference (Donald House)  
**January 1999** Meeting with General Secretaries (Sandra Lackore, John Schreiber)  
**January 1999** Telephone Survey of General Council on Finance and Administration Members  
**February 1999** Dialogue With Representative Annual Conference Treasurers

### C. Meetings of the Task Force

The Connectional Ministry Funding Patterns Task Force met on the following dates, either in "face-to-face" meetings or by telephone conference call. Telephone conference call meetings are designated by a (T) following the meeting date.

These are meetings of the full Task Force. In addition to those listed here, there were also a number of meetings of task groups or teams with

specific assignments, mostly by telephone conference call.

August 28, 1996	(T)
October 10-11, 1996	Tampa, FL
November 19, 1996	(T)
February 7-9, 1997	Rosemont, IL
April 8, 1997	(T)
May 16-18, 1997	Albuquerque, NM
July 15, 1997	(T)
October 16-18, 1997	Rosemont, IL
January 13, 1998	(T)
February 6-8, 1998	Irving, TX
March 25, 1998	(T)
May 1-2, 1998	Rosemont, IL
July 14, 1998	(T)
September 15, 1998	(T)
October 17-18, 1998	Atlanta, GA
February 5-7, 1999	Des Plaines, IL
March 23, 1999	(T)
April 1, 1999	(T)
April 16, 1999	(T)
July 13, 1999	(T)
August 28, 1999	Rosemont, IL

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## XI. Appendix

The Appendix contains more detailed presentations of key research data which was prepared for the Task Force and which informed many of its decisions and recommendations.

It is being printed and distributed separately to General Conference delegates. Others who wish to receive a copy may request it from the General Council on Finance and Administration, 1201 Davis Street, Evanston, IL 60201. It may also be viewed on the GCFA website: [www.gcfa.org](http://www.gcfa.org).

## General Council on Finance and Administration Personnel, 1996-2000

### Officers

Bishop Richard C. Looney.....	President
Bishop Donald A. Ott.....	Vice President
Eunice N. Sato.....	Recording Secretary
Sandra Kelley Lackore.....	General Secretary and Treasurer

### Members\*

#### Bishops

*Richard C. Looney*  
*Alfred L. Norris*  
*Donald A. Ott*

Eunice N. Sato (1992-California-Pacific)  
Lenora Thompson (1992-Eastern Pennsylvania)  
*John H. Woodruff* (1996-Illinois-Great Rivers)

#### Jurisdictional Representatives

##### North Central:

David R. Aubuchon (1996-East Ohio)  
*Berty Hakeem* (1996-Northern Illinois)  
*Patricia B. Hinker* (1996-Minnesota)  
*R. Stanley Sutton* (1996-West Ohio)  
Barbara L. Ulman (1996-Detroit)  
William F. White (1992-Wisconsin)

#### Youth Member

Shawn M. Hartman (1996-Central Pennsylvania)

#### Ex-Officio Members

##### Councils

Sandra Kelley Lackore, General Secretary  
(General Council on Finance and Administration)  
C. David Lundquist (General Council on Ministries)

##### Boards

Neil M. Alexander (The United Methodist Publishing House)  
Barbara A. Boiegrain (General Board of Pension and Health Benefits)  
*Thom White Wolf Fasset* (General Board of Church and Society)  
*Roger W. Ireson* (General Board of Higher Education and Ministry)  
*Ezra Earl Jones* (General Board of Discipleship)  
*Randolph W. Nugent* (General Board of Global Ministries)

##### Northeastern:

Lucille W. Dockery (1996-New York)  
Larry G. Johnson (1992-West Virginia)  
Tracy R. Merrick (1992-Western Pennsylvania)  
Gail F. Scott (1996-Wyoming)  
*J. Philip Wogaman* (1996-Baltimore-Washington)

##### Commissions

*Joseph L. Harris* (General Commission on United Methodist Men)  
Secretariat: *Stephanie Anna Hixon*, Cecelia M. Long, (General Commission on the Status and Role of Women)  
*Chester R. Jones* (General Commission on Religion and Race)  
*Bruce W. Robbins* (General Commission on Christian Unity and Interreligious Concerns)  
Peggy West (United Methodist Communications)  
*Charles Yrigoyen, Jr.* (General Commission on Archives and History)

##### South Central:

*Aaron D. Black, Sr.* (1992-Nebraska)  
Marilynn Loyd (1992-Little Rock)  
H. Weldon Macke (1992-Missouri East)  
Stanley C. Sager (1992-New Mexico)  
*Virgilio Vázquez-Garza* (1992-Southwest Texas)  
Mona Mae Waymire (1996-Oklahoma)

##### Southeastern:

La Veeda Morgan Battle (1996-North Alabama)  
*R. Laurence Dill* (1992-North Alabama)  
Cashar W. Evans, Jr. (1992-North Carolina)  
Connie L. Mitchell (1996-Kentucky)  
J. Taylor Phillips (1996-South Georgia)  
*Lee B. Sheaffer* (1992-Virginia)

##### Staff

Sandra Kelley Lackore, General Secretary and Treasurer  
Gary K. Bowen, Associate General Secretary, Support Services/MIS  
*Robert W. Fishel*, Associate General Secretary, Policy and Planning  
Elizabeth T. Okayama, Associate General Secretary,  
Human Resources/Episcopal Services  
Beth Babbitt, Director, Department of Statistics  
Dennis Belton, Director, Internal Audit  
Linda C. Cholak, Risk Manager  
John Goolsbey, Assistant General Secretary, Ecumenical Finance  
Cynthia Haralson, Director, Department of Records  
Mary K. Logan, General Counsel  
Rhonda Manous, Benefits Administrator  
Brent Smith, Controller/Office Manager, Nashville Service Center  
Franklin Soo Hoo, Controller  
*Steve Zekoff*, Assistant General Secretary, Communications

##### Western:

Thomas S. Bentley, Jr. (1993-Desert Southwest)  
J. Melvin Brawn, Jr. (1994-California-Nevada)  
Peggy I. Sewell (1996-Rocky Mountain)  
*Robert Smith* (1996-California-Pacific)  
*J. Edsel White* (1992-Pacific Northwest)  
Kathryn E. Wolff (1996-Oregon-Idaho)

##### Members-at-Large

Henning Bjerno (1992-Denmark)  
Jay Brim (1996-Southwest Texas)  
Mary Ellen Bullard (1992-Alabama-West Florida)  
*Ehryn L. Hamilton* (1996-Kentucky)  
*Eugene W. Matthews* (1992-Baltimore-Washington)

\*The following served as members of the council for part of the quadrennium: Robert W. Fishel, Richard Kelly, David Orendorff, Noah W. Reid, III, Judy Weidman

## General Fund Apportionments to Annual Conferences, 2001

The table which follows shows tentative 2001 annual conference apportionments for seven recommended apportioned general funds, as they would be if the foregoing General Council on Finance and Administration recommendations regarding fund totals and the apportionment formula are approved by the General Conference.

The final column is provided to assist delegates in estimating the approximate effect of a \$1,000,000 change in the amount to be apportioned, either by increasing the amount of an existing fund or by creating new funds.

<u>Jurisdiction/ Conference</u>	<u>World Service</u>	<u>Ministerial Education</u>	<u>Black College</u>	<u>Africa University</u>	<u>Episcopal</u>	<u>General Admin- istration</u>	<u>Interdenom- inational Cooperation</u>	<u>\$1,000,000 Apportioned Share</u>
<b>North Central</b>								
Dakotas	\$342,460	\$141,003	\$59,778	\$13,379	\$98,690	\$28,486	\$11,784	\$5,360
Detroit	1,010,966	474,978	176,467	39,496	286,459	84,094	34,788	15,825
East Ohio	1,368,408	601,926	238,860	53,460	368,551	113,828	47,088	21,419
Illinois Great Rivers	1,397,806	571,517	243,991	54,608	418,604	116,272	48,099	21,879
Iowa	1,141,083	432,476	199,180	44,579	374,657	94,917	39,266	17,861
Minnesota	829,871	379,798	144,857	32,421	216,666	69,031	28,556	12,990
North Indiana	1,177,302	580,220	205,502	45,994	328,162	97,931	40,512	18,428
Northern Illinois	981,376	432,707	171,302	38,340	251,616	81,633	33,770	15,361
South Indiana	1,151,692	537,396	201,031	44,994	325,733	95,800	39,630	18,027
West Michigan	747,121	356,420	130,412	29,188	216,907	62,147	25,709	11,695
West Ohio	2,201,214	956,783	384,228	85,996	557,724	183,102	75,745	34,455
Wisconsin	823,833	354,954	143,803	32,185	226,281	68,529	28,348	12,895
<b>North Central Totals</b>	<b>13,173,132</b>	<b>5,820,178</b>	<b>2,299,411</b>	<b>514,640</b>	<b>3,670,050</b>	<b>1,095,770</b>	<b>453,295</b>	<b>206,195</b>
<b>Northeastern</b>								
Baltimore-Washington	1,569,308	666,696	273,927	61,308	401,916	130,539	54,001	24,564
Central Pennsylvania	1,211,341	502,296	211,443	47,324	330,356	100,762	41,683	18,961
Eastern Pennsylvania	1,129,961	499,605	197,238	44,144	276,820	93,992	38,882	17,687
New England	784,225	323,246	136,889	30,638	217,353	65,234	26,985	12,275
New York	1,040,936	439,635	181,699	40,667	262,758	86,588	35,819	16,294
North Central								
New York	498,607	195,837	87,033	19,479	136,447	41,476	17,157	7,804
Northern New Jersey	512,560	255,904	89,469	20,025	133,775	42,636	17,638	8,023
Peninsula-Delaware	590,155	227,260	103,013	23,056	145,611	49,090	20,307	9,238
Southern New Jersey	645,585	301,690	112,688	25,221	178,314	53,701	22,215	10,105
Troy	337,875	136,440	58,977	13,200	94,945	28,105	11,626	5,289
West Virginia	848,474	343,899	148,104	33,147	245,199	70,578	29,197	13,281
Western New York	422,209	181,560	73,698	16,494	117,164	35,120	14,529	6,609
Western Pennsylvania	1,274,425	497,233	222,454	49,789	316,925	106,009	43,854	19,949
Wyoming	348,016	124,598	60,747	13,596	91,687	28,949	11,976	5,447
<b>Northeastern Totals</b>	<b>11,213,677</b>	<b>4,695,899</b>	<b>1,957,379</b>	<b>438,088</b>	<b>2,949,270</b>	<b>932,779</b>	<b>385,869</b>	<b>175,526</b>
<b>South Central</b>								
Central Texas	965,940	401,107	168,608	37,737	201,973	80,349	33,239	15,120
Kansas East	528,507	231,447	92,253	20,648	130,809	43,962	18,186	8,273
Kansas West	676,600	297,121	118,102	26,433	179,367	56,281	23,282	10,591
Little Rock	508,347	229,947	88,734	19,859	117,246	42,285	17,492	7,957
Louisiana	931,557	404,637	162,606	36,394	208,269	77,489	32,056	14,582
Missouri East	632,933	274,352	110,480	24,727	154,803	52,649	21,779	9,907
Missouri West	804,121	347,080	140,362	31,415	185,526	66,889	27,670	12,587
Nebraska	690,605	289,734	120,547	26,980	179,978	57,446	23,764	10,810
New Mexico	387,743	175,307	67,682	15,148	87,540	32,253	13,343	6,069



<u>Jurisdiction/ Conference</u>	<u>World Service</u>	<u>Ministerial Education</u>	<u>Black College</u>	<u>Africa University</u>	<u>Episcopal</u>	<u>General Admin- istration</u>	<u>Interdenom- inal Cooperation</u>	<u>\$1,000,000 Apportioned Share</u>
North Arkansas	593,525	255,510	103,601	23,188	134,687	49,371	20,424	9,291
North Texas	1,228,539	545,598	214,445	47,996	243,483	102,193	42,274	19,230
Northwest Texas	576,677	262,740	100,661	22,529	122,412	47,970	19,844	9,026
Oklahoma	1,476,896	577,888	257,797	57,698	302,494	122,851	50,821	23,117
Oklahoma Indian Missionary	4,513	1,122	788	176	1,076	375	155	0
Rio Grande	58,220	20,592	10,162	2,275	18,185	4,843	2,003	0
Southwest Texas	975,913	452,377	170,348	38,126	224,150	81,179	33,582	15,276
Texas	2,211,989	980,933	386,110	86,417	452,934	183,998	76,116	34,624
<b>South Central Totals</b>	<b>13,252,625</b>	<b>5,747,492</b>	<b>2,313,286</b>	<b>517,746</b>	<b>2,944,932</b>	<b>1,102,383</b>	<b>456,030</b>	<b>206,460</b>
<b>Southeastern</b>								
Alabama-West Florida	1,164,100	531,360	203,197	45,478	273,118	96,833	40,058	18,221
Florida	2,715,230	1,238,728	473,952	106,077	574,809	225,859	93,432	42,501
Holston	1,277,100	547,849	222,922	49,893	343,082	106,232	43,945	19,990
Kentucky	1,076,439	461,206	187,896	42,053	283,846	89,541	37,041	16,849
Memphis	787,943	364,486	137,538	30,783	164,007	65,543	27,113	12,334
Mississippi	1,274,684	531,146	222,500	49,798	308,297	106,032	43,863	19,952
North Alabama	1,293,724	578,184	225,823	50,542	317,140	107,615	44,518	20,250
North Carolina	1,518,093	623,414	264,987	59,308	390,334	126,279	52,238	23,762
North Georgia	2,497,115	1,132,214	435,879	97,556	545,959	207,716	85,927	39,087
Red Bird Missionary	3,060	1,234	534	119	893	255	105	0
South Carolina	1,668,771	704,814	291,290	65,195	439,026	138,812	57,423	26,121
South Georgia	1,117,983	509,513	195,147	43,677	291,921	92,996	38,471	17,500
Tennessee	834,199	366,412	145,613	32,590	200,773	69,390	28,706	13,058
Virginia	2,458,117	1,032,664	429,072	96,032	630,917	204,472	84,585	38,476
<b>Western</b>								
North Carolina	2,284,950	1,025,196	398,845	89,267	605,139	190,067	78,626	35,766
<b>Southeastern Totals</b>	<b>21,971,508</b>	<b>9,648,420</b>	<b>3,835,195</b>	<b>858,368</b>	<b>5,369,261</b>	<b>1,827,642</b>	<b>756,051</b>	<b>343,867</b>
<b>Western</b>								
Alaska Missionary	26,607	13,356	4,644	1,040	8,386	2,213	916	0
California-Nevada	898,544	430,338	156,844	35,104	230,429	74,743	30,920	14,065
California-Pacific	1,251,536	638,856	218,460	48,894	287,289	104,106	43,066	19,590
Desert Southwest	485,556	233,214	84,755	18,970	107,034	40,389	16,709	7,601
Oregon-Idaho	377,283	172,805	65,856	14,739	90,907	31,384	12,982	5,905
Pacific Northwest	562,685	250,373	98,219	21,983	149,056	46,805	19,362	8,808
Rocky Mountain	629,390	286,502	109,862	24,589	147,352	52,354	21,658	9,852
Yellowstone	136,110	59,088	23,759	5,318	41,880	11,322	4,683	2,131
<b>Western Totals</b>	<b>4,367,711</b>	<b>2,084,532</b>	<b>762,399</b>	<b>170,637</b>	<b>1,062,333</b>	<b>363,316</b>	<b>150,296</b>	<b>67,952</b>
<b>Summary</b>								
North Central	13,173,132	5,820,178	2,299,411	514,640	3,670,050	1,095,770	453,295	206,195
Northeastern	11,213,677	4,695,899	1,957,379	438,088	2,949,270	932,779	385,869	175,526
South Central	13,252,625	5,747,492	2,313,286	517,746	2,944,932	1,102,383	456,030	206,460
Southeastern	21,971,508	9,648,420	3,835,195	858,368	5,369,261	1,827,642	756,051	343,867
Western	4,367,711	2,084,532	762,399	170,637	1,062,333	363,316	150,296	67,952
Puerto Rico	13,347	4,479	2,330	521	4,154	1,110	459	0
<b>Total Apportioned</b>	<b>\$63,992,000</b>	<b>\$28,001,000</b>	<b>\$11,170,000</b>	<b>\$2,500,000</b>	<b>\$16,000,000</b>	<b>\$5,323,000</b>	<b>\$2,202,000</b>	<b>\$1,000,000</b>

# General Board of Pension and Health Benefits

## Report One: Overview

### I. Introduction

The General Board of Pension and Health Benefits (GBPHB) is a service agency for and within The United Methodist Church. Its origins go back to the earliest days of Methodism in the United States and the care of pastors and their families has always been its primary concern. Few living pastors have been untouched by its scope of care.

In the United States, GBPHB provides benefits for clergy of The United Methodist Church, for the employees of all United Methodist general agencies, and for many lay employees of United Methodist churches and United Methodist-related institutions. All programs, services and policies are directed to the well-being of the participants and their families.

GBPHB recognizes that its service of care is a ministry it shares with the Church at large. At the same time, it is aware of the heavy financial responsibility such care involves. The GBPHB has dedicated itself to be an excellent financial service agency, fully informed of the regulatory framework in which it operates yet firmly grounded in the Christian community and committed to the highest possible level of responsible and loving care.

During the current quadrennium, GBPHB focused its efforts on enhancing the level of service to participants and offering expanded investment opportunities. The results of these efforts were:

- the redesign of business and administrative processes,
- the implementation of new operating and billing systems and
- the establishment of the Personal Investment Program (PIP).

GBPHB also has instituted a continuous planning process to help address the major benefit concerns facing the denomination in the coming years. This process relies heavily on input from plan participants, conference officers and GBPHB staff.

As part of the continuous planning process, GBPHB has identified several initiatives to be addressed in the next quadrennium. These include:

- review and analysis of the current pension programs administered by GBPHB,

- working with conferences to identify the most productive, efficient and accurate methods to process contributions and benefit payments,
- development and implementation of a standardized definition and reporting mechanism for compensation,
- continued enhancement of participant and conference benefit education and
- analysis of the effect of future retiree medical liabilities on individual conferences and the denomination as a whole.

Offering participants pensions and other benefits is a professional activity; prudently overseeing participant funds is a sacred trust. In performing this sacred trust the GBPHB recognizes that successful and efficient administration of plans is a partnership among participants, conferences and the GBPHB. GBPHB is dedicated to making this partnership work by offering training and information on all plans and programs.

### II. Benefits Supervision and Administration

GBPHB provides benefits administration for both the mandatory and the voluntary programs of the denomination. More than 27,000 retired clergy, lay employees, surviving spouses and dependents receive benefits through these plans.

Two mandatory benefit plans serve the clergy of The United Methodist Church in the United States: the Ministerial Pension Plan (MPP) and the Comprehensive Protection Plan (CPP). MPP provides pension benefits while CPP provides death, disability and survivor benefits. As of October 31, 1999, there were approximately 25,000 active clergy participating in MPP and 21,000 active clergy participating in CPP.

The mandatory Staff Retirement Benefits Program (SRBP) provides pension benefits for lay employees of the general agencies of the Church. The voluntary Cumulative Pension and Benefit Fund (CPBF) offers pension benefits to lay employees of local churches and other United Methodist-related institutions. As of October 31, 1999, there were approximately 1,000 active participants in SRBP and 12,000 active participants in CPBF.

Clergy and lay employees also may participate in the Personal Investment Plan (PIP), in which con-

tributions are made on either a before or after-tax basis. As of October 31, 1999, there were approximately 36,000 active clergy and lay employees participating in PIP.

The Basic Protection Plan (BPP) currently provides disability and death benefit coverage for lay employees and supplemental disability and death benefits for clergy. As of October 31, 1999, there were approximately 12,000 active and retired clergy and lay employees participating in BPP.

The Hospitalization and Medical Expense Program (HMEP), commonly called HealthFlex, provides health-related benefits to clergy, lay employees and their families. As of October 31, 1999, 17 annual conferences and one general agency, comprising 18,000 active and retired clergy, lay employees and

family members participated in HealthFlex.

GBPHB also administers a "defined benefit" program for those participants who served the Church prior to 1982. Pension for service prior to 1982 is related to years of service and each conference's past service pension rate. Chart 1 shows the increases in the average past service pension rate since 1982.

As conferences increase their pension rates relative to pre-1982 service, the total service liability of the denomination continues to grow. However, conferences are making progress in funding this liability. As shown in Chart 2, the total unfunded liability of all conferences has dropped steadily in recent years largely because conferences have been raising funds to support their pension rates through apportionments and special campaigns and through the favor-

Chart 1

Year	Denomina- tional average compensation	Denominational average past ser- vice pension rate
1983	\$18,263	\$153.84
1984	19,416	167.23
1985	20,726	183.75
1986	21,940	199.28
1987	23,449	213.07
1988	24,690	226.01
1989	25,783	239.56
1990	27,040	253.07
1991	28,508	267.84
1992	30,132	284.11
1993	31,520	299.04
1994	33,017	313.53
1995	34,832	330.26
1996	36,062	345.58
1997	37,084	358.53
1998	38,298	373.17
1999	39,337	389.10
2000	40,805	

Chart 2

Year	Unfunded liability (in millions)	Percent funded
1982	\$723.8	44.29%
1983	650.5	49.12
1984	643.1	52.51
1985	652.7	54.09
1986	670.6	56.05
1987	669.7	59.66
1988	653.6	62.92
1989	607.9	66.34
1990	572.6	69.41
1991	571.9	70.86
1992	551.1	73.11
1993	519.8	75.60
1994	487.2	77.48
1995	472.7	78.59
1996	465.3	79.87
1997	462.0	81.49
1998	429.5	84.02
1999	342.2	87.77



able investment experience of GBPHB. When MPP was approved in 1980, the General Conference mandated that there be no unfunded pension liability by the end of the year 2021.

### III. Investment Resources

Providing pension and other benefits for those who dedicate themselves to the mission of The United Methodist Church is the primary responsibility of the General Board of Pension and Health Benefits. In performing this important service, GBPHB receives, invests and disburses funds and acts as a fiduciary for the clergy, lay employees and conferences whose funds are entrusted to it. GBPHB is charged to oversee these funds for the exclusive benefit of its many participants. In addition, GBPHB administers several trust and endowment funds for the benefit of non-U.S. conferences.

Under the supervision of GBPHB and its Investment Committee and with the advice of professional investment managers, the assets entrusted to GBPHB are invested in a variety of investment vehicles. Careful and prudent stewardship of these assets has been a long-standing GBPHB priority. Through diversification, careful allocation of assets and regular monitoring of investment portfolios, GBPHB makes every effort to ensure that investments are made wisely and with the best interests of church and clergy in mind.

In terms of total assets, GBPHB administers the largest denominational pension plan in the United States. The growth in total assets designated for the pension and other benefit programs of the Church over the current quadrennium is shown in Chart 3.

GBPHB maintains an investment policy that is consistent with its fiduciary duty and is in keeping with the Social Principles and investment ethics of The United Methodist Church. All investments are screened for compliance with this investment policy.

Under the supervision of its Corporate and Fidu-

Chart 3

Year	Total assets at market (in thousands)
1996	\$8,079,410
1997	\$9,803,801
1998	\$11,529,398
1999 (as of 10/31)	\$12,100,000 (estimate)

ciary Responsibility Committee, GBPHB is an active and responsible shareholder. The GBPHB oversees the voting of proxies in a timely and consistent manner, enters into dialogue with corporations on issues of concern, files selected shareholder resolutions and considers disinvestment where appropriate. GBPHB also has invested \$600 million in support of low and moderate income housing across the United States. Such investments meet both financial and social criteria as established by the GBPHB.

As an investor within The United Methodist Church, GBPHB affirms and embraces its dual charge of fiduciary and social responsibility. It consciously provides for the financial well-being of all of its participants in a manner consistent with the values of The United Methodist Church.

For many years, the Diversified Investment Fund (DIF) has been the primary investment portfolio for the denomination's mandatory benefit plans. The fund invests in common stocks, government and corporate bonds, real estate and short-term investments. It relies on the services of outside professional investment management firms. Each year, the Board of Directors declares a fixed crediting rate payable on participant balances held in account during the following year. In order to pay the stated crediting rate and to avoid reducing participant balances during periods of unfavorable market returns, GBPHB maintains a reserve within the DIF. If monies held in the reserve exceed GBPHB's targeted reserve level, the excess is distributed periodically as a special distribution to participant accounts. Chart 4 shows the total amount paid as special distributions during the current quadrennium. Since 1979, GBPHB has distributed over \$4 billion as special distributions.

On January 1, 1998, GBPHB introduced the Personal Investment Plan (PIP), an Internal Revenue Code 403(b) personal retirement savings account, as a

Chart 4

Year	Interest credits	Special distribution amount (in thousands)
1996	13.44%	\$373,359
1997	19.28%	\$851,944
1998	11.83%	\$414,343
1999 (as of 10/31)	11.55%	\$470,000 (estimate)

voluntary plan accepting employee contributions. Participants may choose among six investment options: Diversified Investment Fund, Domestic Stock Fund, International Stock Fund, Domestic Bond Fund, Money Market Plus Fund, and Balanced Social Values Plus Fund. All funds adhere to investment guidelines based on the Social Principles found in the *Book of Discipline*.

#### IV. Cost of Operations

The cost of operating the General Board of Pension and Health Benefits is derived from investment income and some administrative fees related to various plans. As stated in the *Book of Discipline*, GBPHB is

Chart 5

Year	Operating cost (in thousands)	Percent of assets
1996	\$23,301	.29%
1997	\$33,164	.34%
1998	\$27,088	.23%
1999 (as of 10/31)	\$35,000 (estimate)	.29%

deemed not to be an agency receiving general Church funds. GBPHB constantly strives to improve operating efficiencies in the context of good stewardship and fiduciary responsibility. Chart 5 presents the operating costs of the GBPHB for the current quadrennium.

It is the great joy of GBPHB to continue to support the mission of The United Methodist Church.

#### V. Board of Directors and Committee Members

(clergy shown in *italics*; \* denotes at-large committee member)

*Bishop Bruce P. Blake*, Chairperson  
Oklahoma City, Oklahoma

*Bishop William W. Morris*, Vice Chairperson  
Montgomery, Alabama

Mary H. Miller, Recording Secretary

Indianapolis, Indiana

Donna K. Anderson\*  
New York, New York

James L. Branscome  
Richmond, Virginia

*Kermit L. Braswell*  
Raleigh, North Carolina

Phillip D. Brooks  
Helena, Montana

Anne T. Chin  
Stockton, California

Keith E. Clements\*  
La Mesa, California

*Delos D. Corderman*  
Columbia, South Carolina

Dight W. Crain  
Natick, Massachusetts

*Stephen A. Dahl*  
Chicago, Illinois

*Alvin B. Deer*  
Oklahoma City, Oklahoma

John W. English  
Summit, New Jersey

*E. Keith Ewing*  
Lakeland, Florida

Irma Gonzalez Freestate  
Maryville, Tennessee

*Cyndy L. Garn*  
Hilliard, Ohio

Ronald Gebhardtsbauer  
Washington, D.C.

Kathryn W. Gerwig  
Corning, New York

William L. Green\*  
Stamford, Connecticut

*Luther W. Henry, Sr.*  
Fort Worth, Texas

Louis A. Holland\*  
Chicago, Illinois

Joel E. Huffman  
Phoenix, Arizona

Emmet W. Kottke\*  
Louisville, Kentucky

Jessica B. Mann\*  
Lakeland, Florida

Harold D. Nixon  
Abilene, Texas

Carl O. Nord  
Wichita, Kansas

Doris B. Paul  
Atlanta, Georgia

Jerry W. Pinkerton\*  
Dallas, Texas

M. Harry Piper\*  
Flint, Michigan

*Dianne Reistroffer*  
Louisville, Kentucky

Lisa Schilling\*  
Evanston, Illinois

Louise S. Shaeffer  
Valley Forge, Pennsylvania

Victor L. Smith  
Louisville, Kentucky

*Karl K. Stegall*  
Montgomery, Alabama

Rondall L. Thornton\*  
Alvaton, Kentucky

Selueni P. Tu'ifua  
West Jordan, Utah

*Samuel Velez*  
East Prospect, Pennsylvania

Idalene R. Williams  
Omaha, Nebraska

*Peary A. Wilson*  
Rapid City, South Dakota

### Non-Voting Board Officers

Barbara A. Boigegrain, General Secretary

Michele B. Bush, Corporate Secretary/General Counsel

F. Gale Whitson-Schmidt, Treasurer/Chief Financial Officer



## Report Two: Changes In Response To Local Law Changes

Judicial Council Decision 481 states: "[o]nly the General Conference has authority to create, establish, revise, amend, terminate or continue . . . the various pension plans of The United Methodist Church." This decision of the Judicial Council further states that changes in federal or state law may make some changes in plan provisions necessary between sessions of the General Conference. Accordingly, the General Board of Pension and Health Benefits of The United Methodist Church may amend the plans it administers to bring the plans into compliance with federal or state statutes. As indicated below, the General Board of Pension and Health Benefits of The United Methodist Church has made several changes to the various pension plans in order to comply with federal law. The dates the changes were approved by the Board of Directors of the General Board of Pension and Health Benefits of The United Methodist Church and the effective dates are indicated.

### Changes To The Ministerial Pension Plan Effective January 1, 1998 (Adopted July 22, 1997)

2.25 "415 Compensation" with respect to any Participant includes:

a. The Participant's wages, salaries, fees for professional services, and other amounts received (without regard to whether or not an amount is paid in cash) for personal services actually rendered in the course of employment with the Employer to the extent that the amounts are includable in gross income (including, but not limited to, bonuses, fringe benefits, and reimbursements or other expense allowances under a nonaccountable plan (as described in Treasury Regulations §1.62-2(c)));

b. In the case of a self-employed Participant who is an employee within the meaning of Code section 414(e)(5)(A)(i)(I) and the regulations thereunder, the Participant's earned income (as described in Code section 401(c)(2) and the regulations thereunder);

c. Amounts received in connection with accident or sickness and described in Code sections 104(a)(3), 105(a), and 105(h), but only to the extent that these amounts are includable in the gross income of the Participant; and

d. Amounts paid or reimbursed by the Employer for moving expenses incurred by a Participant, but only to the extent that at the time of the payment it is reasonable to believe that these amounts are not de-

ductible by the Participant under Code section 217.

For purposes of subparagraphs (a) and (b) above, "415 Compensation" shall include foreign earned income (as defined in Code section 911(b)), whether or not excludable from gross income under Code section 911. Compensation described in subparagraph (a) above is to be determined without regard to the exclusions from gross income in Code sections 931 and 933 (dealing with income from sources within Guam, American Samoa, the Northern Mariana Islands, and Puerto Rico). Similar principles are to be applied with respect to income subject to Code sections 931 and 933 in determining compensation described in subparagraph (b) above. The term "415 Compensation" shall not include:

aa. Contributions made by the Employer to the Plan, whether or not under a salary-reduction agreement and whether or not the contributions are excludable from the gross income of the Participant. Additionally, any distributions from a plan of deferred compensation shall not be treated as "415 Compensation" regardless of whether such amounts are includable in the gross income of the Participant when distributed. However, any amounts received by a Participant pursuant to an unfunded nonqualified plan shall be considered as "415 Compensation" in the year the amounts are includable in the gross income of the Participant; and

bb. Other amounts which receive special tax benefits, such as premiums for group-term life insurance (but only to the extent that the premiums are not includable in the gross income of the Participant), or housing allowance excludable under Code section 107.

### Changes To The Ministerial Pension Plan Effective January 1, 1998 (Adopted January 27, 1997)

10.11 Uniformed Services Employment and Re-employment Rights Act of 1994. Notwithstanding any provision of this plan to the contrary, contributions, benefits and service credit with respect to qualified military service will be provided in accordance with '414(u) of the Internal Revenue Code.

### Changes To The Staff Retirement Benefits Program Effective January 1, 1998 (Adopted July 22, 1997)

2.20 "415 Compensation" with respect to any

Participant includes:

a. The Participant's wages, salaries, fees for professional services, and other amounts received (without regard to whether or not an amount is paid in cash) for personal services actually rendered in the course of employment with the Employer to the extent that the amounts are includable in gross income (including, but not limited to, bonuses, fringe benefits, and reimbursements or other expense allowances under a nonaccountable plan (as described in Treasury Regulations §1.62-2(c));

b. In the case of a self-employed Participant who is an employee within the meaning of Code section 414(e)(5)(A)(i)(I) and the regulations thereunder, the Participant's earned income (as described in Code section 401(c)(2) and the regulations thereunder);

c. Amounts received in connection with accident or sickness and described in Code sections 104(a)(3), 105(a), and 105(h), but only to the extent that these amounts are includable in the gross income of the Participant; and

d. Amounts paid or reimbursed by the Employer for moving expenses incurred by a Participant, but only to the extent that at the time of the payment it is reasonable to believe that these amounts are not deductible by the Participant under Code section 217.

For purposes of subparagraphs (a) and (b) above, "415 Compensation" shall include foreign earned income (as defined in Code section 911(b)), whether or not excludable from gross income under Code section 911. Compensation described in subparagraph (a) above is to be determined without regard to the exclusions from gross income in Code sections 931 and 933 (dealing with income from

sources within Guam, American Samoa, the Northern Mariana Islands, and Puerto Rico). Similar principles are to be applied with respect to income subject to Code sections 931 and 933 in determining compensation described in subparagraph (b) above. The term "415 Compensation" shall not include:

aa. Contributions made by the Employer to the Plan, whether or not under a salary-reduction agreement and whether or not the contributions are excludable from the gross income of the Participant. Additionally, any distributions from a plan of deferred compensation shall not be treated as "415 Compensation" regardless of whether such amounts are includable in the gross income of the Participant when distributed. However, any amounts received by a Participant pursuant to an unfunded nonqualified plan shall be considered as "415 Compensation" in the year the amounts are includable in the gross income of the Participant; and

bb. Other amounts which receive special tax benefits, such as premiums for group-term life insurance (but only to the extent that the premiums are not includable in the gross income of the Participant), or housing allowance excludable under Code section 107.

#### **Changes To The Staff Retirement Benefits Program**

**Effective January 1, 1998**

**(Adopted January 27, 1997)**

9.10 Uniformed Services Employment and Re-employment Rights Act of 1994. Notwithstanding any provision of this plan to the contrary, contributions, benefits and service credit with respect to qualified military service will be provided in accordance with '414(u) of the Internal Revenue Code.

## Report Three: Referrals from the 1996 General Conference

The 1996 General Conference referred six petitions to the General Board of Pension and Health Benefits (GBPHB) for review. A summary of those petitions and the respective GBPHB response follows.

**Petition #20713, North Central New York Conference:** Requested General Conference to increase the disability benefits in the Comprehensive Protection Plan (CPP) to an unspecified amount exceeding the current 40% of the Denominational Average Compensation (DAC).

**GBPHB Response:** GBPHB convened the Benefits 2000 Task Force to review and evaluate the pension and welfare benefits plans administered by GBPHB. The Task Force recommended an increase in the disability benefit under CPP from 40% of the DAC to 70% of plan compensation (compensation being capped at 200% of the DAC), with adjustments made for Social Security benefits and other income. The minimum benefit remains 40% of the DAC, ensuring that all participants receive either the same or an increased benefit.

**Petition #20714, South Carolina Conference:** Requested General Conference to amend Supplement One of the Ministerial Pension Plan (MPP) to provide a positive adjustment to the retirement benefits of those who chose to retire after the Normal Retirement Date.

**GBPHB Response:** Upon recommendation of the Benefits 2000 Task Force, GBPHB is planning a full review and evaluation of the pension plans administered by GBPHB in the next quadrennium. This petition will be included for consideration at that time.

**Petition #20715, Northern Illinois Conference:** Requested General Conference to direct GBPHB to implement a program in which Annual Conferences could elect to offer participants the option of converting pre-1982 formula benefits to cash balances. Such cash balances would then have been added to the participant's Church Account.

**GBPHB Response:** GBPHB examined this proposal and determined that, until all pre-1982 liabilities are satisfied by individual conferences, such a conversion could not take place. Consequently, the recommendation of this petition was not incorporated into MPP. Pension benefits will be studied thor-

oughly during the next quadrennium and a comprehensive plan for all retirement benefits developed.

**Petition #22256, Western North Carolina Conference:** Requested General Conference to direct GBPHB to study Supplement One of MPP. This petition also requested amendment of Supplement One to provide for "classes" of retiring clergy, based upon the year of an individual's retirement. This petition further requested that the .9% ratio between Conference Average Compensation and Past Service Pension Rate be abolished.

**GBPHB Response:** The recommendation in this petition represents one possible way to reduce the liability of MPP Supplement One. During the next quadrennium, GBPHB will be studying how this proposal affects the way Supplement One serves the denomination.

**Petition #22565, Individual:** Requested that General Conference amend Supplement One of MPP to allow former clergy with vested rights in the pre-1982 portion of MPP to receive a lump-sum benefit (based upon the present value of their pre-1982 benefit) at termination of employment.

**GBPHB Response:** Until all pre-1982 liabilities are satisfied, it is the opinion of GBPHB that distributing the present value of pre-1982 benefits to any particular group of participants would be premature. Therefore, the recommendation of this petition was not incorporated into MPP.

**Petition #22639, Individual:** Requested that General Conference direct GBPHB to extend the date by which individuals begin to receive retirement benefits from age 70 1/2 to age 75. (Federal law requires that retirement benefits begin on the April 1st of the year subsequent to the year in which the participant attains age 70 1/2)

**GBPHB Response:** GBPHB partially addressed this referral through amendments to MPP that were made in order to comply with the Small Business Job Protection Act. Any further action requires amending the retirement age of clergy, which is beyond the authority and responsibility of GBPHB.



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DCA-R59 (11)

# The United Methodist Publishing House

## Report of the Chairperson

Randy Smith

The United Methodist Publishing House ("the Publishing House") was created, and continues to operate, as a self-supporting organization, receiving no apportionments or other grants from The United Methodist Church. It is charged with the responsibility of providing materials that will help educate and inspire persons to a greater knowledge of, and closer relationship with, Jesus Christ. In order to perform our mission we must adapt to, and compete in, rapidly changing ministry/business environments, which require that we employ outstanding personnel, carefully invest in projects, systems, and facilities that will ensure long term viability, and operate efficiently making creative and prudent use of available assets.

Changing practices in church programming, including approaches used for worship, music ministries, and Sunday school provide significant challenges to traditional methods of resourcing congregational life. Increased competition from non-denominational publishers and retailers, new distribution techniques such as the Internet, and technology driven changes that affect the economic models that sustain publishing and sales operations represent not only exciting challenges but also threats that must be faced with an earnest commitment to foster innovation. The vitality and financial self-sufficiency of the Publishing House cannot be maintained without continuing vigilance and the vigorous discovery of new methods for carrying out our work.

The longstanding pattern of providing for an expansive publishing ministry that serves the church while also maintaining financial and editorial independence has made United Methodism's publishing program strong and vibrant while similar activities of other denominations have faltered. This is why it is wise and judicious to maintain the current organizational mandates and guidelines. The *Discipline* provides a framework for Publishing House operations that has proven to be effective in meeting many of the church's program resource needs, extending the UMC's ministry through practical and scholarly publishing, assuring a distribution system that can reach around the world, and all the while making it possible for the Publishing House to invest millions

of dollars for clergy pensions, missional publishing, and the building of a sound production and retail infrastructure.

The Board of the Publishing House has the responsibility of providing direction to the Publishing House in its publishing and distribution services for The United Methodist Church and the ecumenical community. In discharging this responsibility, the full Board meets twice a year and the Executive Committee meets four times. The quadrennium began under the executive leadership of Neil M. Alexander who was named President and Publisher in February 1996.

The Board accomplishes its work through the following standing committees:

- Finance
- Human Resources
- Information Technology
- Product Development
- Sales

The committee structure corresponds with the management system of the Publishing House and has served to provide effective participation by members of this Board.

The elected members have given countless hours to the work of the Board, reflecting their dedication to Jesus Christ and the church. There has been exceptional cooperation from the President and Publisher and the Executive Staff of the Publishing House and the officers and committees of the Board in sharing information and responding to guidance and direction from the Board.

## Extending our Mission

In this quadrennium, several projects have embodied the Board's mission to help more people in more places come to know God through Jesus Christ, learn to love God, and choose to serve God and neighbor.

- Support for the Church in the Philippines

The Publishing House is funding a three-year publishing project in the Philippines in an effort to support church leaders and local congregations in that country. This project will strengthen and extend



the existing program of the Philippines Central Conference Board of Christian Education and Communications to create, market, and distribute effective resources.

There is a great need in the Philippines for Christian literature, especially United Methodist resources for both clergy and laity, according to Bishop Daniel C. Arichea, Jr. of the Philippines. Among the budgeted items to be covered by the Publishing House are funds to hire an editor and a part-time business manager, pay curriculum writers' fees and partially underwrite new curriculum costs, purchase a computer with e-mail capacity, and in the second and third years, initiate new projects in addition to quarterly curriculum.

In addition, other ways to strengthen this partnership in ministry are under consideration. These include support for resource development and publishing activities at church-related institutions and opportunities for the Publishing House staff to learn from and contribute to the ministries of the Philippines Central Conference.

- Support for the Church in Russia

The Board continued to support the church in Russia this quadrennium with the publication of a Russian anthology entitled *Biblical Studies*. The book serves as a reference guide on the meaning of the Bible and an introduction to the Old and New Testaments. General articles are reprinted from *The New Interpreter's Bible*, *Harper's Bible Commentary*, and *The Women's Bible Commentary*. Other well-known authors include Bruce Birch, Walter Brueggemann, John Hayes, and Carl Holladay. The anthology will be distributed in the United Methodist Seminary in Moscow as well as other United Methodist pastors' schools throughout Russia. One thousand copies of this Russian-language anthology were printed and will be distributed free of charge to students and pastors.

Publishing House staff worked with a committee of scholars and members of the Russian United Methodist Church to get the anthology translated into Russian and printed for use in the new seminary in Moscow. Sally Geis from Iliff School of Theology served as the chair of the advisory committee. The Board recognizes that as The United Methodist Church begins to establish an important presence in Russia, there is an urgent need for resources that will help congregations who are eager to know and serve God through Jesus Christ.

- Support for the Church in Africa

#### Africa University

Dr. Edward Fry has made a commitment of \$100,000 along with his time and his publishing expertise to help establish a university press at Africa University. The announcement of the gift was made at the Publishing House on February 2, 1999. Dr. Fry is a retired education professor at Rutgers University, where he developed teaching material for elementary and secondary schools. We are committed to working with Dr. Fry and Africa University to help establish a publishing operation that is sustainable for the long term and fully in accord with their interests and mission.

Dr. Fry has a keen interest in Africa University, having some years ago had a Fulbright Lectureship in Education at the University of Zimbabwe. He recognizes the urgent need for affordable textbooks in that country. Most books currently come from the United States or Britain and are very expensive. Since the cost of one textbook can equal one-third the cost of a semester in the dorm, many teachers type manuscripts and then photocopy them for their students. The Board understands that the need for affordable textbooks is most pressing. We are grateful for the vision that Dr. Fry is helping to shape as well as his spirit of generosity in the gift of both money and expertise.

#### Liberia and Nigeria

Through the cooperative efforts of the Publishing House, the General Board of Global Ministries, and Arthur F. Kulah, the bishop of The United Methodist Church in Liberia, the struggles of strong and determined people are detailed in the book *Liberia Shall Rise Again*. The story, which ends in hope for the people of Liberia, might not have been told without the combined efforts of a bishop who had lived through the atrocities, a grant from the General Board of Global Ministries, and many hours of editing and production work by Publishing House staff.

Following the production of the Liberia book, the Publishing House will publish a history of The United Methodist Church in Nigeria written by Bishop Peter Dabale. The General Board of Global Ministries has again offered a grant to help the Publishing House. This history will detail the little-known story of visits to the area by a German missionary in 1904, the formation of the first mission station by an Evangelical United Brethren pastor in



1924, and the subsequent growth of a church that now has over 112,000 members.

*The History of the United Methodist Church in Nigeria* has been published in Hausa, the native language of the majority of the Nigerian population, but soon the book will be available to English-speaking persons in Nigeria and in the United States.

- Support for the Church in Cuba

In January 1997, the Publishing House received an appeal from the Florida Annual Conference to send copies of *Mil Voces Para Celebrar*, the Spanish language United Methodist Hymnal, to Cuba. The Conference Global Mission Secretary had received an urgent request from the Methodist Church in Cuba to supply much-needed resources for congregations there. Churches within the annual conference raised money together with the Florida Conference United Methodist Men, the North Georgia Conference, and the Cleveland District of the East Ohio Conference to donate the hymnals to the church in Cuba. The Publishing House offered a special discount so that the money raised would be sufficient to secure a larger number of hymnals.

Thus began the long and frustrating attempt to ship the hymnals into the country. Working with The United Methodist General Board of Global Ministries, staff members at the Publishing House began to track down a company willing to make the shipment to Cuba. The Publishing House also worked closely with the U. S. Department of the Treasury in Washington, D.C., to make sure they were in compliance with all regulations associated with the embargo to Cuba.

The hymnals reached the country in December 1998. The Methodist Church in Cuba received 8,431 copies of *Cantos del Pueblo*, a words-only collection of popular Hispanic hymns, and 560 copies of *Mil Voces Para Celebrar*, the Spanish language hymnal. The Cuban Methodist Church will distribute the hymnals to 120 churches and 200 missions, which serve approximately 50,000 Cuban Methodists.

## Activities

- Cokesbury Music Service

The Board was pleased to learn of the introduction of the Cokesbury Music Service (CMS) in 1999 to provide additional services to local churches. CMS is a service that allows music leaders to order church music resources from one source, including print

music for groups, handbell music, instrumental print music, recorded music, and musical instruments. The program provides access to all types of music resources as well as the ability to order from any publisher or manufacturer with a single phone call.

Music Service Representatives are available to answer questions or help church leaders with any area of church music ministry. Membership in Cokesbury Music Service is free. The CMS Advantage Club is an opportunity to receive an additional discount off any order. All members of CMS and the Advantage Club receive a free membership kit and a quarterly newsletter.

- [cokesbury.com](http://cokesbury.com)

In 1998, the Board established a fund to encourage aggressive innovation. At a meeting in Knoxville, Tennessee, in February 1999, the Executive Committee of the Board approved plans to use some of these funds for a major expansion of electronic publishing and the Cokesbury online bookstore, at [www.cokesbury.com](http://www.cokesbury.com).

The enhancement of [cokesbury.com](http://cokesbury.com) is designed to offer shoppers an array of new features. In addition to books and curriculum, the expanded site offers music, videos, clothing, software, and educational supplies. New service features include personalization, membership, and gift registry.

The personalization feature of the bookstore allows the store to automatically offer different products to different customers, based on interests, denomination, occupation, age, and gender. Membership features allow customers to apply for a new Cokesbury account, check their shopping cart, and track previous purchases. A gift registry allows users to register themselves or family members much as gift registries do in retail stores. The site also offers a "gift wizard" that asks the user for interest areas, gift categories, and price considerations. The store then offers a list of the best gift ideas.

"Virtual bookstores" will be placed inside some local church, annual conference, and other ministry web sites. The plans also include the expansion of the current digital store, which offers curriculum publications such as *FaithLink* and *LinC*. Digital Store products will include a reference library for church leaders, a reference library for United Methodist teachers, a multi-media music and worship library, and a library of clip art. Most of these products will be available by subscription with the church or individual paying a monthly fee. The customer will have

regular access to the product rather than paying for each downloaded item. Content will be updated regularly.

- Disciple

Continued development and expansion of Disciple Bible Study has occurred with the introduction of a third component, *Disciple: Remember Who You Are*. This is a 32-week study of the prophets and the letters of Paul. Like the other components in this series, *Disciple: Remember Who You Are* calls clergy and laity to disciplined Bible study. Work is currently underway on the fourth phase of the Disciple program, with a projected release date of 2001.

Cokesbury Seminars has scheduled sixteen Disciple Bible Study training seminars for Summer 2000 to provide the skills a leader needs to start a Disciple Bible Study group. In Summer 1999, over three thousand persons participated in leadership training for the three phases of Disciple. Graduates of Disciple study groups come to training events enthusiastic about preparing to be Disciple leaders.

The Disciple Bible Study is now used in over 10,000 churches. In addition to United Methodist churches, the series has been used by more than thirty other denominations. The study has been translated into Spanish, Korean, German, and two Chinese dialects. A French translation has also been completed.

Disciple continues to provide great potential for transformational change in the life of the church and remains a major emphasis for the Board and the Publishing House staff.

- Christian Believer

The Publishing House introduced *Christian Believer: Knowing God with Heart and Mind* on July 8, 1999 in Atlanta, at the first of six training events held around the U.S. during the summer. The Christian Believer resources have some of the characteristics of the Disciple Bible Study: the daily reading plan, the focus on the small group learning together in their meeting time, the videotaped series of expert presenters. Rather than being primarily a Bible study, however, *Christian Believer* integrates the Bible with the historic teachings of the church and what they mean for people today.

- Curriculum Resources

During the last quadrennium a variety of new curriculum resources were launched. *New Invitation* resources for children have been revised and *Exploring Faith: God's Word for God's Children* is currently being developed and will replace *New Invitation* in Fall 2000. *BibleZone* for preschool, younger elementary, and older elementary children was added in 1997 to expand the selection of teaching resources.

*Questions Senior Highs Ask* was created to deal with actual questions young people are asking about the Bible, life, and faith. *Connect* was designed for younger adolescents. These two resources will soon be available in the digital library at cokesbury.com. One of the most popular new resources for youth has been *Reel to Real: Making the Most of Movies with Youth*. It is currently in its third volume. *LinC* is the first curriculum for youth to be delivered by fax and the web. The Catacomb Project centers on a study of the book of Revelation and culminates in "lock-ins" for youth on December 31, 1999.

New confirmation resources, *Claim the Name*, will be available in Spring 2000. These resources offer a wider variety of schedules, retreat components, and support for mentors and parents.

New directions in Vacation Bible School will begin in 2000 with *Club Can-Do: Kids Called to Care*. The children will be taught how Jesus' teachings show children today they can be Can-Do Kids and make a difference. The resources have been developed to involve families and entire congregations.

- Bible Reference Materials

The Board celebrates with the staff the publication of *The Dictionary of Biblical Interpretation* as well as additional volumes of *The New Interpreter's Bible*. These books promise to add significantly to the Publishing House's line of reference materials.

### Missional Publishing Program

The Publishing House continues the important work of financing products for the church that are needed but cannot produce enough revenue through sales to cover expenses. Annually, more than \$600,000 is devoted to publishing resources such as *Aventuras* (a Spanish/English bilingual curriculum for children) and other missional publishing to encourage study of Wesleyan/Methodist/EUB heritage, support ministry by and with racial/ethnic constituencies, provide for resource needs outside the U.S., and address some special needs audiences.



This program also provides support for new churches and Sunday schools and churches experiencing disaster by offering quantities of official resources, supplies, hymnals, pew Bibles, bulletins, offering envelopes, free curriculum resources, and reduced costs for equipment and furnishings.

In addition to these efforts, the Publishing House has committed \$500,000 to the development of a Korean language hymnal. The project began in July 1998 and as of October 1999, the Korean Hymnal Committee, chaired by Bishop Hae Jong Kim, has reviewed over 4000 hymns and songs and selected 360. One hundred eighty of those are from *The United Methodist Hymnal*. The committee consists of 12 voting members, four standing committee members, and staff from the Publishing House and the General Board of Discipleship. An advisory group of 26 persons reviews and responds to the work of the committee. The hymnal will be delivered in November 2001.

### Pension Fund Contributions

During the past quadrennium, The United Methodist Publishing House contributed a total of \$3,500,000 to the pension fund for United Methodist clergy.

### Personnel

As required by the *Discipline*, the salaries of the President and Publisher and the Executive Staff are included in this report. Neil M. Alexander, President and Publisher—\$182,133.00; Larry Wallace, Senior Vice President/CFO—\$128,756.00; Harriett Jane Olson, Vice President/UMC Book Editor/Editor of Church School Publications—\$ 106,292.00; Donald G. Sherrod, Vice President of Sales—\$100,292.00; Alyce Meadors, Vice President of Human Resources—\$95,000.00; Ralph Forsythe, Vice President of Accounting—\$90,000.00. Staff are also eligible for incentive compensation based on degree of achievement of annual corporate performance goals.

The United Methodist Publishing House is engaged in an expansive and vital work of developing and delivering Christian resources that are used around the world. The Publishing House is financially sound, its facilities and computer systems have been vastly improved, and considerable efforts have been undertaken with the staff to enrich their spiritual and professional development. These advances and accomplishments will enable the Publishing House to continue its ministry effectively into the next century as it serves The United Methodist

Church, the larger Christian community, and all seekers by providing quality services and resources that help them come to know God through Jesus Christ, learn to love God, and choose to serve God and neighbor.

## Report of the President and Publisher

Neil M. Alexander

What matters most about our work is that congregations find and use resources that support their most essential work: making disciples for Jesus Christ. This happens when parents discover how to teach their children to open their hearts, minds, and souls to be shaped by God's word and leading. Our ministries are fruitful when families find encouragement and guidance that supports them in making Christian prayer central as they gather to play, serve, grieve, and learn together. Our work proves worthy when the witness and service of United Methodist people is expressed in ways that help to reveal God's grace, mercy, and hunger for justice in their communities and the world.

This report provides information about the current and future work of The United Methodist Publishing House as we strive to resource the ministries of our churches and the people they serve. Like any summary, this digest offers only a partial glimpse of facts and figures, success and shortfalls, that make up the work of a vibrant ministry of Christian publishing on behalf of The United Methodist Church.

To assess our work and plan for the future, we listen intently to constituents who talk with members of our Board and with our editors, researchers, store associates, and customer service representatives. We also examine other measures that help us determine when we have done well and when we have missed the mark and need to improve.

We remind ourselves daily that the most important consequences of our planning and effort are seen not in listings of our activities, publications, or financial results, but in the transformed lives of persons. Our primary goal is that people will deepen their relationship with God through Jesus Christ and join with their neighbors and with others around the world in living and serving as Jesus' disciples.

### Resources

Providing resources that meet the needs of all those who seek and would serve God is at the heart of our work. It is notable that during this quadren-



nium, we produced and delivered hundreds of thousands of resources that people wanted and used for their ministries. Among these products were new books, new supply items, new music resources, new curriculum resources, and a host of other print and non-print media, including audio and video cassettes, computer software, and periodicals such as *Circuit Rider* and *Newscope*. Our Distribution Center in Nashville and Cokesbury stores across the nation stock more than 14,000 different items in inventory to serve customer needs. The Distribution Center sent out over 900,000 packages during the previous year.

The immediate fruits of our work can be seen in the strong performance of major product offerings including the Disciple Bible Study program; *The New Interpreter's Bible*; new titles in children's, youth, and adult curriculum; official UMC products including *The Book of Discipline*, *The Book of Resolutions*, and Guidelines series; and scores of books and other products.

As we pursue our goals we keep constantly before us the primary purpose for our work of producing and delivering resources that help more people come to know, love, and serve God through Jesus Christ. All across our organization, staff are learning to respect differences in the preferences and readiness of ever-more segmented audiences, to find effective methods to use all available personnel and other resources to address multiple needs across the church, and to increase our flexibility while assuring that we provide quality products and services in the fast-changing and competitive publishing and distribution environment.

Making use of the innovative and informative work of our research unit in gathering insights about customer needs and expectations, we are adding enhanced features to important products such as children's Sunday school material and Vacation Bible School curriculum, confirmation resources, short-term adult Bible studies, and new digital electronic online libraries for pastors and teachers. Two major projects currently underway are the preparation of a supplement to *The United Methodist Hymnal* and a new Korean-English language hymnal.

We know we have served the church well when we develop products people choose, use, and value, that ignite teachers to step forward with passion, confidence, and skill. We have succeeded when the products we offer help pastors find the wisdom and courage to preach with renewed compassion and insight. We have contributed to the denomination's mission when seminarians more deeply comprehend

their calling as authentic spiritual guides. And we have reached significant goals when leaders in congregations find ready access to the supporting materials needed for vibrant ministries of witness, evangelism, mission, and worship.

### Information Technology

Total quadrennial capital expenditures for all purposes were \$17,583,000. A major portion of these expenditures was for enhancements in our computing systems. The Christian publishing and retailing environment demands increasingly better management systems for affording effective customer service and quality product development and distribution. The Publishing House has continued to allocate major financial resources to systems development, hardware and software capital improvements, and employee training.

Our Information Technology Unit was built up during the last quadrennium to take advantage of new and emerging technology. This unit embarked on an aggressive schedule for development of systems that include order processing, marketing databases, financial accounting, inventory control, and management of intellectual properties and royalty payments. The level of staff and financial resources allocated for this work signified a major strategy for the Publishing House and is enabling us to move into a new era with information technology that can support better marketing, financial, and product development decisions.

After months of research, planning, and development, the SMART marketing database system was introduced in 1996, bringing a powerful new tool to UMPH sales and marketing staff that created opportunities for targeted communication and more effective advertising planning.

This feature was later surrounded by PeopleSoft systems to provide an integrated set of enterprise systems for UMPH financial and business activities. In addition, we completed dozens of other information technology projects, facilitated the training of a large portion of the UMPH workforce in using new software, continued to create a stable technological infrastructure for future systems development, and provided quality systems support and computer operations to meet the daily needs of the Publishing House operation.

The Publishing House began addressing the Y2K problems in our complex computer systems in 1996 in an effort to be ahead of the curve in anticipation of the

year 2000. We worked aggressively to move our systems to a more efficient, less costly computing platform in order to serve our customers better.

Phase One of the Enterprise System Project (ESP) was implemented in Fall 1998. At that time, critical UMPH order processing, inventory management, and purchasing systems were replaced and a major upgrade was completed. Although significant post-implementation issues had to be resolved, these new systems are successfully processing more than 600,000 customer orders per year and meeting many business needs. Phase Two of ESP was later launched to complete year 2000 compliance. The completion of these projects assures that all UMPH systems will function properly as we make the transition into the next century.

Unfortunately, along the way we found that some of the necessary long-term solutions generated short-term problems. Making the Publishing House's computers ready for the year 2000 has taken a toll of time and money. We are grateful that we got a head start on this process. If we had not begun early and moved aggressively, the problems would have been more daunting and difficult to resolve. We learned from the difficulties caused by these changes how essential it is to bring skill and resources to bear in developing and maintaining the infrastructure that provides state-of-the-art tools to serve our customers.

The second phase of Y2K-driven projects has been managed well, producing required results on budget and on time. A systematic process has been used to set the agenda for the technology solutions to meet ministry/business objectives in the coming year. This includes discovery efforts to determine available software and improved processes to increase effectiveness and efficiencies in managing intellectual assets, increased speed and quality in publishing production, and better inventory management and distribution operations.

We are committed to being good stewards by making prudent investments that will assure the needed improvements to these critical systems. Our highest priority is to provide the best possible customer service at an affordable and competitive cost.

### Organizational Changes

Structural refinements have been made at the Publishing House and are the result of careful review of past and recent performance, with special concern for fulfilling our mission, increasing our competency

and flexibility, achieving desired operating results, and assuring customer satisfaction. We are always seeking to become a more responsive, elastic, and efficient operation so that we can more effectively serve the church.

Our primary task, the way we carry out our work, is to discern the needs of existing and potential customers, assemble products and services people will use and value; communicate effectively with the intended audiences regarding those products and services; and employ effective methods to deliver benefits to each customer segment through our distribution channels.

There is no single best way to deploy personnel and financial resources for the publishing ministry described in *The Book of Discipline*. From time to time adjustments are made by UMPH management to address missional, environmental, technological, and business opportunities and challenges.

Efforts to simplify and complement related work led to the establishment of a number of audience focused business units during 1996 and 1997. These units were formed to give concerted attention to discerning and responding to the current and emerging needs of a wide range of audience segments and to enhance proficiency in reaching customers and delivering products and services.

In 1999, the Publishing House streamlined executive staff accountability and reporting relationships to better fulfill our mission while achieving greater sales growth, operating efficiencies, and increased flexibility in the deployment of personnel and other resources.

The marketing and sales functions were drawn together under one vice president to foster more rapid response to market trends and greater collaboration among units to combine forces to reach and serve customers. A major initiative to strengthen our regular contact and relationship with the top five hundred church accounts has been launched, and a new telesales team established to enhance the work of the direct mail/call center unit, the Cokesbury stores, and other field staff.

It is the staff of the Publishing House, the people who invest their talent and demonstrate their care for our customers, who represent the depth of commitment and the breadth of ingenuity that make it possible for us to excel in our mission. What matters most about our work is that we have assembled the people and resources of The United Methodist Publishing



House in ways that enable them to learn and work, to share their faith and their skills, so that more people in more places come to know and love God through Jesus Christ, and choose to serve God and neighbor.

#### **Cokesbury—Retail Stores and Catalog/Telephone and Field Sales**

Major attention has continued to be placed on Cokesbury retail system, especially our stores. Significant projects are underway to enhance in-store merchandising, extend advertising and promotion efforts to attract retail customers, upgrade and improve the appearance of stores in the Cokesbury chain, and deliver increased training opportunities to build the skills of store managers and associates.

In April 1999 on Customer Appreciation Day, the Dallas, Texas, Cokesbury store celebrated the 100<sup>th</sup> anniversary of its founding. J. F. "Bliss" Albright, who managed the Dallas store for over three decades, convinced the Publishing House to use the name Cokesbury for the store in 1937. It was the first store to use that name. Today the staff of the Dallas Cokesbury store is carrying on the tradition of excellence as one of the leading suppliers of church appointments and religious books in the nation.

In October 1997, the Publishing House formed a unique partnership with Cokesbury United Methodist Church in Knoxville, Tennessee. The Knoxville Cokesbury store was relocated in March 1998 to a new 6,000 square-foot location across from the church in a building that had been purchased by the Knoxville congregation for redevelopment as the Cokesbury Center. The new facility includes worship space, Sunday school classrooms, meeting rooms, a youth lounge, and a gymnasium. In addition, the center houses the office of the Holston area bishop, the Knoxville district offices, and the offices of the Holston Home for Children as well as a coffee shop. The store is intended to serve as a regional Christian Resource Center providing needed services to individuals and church leaders in the Knoxville region.

The Columbus, Ohio, bookstore was expanded by 50 percent and remodeled in 1996. Following this project, thirteen locations were scheduled to receive new carpet, paint, small fixtures, and new lighting to brighten and warm the interior of the store. Stores in this group included Richmond, Virginia; Indianapolis, Indiana; Kansas City, Missouri; Des Moines, Iowa; Syracuse, New York; Charlotte, North Carolina; Columbia, South Carolina; Houston, Texas; Jackson, Mississippi; San Antonio, Texas; Emory

University in Atlanta, Georgia; New York City; and Union Theological Seminary in New York City. Remodeling and routine repair and replacements are ongoing processes to keep the stores looking fresh and modern.

In addition, stores in Canton, Ohio; Aurora, Illinois; Lexington, Kentucky; Raleigh, North Carolina; Birmingham, Alabama; Baltimore, Maryland; Tulsa, Oklahoma; and Memphis, Tennessee; were refitted to include features incorporated into the design of the successful Knoxville location. They were renovated to receive new music sections, as well as expanded and upgraded children's sections. Video players and decorative lighting were used to emphasize special interest sections within the stores and to give them a more contemporary and exciting feel.

Other remodeling projects included Fort Worth, Texas; Teaneck, New Jersey; Little Rock, Arkansas; and Atlanta, Georgia. Over \$200,000 was spent to expand the Atlanta store, the largest sales volume store in the Cokesbury chain.

The Pasadena, California, store was temporarily relocated in 1999. The leased facility, currently housing the store, was demolished to allow surrounding buildings to be brought into compliance with California's codes for earthquake proofing. A new building will be constructed on the site, and Cokesbury will return to it.

The Nashville, Tennessee, store will be scheduled for a complete overhaul early in the next quadrennium.

In 1996, Cokesbury opened a store at the New York Theological Seminary and remodeled the store at the Pittsburgh Theological Seminary. A year later, the United Theological Seminary of the Twin Cities operation was expanded, allowing us to merge the seminary store and the Minneapolis, Minnesota, store into a combined operation serving that area.

Cokesbury also continued to expand its service to the ecumenical community. The Publishing House and the Presbyterian Publishing Corporation (PPC) announced a partnership in 1999 that provided for Abingdon Press sales representatives to present PPC books and resources to independent bookstores and to members of the Christian Booksellers Association. This relationship grew from our retail partnership, which provides distribution for PPC products through Cokesbury bookstores and catalog sales. Under the expanded arrangement, Abingdon sales representatives present books and



resources published under the trade imprints Westminster John Knox Press and Geneva Press to wholesale customers.

Enhanced attention is also being paid to product selection and service levels related to custom products, such as robes, church furnishings, signs, and paraments. Another arena for sales growth and improved customer service is cokesbury.com. Since going live with this electronic Internet bookstore in Summer 1999, monthly sales have shown a steady increase. In the year 2000, we expect the site to achieve levels equal to those of one of our larger brick-and-mortar stores. A campaign to establish "affinity relationships" with local church and other institutions' web pages providing quick access to cokesbury.com is proving popular and will extend Cokesbury's reach to more members and leaders across United Methodism and beyond.

Cokesbury strives to provide quality service and satisfaction for our many customers. The emphasis is on continuous improvement in our processes so that we will be their first choice for Christian resources. We have sought to implement high standards of performance through intensive training, guidance, and support of all customer-service related personnel, particularly in Cokesbury stores, telephone, and field sales.

Cokesbury Action Teams were created in 1996 involving more than 180 persons in twenty-two annual conferences. We now have twenty-nine annual conferences supported by CATeams, as well as additional full-time Curriculum Sales Representatives. Each CATeam member makes contact with the curriculum buyers in all congregations within a district at least once a quarter. More than 14,500 individual congregations have been contacted and a relationship established between CATeam members and church leaders responsible for selecting church school materials. Curric-U-Phone (1-800-251-8591) is a toll-free service that offers teachers, Christian educators, and other volunteers and staff persons assistance in all areas of educational ministry.

In 1997, Cokesbury began a pilot project to test ways to reach more readers of religious books in six cities: Birmingham, Alabama; Memphis and Knoxville, Tennessee; Tulsa, Oklahoma; and Raleigh, North Carolina. Since the Cokesbury stores in these target cities exceeded their sales budget for the year by a higher percentage than other locations, we added three more cities to the advertising mix for

1998-99. The campaign used a combination of radio, television, and print advertising. The commercials touted the variety of items that Cokesbury has available to assist persons in their spiritual life and ministries. The results show that the media mix, friendly customer service, and a wide array of products are working together to bring a significant number of new faces into the stores to "take a look!"

Multiple efforts are underway to redirect and increase the skills and effectiveness of the combined sales force, including CATeams, field staff, Cokesbury store personnel, and telesales representatives. UMPH's executive leadership is committed to making dramatic improvements in curriculum products (adding new products and revamping existing offerings) and to carrying out a major interpretation and sales initiative including special offers that will put us directly in touch with thousands of local church teachers. In the spring of 2000, Destination: Transformation, a campaign including workshops, catalogs, brochures, and advertisements, will announce to the church major new offerings in children's curriculum, confirmation resources, and young adult Bible study.

#### cokesbury.com

In 1998, through the use of special funds to encourage aggressive innovation, the Publishing House began a major expansion of its electronic publishing and online bookstore, cokesbury.com. The online store was completely redesigned to offer shoppers an array of new features including a larger selection of books and curriculum, music, videos, clothing, software, and educational supplies.

New features allow the store to customize the offerings based on the interests, denomination, occupation, age, and gender of the customer. Members are able to apply for a new Cokesbury account, check their shopping cart, and track previous purchases.

Cokesbury.com will also appear as a "virtual bookstore" on a variety of local church, annual conference, and other ministry web sites.

Plans are underway to expand the digital store, a section of cokesbury.com offering resources that can be downloaded by customers and printed for their use. Current publications include *FaithLink*, *LinC*, and a library of clip art. Future subscription-based publications will include a reference library for church leaders, a reference library for United Methodist teachers, and a multi-media music and worship library.

## Projects

The report of the Book Editor/Editorial Director that follows will review the Publishing House's publishing program in more detail. There are a number of important projects worthy of special mention here.

The Publishing House is enthusiastic about the broad appeal of the Disciple Bible Study program. Since its introduction in 1987, the Disciple program has developed strong Christian leaders in local churches through the in-depth study of the Scripture. Through Disciple, persons have been strengthened in their faith and guided into service and ministry.

There are currently three phases of Disciple in print. The first is *Disciple: Becoming Disciples through Bible Study*, a 34-week foundational study. Disciple follows this with *Into the Word into the World*, which is a 32-week study of Genesis-Exodus and Luke-Acts. It builds on the knowledge gained in the foundation study. *Disciple: Remember Who You Are* is the newest phase available for graduates of the Disciple program. This is a 32-week study that focuses on the prophets and the letters of Paul. A fourth phase is currently being developed.

Disciple Bible Study training seminars are held all over the U.S. and serve to provide the skills required for a leader to start a Disciple Bible Study group. In summer 1999, over two thousand persons participated in leadership training for the three phases of Disciple. Graduates of Disciple study groups come to training events enthusiastic about preparing to be Disciple leaders so they can help continue the program in their local churches. Over the last ten years, Cokesbury Seminars has trained over 28,000 persons to lead one or more phases of Disciple, representing over 10,000 churches.

The superb new Christian Believer program has been launched and is sure to grow in popularity over the course of the next quadrennium. Other new products introduced included the *Dictionary of Biblical Interpretation*, which has been in development for more than a decade and was released in March 1999; the Catacomb Project, a study for youth on the book of Revelation; and FaithHome for Parents, a set of twelve brochures designed to help parents and other adults communicate their faith to our children.

Eight volumes of the twelve-volume set of *The New Interpreter's Bible* are currently in print as well as a companion electronic edition that contains the complete contents of the print edition on a CD-ROM for Windows. In February 1999, we received a call

from John Abraham, a seminary student from Hamilton, Illinois, asking about the possibility of obtaining the resource for his voice synthesizer. Abraham, who is blind, is working to become a licensed local pastor in The United Methodist Church and wanted access to the critical notes of the NIB in a format that would help him in his studies. The Publishing House staff was able to make the translation for Abraham's program, which also allows for electronic bookmarks as a further aid in working with the material. Due to the success of this version of *The New Interpreter's Bible*, we have decided to make it available free of charge to other pastors, teachers, and students of the Bible whose vision is impaired. We hope that others across the church will benefit from this effort.

We are also providing free of charge at cokesbury.com several resources that deal with violence in our schools. The Publishing House developed special issues of *FaithLink* and *LinC* in August 1998. In addition, "Helping Children Cope with Violence" is a one-time resource for all those who live and work with children. These and other resources can be downloaded from cokesbury.com.

School violence is an issue that has continued to dominate public attention in the U.S. in recent months. In the midst of intense emotions and some feelings of helplessness, congregations have searched for ways to respond faithfully. We offer these resources to the church to assist congregations as they grapple with this urgent issue. We believe they will help those who seek to respond to the children and youth in their own communities.

Special attention continues to be devoted toward creating resources for racial/ethnic audiences and persons whose primary language is Korean or Spanish.

*Aventuras* is a Bible-centered, bilingual (Spanish and English) children's curriculum for ages 3-5, 6-8, and 9-12. It consists of colorful student leaflets, student pack, and class pack as well as a teacher book for each age level. *Lecciones Christianas* continues to be a popular and successful series. *The Gospel of Matthew* was published in 1996 as the first volume in a series authored by Justo Gonzalez. This series provides personal Bible study or can be taught in a class or faith community setting once a week for three months. Another initiative was to develop new curriculum resources dealing with United Methodist beliefs. The outcome was a nine-book series titled *Life-Enriching Practices for United Methodists*. Three of



the books have been approved for publication and are under development.

*Korean Class Meeting* is the top Korean language title, and use of *Korean Disciple* is also growing. Plans are underway to publish a Korean-English hymnal. As of July 1999, the hymnal committee has selected 327 hymns and reviewed 95 responsive readings and rituals. *Get Acquainted with Your Bible* and *Journey through the Bible* were offered in Korean translations. The first volume serves as an introduction to the Bible for newcomers to the Christian faith, while the second resource is designed to help adults gain basic knowledge about the Bible and apply the Bible's teaching to their everyday lives.

The Publishing House's production of electronic software has dramatically increased. Many popular Abingdon reference books are being digitized to form new CD-ROM libraries sold under the Abingdon Software imprint. Product titles include *The United Methodist Worship Library*, *The Worship Library*, *The Preaching Library*, *The Church Consultant: The Complete Works of Lyle E. Schaller*, *The Storyteller's Companion on CD ROM*, *The Abingdon Dictionary of Theology*, and *Abingdon ClipArt*. In addition, four disks of *The New Interpreter's Bible* are now available on CD-ROM.

*Out on the Edge*, by Michael Slaughter, and *The Wired Church*, by Len Wilson, are examples of books that Abingdon Software has produced with interactive CD-ROMs. These resources show how to use digital video technology, projection equipment, and desktop publishing in congregational ministry, Christian education, and worship.

## Facilities

In this quadrennium considerable attention has been given to upgrading the facilities at the Publishing House. We have been active in meeting Americans with Disabilities Act regulation in our primary location and in Cokesbury stores. Our upgrade of the office building to meet ADA standards continued with all elevators converted and two additional fully accessible unisex restrooms installed. In 1996 we completed all ADA requirements for our main offices.

Extensive work was completed on the 201 Eighth Avenue buildings. Work included caulking the exterior walls of all buildings, tuck pointing, new expansion joints, painting of the plant buildings, and re-roofing the building. The visitor parking lot was

repaved, and a new two-way entrance added. Our roof parking deck has also been repaired and resurfaced. A new generator was installed to provide backup in case of power failure. New security lighting was installed in three parking lots and along the Eighth Avenue sidewalk. We have also installed a new security card access system and made selective replacement of security cameras. These enhancements contribute to providing a safe, efficient, and conducive environment for our staff.

We now own additional parcels around our Eighth Avenue headquarters building that increase our flexibility for site management and may address future parking requirements. The neighborhood around the 201 8<sup>th</sup> Avenue property continues to improve with the renovation of Cummins Station, the addition of the Arena, two blocks to the east, and the coming of the Frist Center for the Visual Arts due to open in April 2001 at the former main post office on Broadway.

The United Methodist Long-Distance Service continues to grow. A new contract with A T & T was signed, increasing savings for all participating general agencies, annual conferences, and local churches by eleven percent, effective February 1996.

## Human Resources

Alyce Meadors was appointed as Vice President of Human Resources effective May 10, 1999. She brings a rich combination of life experience, knowledge, skills, proven performance accomplishments, and commitments to core values that meet our needs and will help us achieve our aspirations. We are pleased that she has joined our executive staff and look forward to the contributions that she will make to the work of the Publishing House.

Work force expansion in some areas combined with reduction in other areas, produced a slight gain in full-time and part-time employees from 1,043 in 1995 to 1,089 in 1999. Racial/ethnic representation in the work force also remained relatively constant; ranging from 23.4% in 1995 compared with 21.5% in 1999. At the close of FY 1999, female representation stood at 66.5% as compared to 56% in FY 1995.

The Publishing House has sponsored internship opportunities for racial/ethnic college students through a variety of programs designed to prepare them for UMPH employment upon completion of their academic training. UMPH most recently worked with an intern through the Clark Atlanta University Thomas-Shockley AIDP Program.



The human resources/general administrative policies have been updated and reformatted for access via UMPH's computer network. The objective is to eliminate hard-copy costs by making all policies easily accessible by staff members from their workstation computer.

The Peer Review Board functions as an advisory group to hear employee grievances and charges of discrimination and/or unfair treatment and recommends appropriate resolution.

An Affirmative Action Advisory Committee, comprised of a representative group of employees in the Nashville location, continues to monitor affirmative action progress and recommend strategies. We have been at work to revise Affirmative Action goals to ensure that they are realistic, achievable, and responsive to United Methodist Social Principles and government guidelines.

The Affirmative Action Office continues to work with Project Equality and the Tennessee Minority Supplier Development Council to achieve and strengthen equal-opportunity goals in purchasing and contracting for goods and services.

An Employee Emergency Fund was established in 1997 to assist employees experiencing extreme financial distress due to circumstances beyond their control. The fund is maintained by voluntary contributions from UMPH employees and Board members.

Many employees and members of their immediate families received confidential counseling through the UMPH Employee Assistance Program. UMPH continues its contract with Family and Children's Services for over ten years as EAP provider.

More than sixty UMPH staff in Nashville provided financial gifts and hands-on labor to support our collaboration with several area churches to construct Habitat for Humanity houses in 1997, 1998, and 1999. This continues to be a successful outreach ministry for the staff of the Publishing House.

## Conclusion

Many people are at work to generate, evaluate, and select ideas that will help the Publishing House organize and carry out its ministry in ways that are in keeping with our mission, responsive to the church, and operationally efficient. To effect changes in key performance measures all personnel are being asked to adopt new ways of working. This is a challenging

time, filled with wonderful opportunities as well the stresses associated with fast-paced change.

As the quadrennium closes, The United Methodist Publishing House stands committed to support The United Methodist Church and the greater Christian community and their needs for the future. We are ready to embrace that future with a spirit of hopeful anticipation and flexibility, as together we build an organization equal to its mandate: to help more people in more places come to know God through Jesus Christ, love God, and serve God and neighbor.

**Condensed Comparative Operating Statements, UMPH[to be inserted][when might I expect it? Thanks, VR]**

## Report of the Book Editor- Editorial Director

Harriett Jane Olson

The work of publishing is changing at an amazing rate. The preparation of materials for congregations and for teachers and students from toddlers through graduate study is affected by continuing changes in production. We also have new media of delivery that will continue to affect what we offer and how we deliver it to our audiences. Churches want different sorts of resources to support a worship life that includes a wide variety of projected media, digitized and recorded music, and liturgies. Church offices design and produce increasingly sophisticated newsletters and make information available on-line as well as relying on traditional displays in the church building. Higher education is changing in response to changing student bodies and new opportunities in interdisciplinary study and electronically linked, multi-site instruction. These items merely illustrate the amazing changes that are affecting our work.

These changes are not just based on what new and emerging technology makes possible but are affected by deep changes in the church and culture. In our ever more time-pressed society, the experts say we are becoming increasingly more visual and less textual in our learning styles. As the population ages and as new generations of learners enter our churches and schools we see increasing emphasis on "experiential" learning—learning that brings the student into contact with a new setting or subject and helps him/her reflect on that experience. At the same time, we are in a setting in which the culture no longer reinforces the telling of the stories of faith. There is less

casual cultural information about Christianity, leaving parents and churches with a greater need for effective ways to communicate the gospel message and what it means as we seek to live faithfully.

This is also a time in which the message of personal change and social impact is being played out in myriad ways. Wesley's emphases on the means of grace as avenues to encountering God and on small groups of people gathered together for support and accountability are particularly important in an age in which people seek disciplined practice (eating, exercise, study, etc.) and in which our lives are increasingly isolated. These commitments form the platform from which the world can be changed! Our message of a loving and holy God who seeks us out, welcomes us as we are and, through God's self-giving love in Jesus Christ, leads us into transformed lives seeking healing and justice for ourselves, for our communities, and for the world has never been more timely despite the need for "new wineskins."

In the midst of all this change, we are clear about our mission. We provide resources to The United Methodist Church, as well as congregations of other denominations, in order to help more people in more places know God, love God through Jesus Christ, and serve God and neighbor. We do this in ways that are tailored to meet the needs and preferences of a variety of people in a variety of places. This is our task as part of the church's mission of making disciples of Jesus Christ. It is exciting to be engaged in this work at this critical time even though the challenges are vast as we seek to explore and exploit the possibilities of new media. What follows is a list of offerings we have produced this quadrennium, and I hope that you will see some of these commitments played out as we live into this rapidly changing context.

### Curriculum Resources

Church school publications are fashioned to address the spiritual hungers of both teachers and students, to introduce them to the stories of faith, and to invite them into a deepening relationship with God and the community of faith. In Fall 1996, *New Invitation* resources for children began the third year of the three-year cycle of materials. Product teams began work in 1996 to revise *New Invitation*, which has continued to be a well-received Sunday school resource during this quadrennium. *New Invitation* is the primary product for the children's unit. *BibleZone* for preschool, younger elementary, and older elemen-

tary children was added in 1997 to expand the selection of teaching resources.

The children's unit is currently involved in the development and launch of new children's curriculum, *Exploring Faith: God's Word for God's Children*. This resource will be a basic, comprehensive Bible study that will enable children to experience God through Jesus Christ, to know the stories of how God has related to the community of faith, and to see how that relationship transforms hearts and actions. The launch will include workshops across the country as well as marketing strategies to reach diverse audiences. *Exploring Faith* will be available for use in September 2000.

*Wonder-Filled Weekdays: 65 Lesson Plans for Christian Preschool Ministries* is a new resource that offers lesson plans for teachers of preschoolers in Christian preschool weekday programs. *Hey, God, Let's Talk!* includes six lessons that will help teach children in grades 4-6 about prayer.

*Questions Senior Highs Ask* was created to deal with actual questions young people are asking about the Bible, life, and faith. *Connect* was designed for younger adolescents. As we move into an increasingly technological age, these two resources will be delivered by downloading them from the Internet. *Reel to Real: Making the Most of Movies with Youth*, a guide to using movies and videos in youth ministries, was introduced in 1997. It is in its third volume and continues to be a popular resource, both inside and outside The United Methodist Church. The popularity of *Reel to Real* led to *Weekend at the Movies*, a collection of fourteen retreats using contemporary movies to convey a message of the faith. *Bible Lessons for Youth* has been well received by the portion of our youth market seeking a more traditional Bible study resource for use on Sunday morning.

- The Catacomb Project

The most innovative initiative undertaken by the youth unit during this quadrennium was the Catacomb Project. This project is centered on a study of the book of Revelation and will include youth "lock-ins" in catacomb-like settings. Throughout the night, they'll discuss what it means to be Christian, questioning and reinforcing one another's beliefs. The event is designed for seventh- through twelfth-graders.

The book for youth, *Unlocking the Mysteries: 150 FAQ's About Revelation and the End of the World* by Skip Parvin, was released in Spring 1999. Individuals



or groups (even adults) can use it and the study guide before or after the Catacomb event. The leader's guide, *Revelation: Unlocking the Mysteries with Youth*, outlines six sessions. A third resource, *The Catacomb Project*, provides a comprehensive structure for conducting the "lock-in" catacomb experience. In addition to studying Revelation, the program examines what Jesus taught about the end of time. Christ told his followers not to worry about when the end would come but to focus on carrying out his commandments.

- Vacation Bible School

Like the churches we serve, we are engaged in a process of innovation with VBS resources. We will continue to make the resources flexible, exciting, and excellent resources for teaching Bible stories and bringing church and community together in transformative ways. We are looking forward to Vacation Bible School 2000, *Club Can-Do: Kids Called to Care*. The plan is to turn churches into clubhouses full of Can-Do Kids. Every Can-Do clubhouse will teach five Bible stories showing how God worked through children to fulfill God's plan. They will also learn how Jesus' teachings show children today they can be Can-Do Kids and make a difference. These resources have been developed to involve families and entire congregations.

- Confirmation Resources

Our new confirmation resources, *Claim the Name*, will be available Spring 2000. We have developed a comprehensive and innovative plan to provide separate resources for churches who use a six- to fifteen-week approach and for those who hold a school-year-long program for sixth to eighth grade. Youth will receive five keepsake books, a departure from the usual student resource. Older youth will have a separate resource to help them reconfirm their faith. The resource is designed to help youth know their heritage, both as Christians and United Methodists, and to claim it for themselves.

Fifty-one percent of the churches use retreats in some way in their confirmation program; for the first time the offerings will include a retreat resource, with options for younger and older youth, for single supplemental retreats, and for a full confirmation program done primarily on retreats. Additionally, mentors and parents will have a series of "talkpoints," which will deepen their conversations with their youth. *A Visual Treasury of United Methodism* will provide laminated, colorful posters of important people and events in United Methodist

history. The overview resource will provide a theological understanding of confirmation, ideas for celebrations, tips for working with youth, and a host of other background and suggestions for the confirmation leader.

- Wesleyan Studies for All Ages

In 1998, Abingdon Press published *A Wesleyan Spiritual Reader* by Reuben Job. For each of twenty-six weeks, a major theme in John Wesley's writing is explored through Scripture, carefully selected Wesley quotes, and a reflection by the author. These elements are woven into a pattern for daily prayer and reflection. Among the twenty-six topics explored are: appropriate use of money, good stewards of time, marks of a Methodist, forgiveness, salvation by faith, and the way Methodists live.

The Publishing House is currently at work on a series of books examining life-enriching habits of United Methodists. Three titles are currently available. *How United Methodist Study Scripture* by Gayle Felton, with chapters by Ben Witherington, Catherine Gonzalez, and C. Everett Tilson, is designed to help United Methodists learn how to read and study the Bible. *The Prayer and Devotional Life of United Methodists* by Steve Harper provides answers for United Methodists on how to incorporate prayer and devotion into their lives. *How United Methodists Share Their Faith* by Rodney Wilmoth shows how United Methodists can reach out and share faith stories.

An introductory book by Hal Knight, *Eight Life-Enriching Habits of United Methodists*, will be published in Fall 2000. Other books in this series will examine how United Methodists can minister in their communities, what United Methodists believe about worship and the sacraments, and how United Methodists address tough justice issues. Later volumes will deal with the practices of fasting, tithing, and conferencing as well as the prayers, presence, gifts, and service associated with life in a United Methodist community.

*Hearts on Fire! The United Methodist Story* is a study booklet that will help youth understand how the major beliefs of United Methodism are rooted in a strong history, yet still vital to United Methodist tradition today. This resource also discusses how United Methodism differs from other Christian traditions and will help enable youth to talk about their religion to their friends. *Fired Up! Youth Living as United Methodists Today* is a resource for leaders that offers a closer examination of the denomination and



what it means to be United Methodist – its beliefs, doctrines, and traditions. It is designed to be equally beneficial to youth and adults who are new to the denominations. The five sessions or “circuits” contain learning activities that deal with current issues and how they relate to the social principles.

*J. W. & Company* is a resource that allows children to experience life in the time of John Wesley and the circuit riders. It includes easy-to-follow directions for crafts, games, and music; scripts for historical dramas and Bible stories; and ideas for learning centers. *J. W. & Company* also offers suggestions to utilize the gifts and talents of the adults in congregation.

## Bible & Reference Resources

### • Disciple

We are enthusiastic about the broad appeal of the Disciple Bible Study program. Since its introduction in 1987, the Disciple program has developed strong Christian leaders in local churches through in-depth Bible study.

There are currently three phases of Disciple in print. The first is *Disciple: Becoming Disciples through Bible Study*, a 34-week foundational study. This is followed by *Disciple: Into the Word into the World*, which is a 32-week study of Genesis-Exodus and Luke-Acts. It builds on the knowledge gained in the foundation study. *Disciple: Remember Who You Are* is the newest phase available for graduates of the Disciple program. This is a 32-week study that focuses on the prophets and the letters of Paul. A fourth phase is currently being developed.

Disciple Bible Study training seminars continue to be held all over the country and serve to provide the skills required for a leader to start a Disciple Bible Study group. Over the last ten years, Cokesbury Seminars has trained over 28,000 persons to lead one or more phases of Disciple, representing over 10,000 churches.

### • Christian Believer

The biggest single initiative taken by our Bible and Reference unit during this quadrennium was the production of *Christian Believer: Knowing God with Heart and Mind*, a thirty-week study of the central teachings of the Christian faith. The new Christian Believer resources were introduced on July 8, 1999, in Atlanta at the first of six training events held during the summer of 1999. Other seminars took place in

Chicago, Dallas, Richmond, Los Angeles, and Denver. The early response to *Christian Believer* has been very positive.

*Christian Believer: Knowing God with Heart and Mind* is designed to integrate Bible study and Christian doctrine. It helps to resolve questions about the substance of the Christian faith and emphasizes the connection between our believing and our living. This study will help persons understand the beliefs of the Christian community and equip them to live more faithfully and to pass on the faith entrusted to the community of believers. This resource shares some of the characteristics of the Disciple program in the format and design of the materials.

Training is included in the initial enrollment fee for each congregation and is also offered through Cokesbury Seminars. The training events are aimed at clergy, educators, and laypersons. Each session will provide these leaders with skills for helping groups explore the nature and function of Christian doctrine and how those teachings influence daily living. The training presents the philosophy of *Christian Believer* and will offer participants the skills to plan, promote, and maintain this program in their local congregations, districts, or conferences.

### • The New Interpreter's Bible

Our flagship reference product, *The New Interpreter's Bible: A Commentary in Twelve Volumes* continues to be well received. It has been over forty years since *The Interpreter's Bible* was first published (1951-57). With an eleven-person editorial board chaired by Leander E. Keck of Yale University Divinity School, fourteen consultants, and ninety-seven contributors, this new edition brings outstanding contemporary biblical scholarship into the service of the church to enhance preaching, teaching, and Bible study. As Dr. Keck points out in his introduction, contributors include twenty-two women (compared with one in original edition) as well as African American, Asian American, Hispanic American, and Native American authors. Volumes three, six, ten, and eleven are forthcoming and will complete this commentary on the Old and New Testaments.

### • Dictionary of Biblical Interpretation

The two-volume *Dictionary of Biblical Interpretation* was released in March 1999 and contains more than 1,000 articles by nearly 400 contributors from around the world. General Editor John Hayes, who teaches at Candler School of Theology in Atlanta, Georgia, calls the dictionary “the most comprehen-

sive reference work on biblical interpretation yet published."

The *Dictionary of Biblical Interpretation* explores the history of reflection and commentary on Scripture in three types of articles: articles reviewing the lives of men and women who have made significant contributions to biblical interpretation, articles tracing the history of interpretation of the various biblical books, and articles examining methods and movements that have guided reading of the Scripture from the first century to the present day.

The dictionary includes essays by Jewish, Protestant, Roman Catholic, and Orthodox contributors from Africa, Australia, Europe, the Middle East, and North America. Initial reviews have been very favorable, and sales have exceeded expectations. The *Dictionary of Biblical Interpretation* promises to be a significant addition to our line of reference materials.

### Academic and Professional Books

We are encouraged by the response to our academic publishing program. Highlights during the quadrennium include books in biblical studies, Wesleyan/Methodist studies, church history, and theology.

- The Abingdon New Testament Commentary series includes compact and critical commentaries on the writings of the New Testament by respected scholars. Under the leadership of General Editor Victor Furnish, fourteen volumes are now in print. The most recent include Eugene Boring on 2 Peter, Moody Smith on John, Carolyn Osiek on Philippians/Philemon, and David Hay on Colossians.
- In *A Theological Introduction to the Old Testament*, Bruce Birch, Walter Brueggemann, Terence Fretheim, and David Petersen combine efforts in an important new introduction to the Hebrew Bible that stresses theological themes.
- *Listening In: A Multicultural Reading of the Psalms*, by Stephen Breck Reid. An introduction to a variety of perspectives that can enrich the reading of the Psalms. The author draws on recent historical, critical, literary, and theoretical scholarship and combines these insights with an imaginative reading of African American, Latino, and other non-dominant cultural materials.
- Another series called *Interpreting Biblical Texts* assists serious lay Christians in reading

Scripture, with emphasis on the narrative world created by the texts.

- J. Louis Martyn's *Theological Issues in the Letters of Paul* offers a mature interpretation of Paul's writings.
- *The Bible in English Translation: An Essential Guide* by Steven Sheeley and Robert Nash assists students in distinguishing between the wide spectrum of translations now available as it narrates a history of translation. A lay version of the book, entitled *Choosing a Bible*, is also available.

### Methodist and Wesleyan Studies:

- Russell Richey, Dennis Campbell and William Lawrence led a major study on Methodism—its history, its current identity, and its trajectories into the future. The study had been funded by the Lilly Endowment and based at Duke University. Four volumes have been produced from papers presented in this study thus far and two more are expected.
- Jean Miller Schmidt contributes a superb new volume on the history of Methodist women entitled *Grace Sufficient*.
- *Wesley and the Quadrilateral: Renewing the Conversation* brings together leading Wesleyan scholars Stephen Gunter, Scott Jones, Ted Campbell, Rebekah Miles, and Randy Maddox in a discussion of the sources of Methodist theology.
- *The New Creation: John Wesley's Theology Today*, by Theodore Runyon. A new perspective on Wesley's theology for the next millennium.
- *Rethinking Wesley's Theology for Contemporary Methodism* (Kingswood Books) edited by Randy Maddox. Essays in honor of Ted Runyon on the importance of a reappropriation of Wesleyan theology for today.
- *Leadership in the Wesleyan Spirit* by Lovett Weems applies the principles, practices, and passions of the great revival known as the Wesleyan movement to the problems and opportunities of congregational life today.
- *The Conversation Matters: Why United Methodists Should Talk With One Another* by Henry H. Knight and Don E. Saliers contends that United Methodists must discern the genuine, essential issues that divide them, and then learn how to debate them in honesty, candor, humility, and compassion.



- *Methodist Doctrine: The Essentials* by Ted Campbell offers a summary of the central teachings of four Methodist denominations.
- Ken Collins provides a brief, solid and accessible biography of the founder of Methodism in *A Real Christian: The Life of John Wesley*.
- Thomas Langford revised and expanded his two-volume work, *Practical Divinity: Theology in the Wesleyan Tradition*.
- In *Grace Upon Grace*, colleagues and friends honor Tom Langford with a collection of essays on the doctrine of grace from biblical, theological, historical, and practical perspectives.
- James Kirby reinterprets the history and role of bishops in the Methodist churches in *The Episcopacy in American Methodism* (Kingswood Books).
- Douglas Meeks collected and edited the papers from Oxford Institute Conference as a Kingswood Book entitled *Trinity, Community, and Power*.

#### Church History:

- Following our success with volume one of this trilogy, *The Early Church*, by E. Glenn Hinson (1996), we produced two companion volumes, *The Medieval Church* by Carl Volz and *The Modern Church* by Glenn Miller. The three volumes together are meeting a long-felt need for a comprehensive survey in church history.
- *Church History*, by Justo L. Gonzalez. In this well-received volume in our Essential Guide series, Gonzalez provides a summary of, and introduction to, the main themes, issues, and periods of church history from its beginning to the present.
- In *Protestantes/Protestants: Hispanic Christianity within Mainline Traditions*, contributors offer the first collection of academic essays on Hispanic Protestants—their history, theology, sociological dynamics, and ministerial realities. David Maldonado serves as editor.

#### Theology:

- In 1998, Roberta Bondi's *A Place to Pray: Reflections on the Lord's Prayer* was released. The book was produced with companion videos in a cooperative effort between the Publishing House and United Methodist Communications. These resources are designed for personal spiritual growth as well

as group study. In this book, Bondi speaks with sensitivity and hope about the issues that make praying the Lord's Prayer difficult for many persons. At the same time, she helps readers use the prayer as a means of helping them love God, neighbor, and self.

EcuFilm produced the video series, *A Place to Pray: Conversations on the Lord's Prayer*. This three-tape set presents seven programs on the meaning of the Lord's Prayer in which Bondi reflects on a phrase of the prayer and then discusses it with four others. She discusses a range of personal and social issues, all connected to the Lord's Prayer. Each half-hour program leads viewers to deep insight into the meaning of the prayer for Christians today. This set is ideal for adult study groups and includes a study guide.

Bondi's *Night on Flint River: An Accidental Journey into Knowing God* was published in August and her new book, *Houses: A Family Memoir of Grace*, will be available in June of 2000.

- In their two volumes, *Sources of Christian Theology in America* and *Makers of Christian Theology in America*, Mark Toulouse and James Duke provide a comprehensive introduction to the history of American Christian thought.
- *Sanctify Them in the Truth: Holiness Exemplified* by Stanley Hauerwas. A blueprint of how the contemporary church must rejoin sanctification and truth if it is to remain faithful to its calling.
- *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* by Miroslav Volf. This book emphasizes the idea that genuine reconciliation with God requires openness to the "other"—a rejection of our uniquely modern tendency toward exclusion. The author constructs a theology calling for the embrace of the "other" in a world that too often encourages fear and hatred. *Christianity Today* magazine named this book one of the Top Ten Books of the Year.
- Luis Pedraja describes how our understanding of Jesus changes according to our perspective—in this case a cultural lens—in *Jesus is My Uncle: Christology from a Hispanic Perspective*.
- *Crawl with God, Dance in the Spirit!* by Jong Chun Park offers a discussion of Korean theology of the Spirit.
- *Christian Ethics: An Essential Guide* by Robin Lovin.



- *Feminism and Christianity: An Essential Guide* by Lynn Japinga.
- Emerito Nacpil, Resident Bishop of the Philippines and deliverer of the episcopal address at the 2000 General Conference, offers his new work, *Jesus' Strategy for Social Transformation*.
- Stephen Gunter interprets the doctrine of the resurrection in post-modern terms in *Resurrection Knowledge: Recovering the Gospel for a Post-modern Church*.

Other academic books of note include:

- *Studying Congregations: A New Handbook* edited by Jackson W. Carroll, Nancy Ammerman, William McKinney, and Carl Dudley. A 1998 revision of a primary textbook in the field of congregational studies in the seminary.
- *The Common Task: A Theology of Mission* by M. Thomas Thangaraj. An exploration of how the Christian mission of humanity can inform the reading of the Bible and become a motivational force for mission.
- *Understanding and Counseling Persons with Alcohol, Drug, and Behavioral Addictions* by Howard Clinebell. A 1998 revision and expansion of the standard work.
- James White presents a careful and accessible summary of the history and current issues in *The Sacraments in Protestant Practice and Faith*.
- In *Stewards of Life*, Sondra Ely Wheeler provides a basic introduction to the language and principles of contemporary bioethics.

Resources for pastors and other church professionals represent a major emphasis in our publishing program. Titles produced this quadrennium include:

- Lyle Schaller's *Discontinuity and Hope: Radical Change and the Path to the Future* guides church leaders through this daunting era of discontinuous, rapid change and offers help in preparing themselves and their churches for the transitions ahead.
- William M. Easum and Thomas Bandy's *Growing Spiritual Redwoods* was a best-selling title that argues that the church's principal mission is outreach to "pre-Christians."
- *Kicking Habits: Welcome Relief for Addicted Churches*, by Thomas Bandy, was published in January 1997. The book shows churches how to deconstruct their self-destructive systems.

- *Moving Off the Map: A Field Guide to Changing the Congregation* by Thomas Bandy helps congregations identify strengths and weaknesses, shift attitudes, and deepen spiritual awareness.
- *Revolution in Leadership: Training Apostles for Tomorrow's Church* by Reggie McNeal. A volume in the Ministry for the Third Millennium Series. It offers practical guidance on how churches can recruit, train, and commission leaders.
- *Searching for Seekers: Ministry with a New Generation of the Unchurched* by Mary J. Scifres. A practical introduction to who seekers are and how the church might best minister to them.
- *Balm for Gilead: Pastoral Care for African American Families Experiencing Abuse* by Toinette M. Eugene and James Newton Poling. A look at the faith-filled lives of black families who have experienced abuse and the caring responses from the church communities responsible for providing the help these persons need.
- *Partners in Ministry* by Roy and Judy Trueblood provides a model for how laity and clergy can creatively and cooperatively follow their specific callings in ministry together.
- *Making a Good Move: Opening the Door to a Successful Pastorate* by Michael J. Coyner offers step-by-step guidance on smoothly navigating the transition from one pastorate to the next.
- *The Contagious Witness* by Ron Crandall draws on thousands of interviews over a fifteen-year period to analyze the circumstances, and especially the relationships, in which people come to saving faith in Christ.
- *Can We Talk?* by Robert G. Tuttle demonstrates that Christian symbols and vocabulary are no longer meaningful to the pre-Christian population of North America and hence that to share one's faith one must find common points of interest and conversation to which to relate the gospel story.
- *The Celtic Way of Evangelism* by George G. Hunter III tells the story of how Celtic Christians engaged in the most far-reaching and successful evangelistic and missionary enterprise in history and illustrates how their ability to spread the gospel in a pagan culture can enliven our own practice of witness and evangelism.

- *Rural Ministry* by Shannon Jung and Mary A. Agria pulls together the narrative of dozens of rural congregations to paint a compelling picture of the prospects and challenges of Christian ministry in rural North America.
- *The Wired Church: Making Media Ministry* by Len Wilson provides practical guidance for church staff and volunteers who implement multimedia digital technology in worship services and Christian education.
- *Out On The Edge: A Wake-Up Call for Church Leaders on the Edge of Media Reformation* by Michael Slaughter and the Ginghamburg Worship Design Team. This book and accompanying CD illustrate various aspects of a multi-sensory worship experience.
- *The Soul of the Congregation: An Invitation to Congregational Reflection* by Thomas Edward Frank.
- Ed Wimberly continues to draw upon the wisdom of the African American community to provide pastoral care strategies for all people. His two recent titles, *Moving from Shame to Self-Worth: Preaching and Pastoral Care* and *Relational Refugees: Alienation and Re-incorporation in African American Churches and Communities*, are but the latest examples.

To assist pastors in sermon preparation and planning worship we have offered the following:

- *The Abingdon Preaching Annual*, a sermon and worship planning resource that provides worship services, sermon briefs, prayers, and benedictions tailored to the Sundays of the lectionary year. Each volume features unique monthly devotions designed for nourishing the preacher's spiritual life.
- Lucy Rose, Jana Childers, and Lenora Tubbs Tisdale have served as editors of *The Abingdon Women's Preaching Annual*, a book that provides preachers a reliable and high-quality source for sermon inspiration.
- *Preaching the New Millennium* by John Killinger helps preachers identify central questions congregations will have as the turn of the millennium occurs.
- *God in Pain: Teaching Sermons on Suffering* by Barbara Brown Taylor. A volume in the Teaching Sermons Series. A collection of fifteen sermons that deal with our relationship with God in times of pain and suffering.
- *The Burdensome Joy of Preaching*, by James Earl Massey. An excellent resource for building confidence and ability in the pulpit that views

preaching as an experience that must be understood by the preacher in terms of both its inward and its outward sides. The author explores the sense of both joy and burden that accompanies the preaching task and shows how to reclaim the joy.

- *Preaching While the Church is Under Reconstruction* by Thomas Troeger points to the religious and cultural fragmentation of contemporary society and posits that preachers must draw on the Spirit-enlivened power of the imagination to "create a world" that the congregation inhabits.
- *The Four Pages of the Sermon: A Guide to Biblical Preaching* by Paul Scott Wilson proposes a way of organizing both the preparation and the content of the sermons around four "pages" or motifs.
- *Planning Blended Worship: The Creative Mixture of Old and New* by Robert Webber is a guide for mixing traditional and evangelical styles of worship.
- *The Spectacle of Worship in a Wired World: Electronic Culture and the Gathered People of God* by Tex Sample explores how electronic culture shapes people's perceptions and expectations of what worship is.
- *The Handbook for Multi-Sensory Worship* by Kim Miller and the Ginghamburg Church Worship Team provides practical guidance for creating contemporary worship services, from a United Methodist congregation broadly recognized as a leader in innovative approaches to worship.
- *Transitions in Worship: Moving from Traditional to Contemporary* by Andy Langford, a leading authority in denominational worship, offers sound reasoning and a blueprint for moving from traditional worship to a contemporary format.
- Justo Gonzalez edited *Alabadle! Hispanic Christian Worship*, a collection of essays focusing on diversity found in Hispanic worship services. It examines the praise of God in a number of denominational variations and looks at what is different in Hispanic worship in different denominations.
- *Praising God Through the Lively Arts* by Linda Goens provides practical guidance for adding drama, clowning, liturgical dance, storytelling, and Scripture readings to Sunday morning worship.
- *Who Comes in the Name of the Lord?* by Harold Recinos calls the church of the dominant



culture to learn from those on the margin if it is to be faithful to the gospel.

- *The Sermon: Dancing the Edge of Mystery* by Eugene Lowry offers a well-shaped, lively, and delightfully spry overview of the preaching event.
- *Worship across Cultures: A Handbook* by Kathy Black is a practical guide to worship in many cultural settings and cultural groups in North American Protestantism.
- *Korean Preaching: An Interpretation* by Jung Young Lee explores the special needs and circumstances of the Korean church in America. The author speaks of the preaching tools that can bring a unique and powerful message for Korean and all other congregations.
- *Are You the One?* by William D. Watley is a volume in the Teaching Sermons Series that explores twelve crucial questions that appear in the Bible. Whether the questions are asked by God of humans or vice versa, each question offers fresh insight into God's work and wonders.

To support Christian educators we have published the following:

- *Mapping Christian Education: Approaches to Congregational Learning* edited by Jack L. Seymour. An ecumenical approach to congregational learning. This book includes chapters on schooling, faith communities, social transformation, and future agenda. It is designed for Christian education directors and for use as a textbook.
- *Bible Time with Kids: 400+ Bible-based Activities to Use with Children* by Cindy Dingwall teaches the peoples, places, and happenings of the Bible through Scripture-based games, puzzles, dramas, art, and service projects.
- *32 Ways To Become A Great Sunday School Teacher* by Delia Halverson uses self-directed study sessions for teacher training. Directors of Christian education and busy volunteer teachers can use the book to design individualized training programs for learning teaching basics.
- *Go & Grow! 365 Winning Ways to Energize Your Adult Sunday School Class* by Debra Fulghum Bruce and Robert G. Bruce Jr. provides daily tips and advice for transforming a classroom into a vibrant learning arena that highlights the Bible, God, and the Christian life.

- *Teaching Children Bible Basics: 34 Lessons for Helping Kids Learn to Use the Bible* by Barbara Bruce. Designed to help children's teachers and leaders teach basic Bible knowledge.
- *Teaching Kids To Care & Share: 300+ Mission & Service Ideas for Children* by Jolene L. Roehlkepartain. Written by the founding editor of *Children's Ministry* magazine, this book provides hands-on activities and service/learning projects that encourage the youngest members of the congregation to follow Jesus' example of caring for and sharing with others.

### Adult/General Interest Resources

Abingdon Press titles for general audiences have included:

- *How Shall We Die?* demonstrates Donald E. Messer and Sally B. Geis' ability to identify and address topics of urgency to the church and society. Includes questions for discussion.
- *Lord, Teach Us*, by William H. Willimon and Stanley Hauerwas, uses the Lord's Prayer as a model for understanding the beliefs and practices of the church. The authors challenge readers to think about and live out their faith.
- *Mother Wit* by A. Safiyah Fosua offers 365 meditations for African-American women of all ages and takes its title from the oral tradition of passing wisdom down through generations. These meditations provide a positive way to begin each day.
- *40 Days in the Wilderness: Meditations for African-American Men* by Kwassi Issa Kena contains forty brief meditations. Each includes a reading from the Bible, questions to consider, and a prayer focus.
- *Celtic Prayers* celebrates the presence of God in every aspect of existence: in the sea and the sky, on earth and in heaven.
- *The Heritage of American Methodism* by Kenneth Cain Kinghorn uses narratives and photographs to help readers grasp the spirit and essential qualities of those who helped shape history's events.
- *Winds of Fury, Circles of Grace*. Dale Clem reflects on the greatest of life's mysteries—the death of a child. A story of faith and the ever-widening circle of grace in the midst of tragedy and loss.
- *Linktionary*. A lectionary-based Bible study resource linking Scripture to life. The study offers three pages of exegesis and



commentary on the Old Testament, Psalm, Epistle, and Gospel reading for each week, with a fourth page devoted to a session plan for the leader. The lessons are delivered monthly.

Dimensions for Living titles for general audiences have included:

- *365 Daily Meditations for Women*. A collection of personal spiritual writings by twelve Christian women for each day of the year. Reading's Fun, a book service that reaches teachers, chose this book in 1998.
- *My Daily Walk 2000: Living a Life of Praise*. An engagement book that focuses on the virtue of hope. This colorful calendar includes weekly quotations of Scripture, literary or historical quotations for Sunday.
- *365 Meditations for Men*. Devotions for every day of the year, each featuring Scripture and prayer. Written by Christian men who share their faith and experiences.
- *Keep on Kicking as Long as You're Ticking*. Nell W. Mohny offers biblical guidance, enlightening anecdotes, and practical advice for recharging your physical, mental, and spiritual batteries.
- *A Moment with God Series*. Contemporary prayers, with Scripture, in a series with titles for mothers, fathers, teachers, children, teens, single parents, grandparents, caregivers, volunteers, those who grieve.

Cokesbury titles for adult audiences:

- The top performer in the unit continues to be *Adult Bible Studies – Student Edition*.
- *FaithLink*. A study resource connecting faith and life as United Methodists.
- Significant initiatives undertaken by the unit include the development of a research-based plan to offer a variety of short-term studies as options for use in adult Sunday school classes.

#### New Ventures

- *FaithHome for Parents*, a set of twelve parenting booklets, was introduced in May 1999. These resources help parents deal with issues that concern them most. Each booklet offers concrete advice, examples, spiritual support for parents, and suggested resources to use at home. The booklets can also be used by pastors and staff in counseling or in class

seminar settings. The resources are also appropriate for day cares, preschools, and counseling centers. The new business development team hopes to reach at least 2,500 churches with the booklets by summer 2000.

- *Talking to Your Child and Talking to Your Teen* were developed to help parents strengthen family bonds through better communication with their children. These two small group studies, subtitled *Conversations for Life*, are designed for use in Sunday school, midweek programs, or retreats. Each study includes resource material for six to twelve sessions and deals with communication, respect, success and failure, handling emotions, grief, and sexuality.

#### Health and Fitness Resources

- *Health Yourself* by Margie Hesson is a ten-week program for adults who want to make lasting changes in their lifestyle within a caring, Christian environment. It provides easy-to-understand information on nutrition, fitness, and healthy thinking, 56 daily devotions to help participants develop their spiritual life, a meeting plan for each week, group activities, and discussion questions.
- *Step Forward! A Twelve-step Program to Lose Weight and Keep It Off* by Julie Morris is a four-unit, 48-week program for adults who self-identify as compulsive overeaters and seek a serious Christian weight-management support group. Step Forward groups are on-going, permanent support groups modeled on Alcoholics Anonymous' twelve steps.

#### Official Forms and Records

Abingdon Press prepares and maintains over ninety official forms and records for The United Methodist Church including the UM Membership Record System, the UM Financial Record System, the UM Church School Record System, the UM Charge Conference Record System, episcopal forms and certificates used by UM bishops, and certificates in English, Spanish, and Korean with services for baptism, confirmation, marriage, membership, and other purposes.

#### Youth Worker Resources

- *Let's Be Real*. Honest discussions about faith and sexuality for youth, with a parent

resource (*Let's Listen*) and a youth resource (*Let's Decide*).

- *Youth Reaching Youth*. A guide for youth evangelism with a companion book (*Turning Points*) that helps youth learn faith-sharing skills.
- *Lifegivers*. A practical guide for reaching youth in a challenging world, this resource contains suggestions for reaching youth, checklists, agendas, and reproducible pages.
- *Skillabilities*. Twelve pocketsize books that provide leadership training on a variety of topics: helping youth pray, how to lead discussions with youth, how to involve parents of youth, how to deal with youth of various ages, how to discipline with understanding, etc.
- *Holidays and Holy Days, Seeing is Believing!* and *The Heat Is On!* Three collections of 100 ideas (each) for special days and occasions in youth ministry by Todd Outcalt.
- *Time to Praise*. A resource to help youth plan and lead vital worship.
- *Destination Easter!* and *Destination Christmas!* Activity-based programs that provide youth with an in-depth understanding of these vital seasons of the church year.
- *Plug into the Power*. A skills-based approach to helping younger youth make faithful choices was developed in cooperation with Boys Town.
- *Closer to God*. A program to help youth experience prayer, complete with a prayer journal for the youth.
- *Hearts on Fire!* and *Fired Up!* Resources that examine what it means to be United Methodist and how United Methodism differs from other denominations.
- *Go For It!* A collection of twenty-five "challenge initiatives," physical problems that require youth to communicate and work as a team to solve them.
- *Ordinary to Extra-Ordinary*. A youth study of the disciple Peter and how his ordinary life became extra-ordinary because of his relationship with Jesus.

### Children's Books

To help children strengthen their familiarity with God, Jesus, and the Bible, we publish books for younger readers. Examples from this quadrennium include:

- *The Grumpy Shepherd* by Paddie Devon. Best-selling Christmas story tells of Joram, a grumpy shepherd who comes to love the Baby Jesus (Ages 7-10).
- *The Baby Jesus* by Alan and Linda Parry. Touch-and-feel board book tells the story from the annunciation through the shepherds' visit (Ages toddlers – twos).
- *If I Had Lived in Jesus' Time* by Peter Graystone and Jacqui Thomas. Helps children understand what it was like to be a child in Jesus' time. Contains section for adults (Ages 5-8).
- *Colors Come From God . . . Just Like Me!* by Carolyn A. Forche; illustrated by Charles Cox. A children's picture book that affirms God's creations in all their varieties and colors. This book is designed to help African American children develop healthy racial self-esteem (Ages 5-8).
- *God's Love Is Like . . .* written and illustrated by Ray Buckley. These multicultural stories relate five of Jesus' parables, using children from different cultures as central characters (Ages 6-8).
- *A Rose for Abby* by Donna Guthrie; illustrated by Dennis Hockerman. A story of how one little girl helps a homeless woman. This book will help children understand that they can make a real difference in the world (Ages 5-8).
- *Where Is Jesus?* and *Zacchaeus Has a Good Day* by Sharilyn Adair. Stories from Luke (Ages 3-5; 6-9).

### Music Resources

Music continues to be an important area of growth for The United Methodist Publishing House. During the past quadrennium, many types of music resources have been produced under the Abingdon Press imprint to serve the needs of United Methodist church music ministries. Types of products developed and published this quadrennium include:

- Choral anthems for adult, youth, and children's choirs
- Musicals for children, youth, and adult choirs
- How-to resources for the church music leader on various aspects of church music leadership
- Planning and organizing resources to aid the music leader and choir and worship leading
- Songbooks and hymn collections, covering a range of music styles from traditional to contemporary



- Instrumental music collections for piano, organ, and handbells
- *Church Music Workshop* magazine with practical articles, reproducible music, and other helps

A new Cokesbury Music Service was introduced in the summer of 1999. The Cokesbury Music Service allows church music leaders the opportunity to order all their print music (anthems, musicals, etc.) from one source. The Cokesbury Music Service offers competitive discounts on music purchases, making it easier on church music budgets. The service also allows churches to place a single call for their multiple-publisher music needs and receive a single invoice from Cokesbury as well as access to trained musicians who can answer questions about church music.

A supplement to *The United Methodist Hymnal* is in development as a joint project with the General Board of Discipleship. The supplement, scheduled for a late 2000-early 2001 publication, will provide United Methodist churches with music in various styles. Types of music to be included are:

- Recent hymnody
- Contemporary choruses
- Global music from across the world
- Old favorites that were not included in *The United Methodist Hymnal*

Five print music editions, a worship planner edition, and at least one electronic edition are planned for simultaneous publication, offering the church a family of resources to accommodate the changing styles and structures of today's United Methodist church worship.

*The United Methodist Hymnal* continues to be well received by the church as we enter its third quadrennium of availability. More than five million copies of all editions of *The United Methodist Hymnal* have been distributed since its approval by General Conference in 1988. A new collection of Christmas carols from *The United Methodist Hymnal* for church orchestras, titled *Tuned for Worship*, was introduced in fall of 1999. The compact disc accompaniment edition also continues its popularity, particularly in churches with no or limited keyboard accompaniment available.

### ePublishing

CD-ROM libraries began appearing from Abingdon Software in the fall of 1997, including:

- Denominational resources: *The United Methodist Worship Library*, *The Book of Discipline* and *The Book of Resolutions*, *Official United Methodist Certificates, Forms & Records* on CD-ROM. (Templates for official United Methodist certificates, forms for membership records, church school records, and church financial forms; many available in English, Spanish, and Korean), *United Methodist Graphics*.
- Preaching and worship resources: *The Storyteller's Companion to the Bible* (first eight volumes of the print series), *The Sermon Illustrator*, *The Preaching Library*, *The Worship Library*, *The Sermons and Hymns of John Wesley*, *The Sermon Shelf* (144 sermons on classic themes), and *The Wired Church* by Len Wilson, a how-to book and CD-ROM for church staff and volunteers who implement multimedia digital technology in worship services and in Christian education classes.
- Adult education resources: *The Basic Bible Study Library* (lay-oriented commentaries) and *Complete Bible Lessons for Adults* (312 lessons that cover the entire Bible in six years).
- Church leadership resources: *The Church Consultant: The Complete Works of Lyle E. Schaller*, an electronic edition of 44 published books on church growth, change, and leadership that includes 300 "Parish Papers" plus brief audio and video clips; *Out on the Edge*, by Michael Slaughter, a book and interactive CD-ROM that shows how to initiate leadership change in the congregational structure, via technology, by speaking in the language of the persons that the church is trying to reach.
- Bible reference resources: *The New Interpreter's Bible* on CD-ROM, an electronic edition of the print volumes of *The New Interpreter's Bible*. Five disks are now available in this series. A new disk is released each year until completion. *The Interpreter's Bible* and *Interpreter's Dictionary of the Bible*, a seventeen-volume electronic edition of the classic Interpreter's series that includes more than 500,000 cross-references.
- Abingdon Clip Art Series on CD-ROM. Collections of images for use in desktop publishing. Allows the customer to view, sort, search, use, and print the art. There are currently five volumes in this series.
- Now also sold by subscription, the *Abingdon Clip Art Gallery* in the Digital Store at [cokesbury.com](http://cokesbury.com) is the first of at least four



online libraries. It includes over 3000 images for download, with 500 new images to be added each year. For delivery to subscribers in the spring of 2000 will be online access to the *iPreach Bible Reference Library* and the *iTeach Bible Reference Library*.

Our products are available through the automated web store at [www.cokesbury.com](http://www.cokesbury.com). This includes a Digital Store, where electronic editions of curriculum (such as *FaithLink*), program resources (such as *Stewardship Nuggets* by Herb Miller), or multimedia images are produced, purchased, and downloaded.

### Spanish and Korean Language Resources

Spanish-language materials that have been added to our list include:

- *Tres Meses en la Escuela de Mateo*, a study of the Gospel of Matthew, is the first volume in a series authored by Dr. Justo Gonzalez. It was introduced in 1996. Studies on the Gospel of John; the book of Acts; the letters of Philippians, Colossians, Philemon and Ephesians; and the Revelation to John were introduced in 1997-98. The books of Psalms and Daniel, authored by Jorge Gonzales, were introduced in 1998-99, with the book of Isaiah, by Samuel Pagan, to be available in 2000. The series provides a personal Bible study or can be taught in a class or faith community setting once a week for three months.
- *Lecciones Cristianas*, is a continuing quarterly Sunday school curriculum for adults based on the International Lesson Series.
- *Lecciones Cristianas para Jovenes* is a continuing curriculum for youth based on the International Lesson Series.
- *Aventuras* is a Bible-centered, bilingual (Spanish and English) children's curriculum for ages 3-5, 6-8, and 9-12. It is undated and studies the Bible in a three-year cycle, all of which is currently available.
- This unit has produced a Spanish-language adaptation of our English-language VBS program each year of the quadrennium. This resource has been well received by our congregations.
- Justo Gonzalez edited *Alabadle! Hispanic Christian Worship*, the first book of its kind to analyze the shape and role of Hispanic Christian worship in various denominational traditions. It is a collection of essays focusing on diversity found in Hispanic worship

services. Explaining the praise of God in a number of denominational variations, *Alabadle!* answers the question "What is so different in Hispanic worship in these different denominations?"

- *Cantos Del Pueblo* is a words-only collection of popular Hispanic hymns from *Mil Voces para Celebrar*. Includes some English translations.
- Following its approval as an official United Methodist hymnal by the 1996 General Conference, we have continued to distribute *Mil Voces para Celebrar* to Spanish-speaking churches and ministries and to congregations and conferences that are sponsoring or supporting ministry to Spanish-speaking communities.
- *Each in Our Own Tongue: A History of Hispanic United Methodism*, by Justo L. Gonzalez. Available in Spanish and English.

In April 1999, the unit provided Hispanic churches with a songbook, *Aventuras En Cancion*, for children's choir, Sunday school, camping, children's church, and after-school programs. The unit is also working on a Korean-English hymnal.

### Korean-language materials include:

- *Korean Class Meeting*, an annual study resource for class meeting settings for Korean-speaking adults based on the International Lesson Series.
- *Get Acquainted with Your Bible* (translation), an introduction to the Bible for newcomers to the Christian faith (1996).
- *Journey Through the Bible* (translation), volumes on Matthew; Mark; Luke; John; Acts; Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians; Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude; and Revelation were introduced in 1997-98. A resource to help adults gain basic knowledge about the Bible and apply the Bible's teachings to their everyday lives.
- *Genesis to Malachi* (translation), volumes on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were introduced in 1999.
- *Searching for Home in the Bible*, a study resource in which home as a theme is defined and experienced by eight women in the Bible and eight Korean women in the U.S., was introduced in 1999.

- *How to Prepare Sermons* by four Korean authors. A discussion of four different models introduced in 1998.
- *Korean Preaching: An Interpretation* by Jung Young Lee. A discussion of the special needs and circumstances of the Korean church in America. The author speaks of the preaching tools that can bring a unique and powerful message for Korean and all other congregations.
- *Meditations for Korean-American Families*, a Korean and English weekly devotional book introduced in 1998.
- *Crawl with God, Dance in the Spirit!* by Jong Chun Park. A discussion of minjung theology introduced in 1998. The author looks at theological methodologies developed in the context of Korean cultural perspectives.

### Periodicals

Magazines and journals also have a place in our comprehensive publishing program. New designs and editorial content for *Circuit Rider* and *Mature Years* magazines have been well received. *Circuit Rider* remains focused on the practical, intellectual, and spiritual needs of United Methodist pastors serving local churches. *Newscope* is a weekly newsletter reporting on the speeches, writings, and actions of a host of persons who make an impact on the church. It is addressed to United Methodist leaders.

*Leader* offers practical articles for Christian educators, classroom teachers, and education program directors. *Leader* is published quarterly to provide seasonal help, teacher recruitment and training helps, and experience-based solutions as well as inspiration, nurture, and encouragement. *YouthNet: News, Views, and How-tos in Youth Ministry* is designed for youth leaders. *YouthNet* serves as a source for current trends and statistics, event information, helpful tips, and insight on working effectively with youth.

*Children's Teacher: News and How-tos for Christian Teaching* is published quarterly and is designed to be photocopied and shared with teachers. Each issue offers five four-page leaflets filled with practical helps and timely information to improve teachers' skills and support them in their teaching ministry.

Through cooperative efforts with the General Board of Higher Education and Ministry we publish *Quarterly Review*, a journal of theological resources

for ministry; with the Mexican-American Program at Perkins School of Theology we produce *Apuntes*, a journal of theological reflections from the Hispanic perspective. And the creation and distribution of many new offerings in CD-ROM, compact disc, audiocassette, and video formats represent attention to audiences desiring non-print resources.

We will probably never be able to provide all the resources that we would like to, but we are trying to make choices that allow us to serve the church in more and more effective ways. You are our partners in this effort. You use these materials and help us evaluate them. You respond to surveys and telephone inquiries as we do research. You participate in focus groups. You share the results of your own ministry and invite us to incorporate your work into what we make available to the whole church. In a variety of ways we partner with you in the work and ministry of teaching, of study, of worship, of service, of making disciples. Thank you for the privilege.

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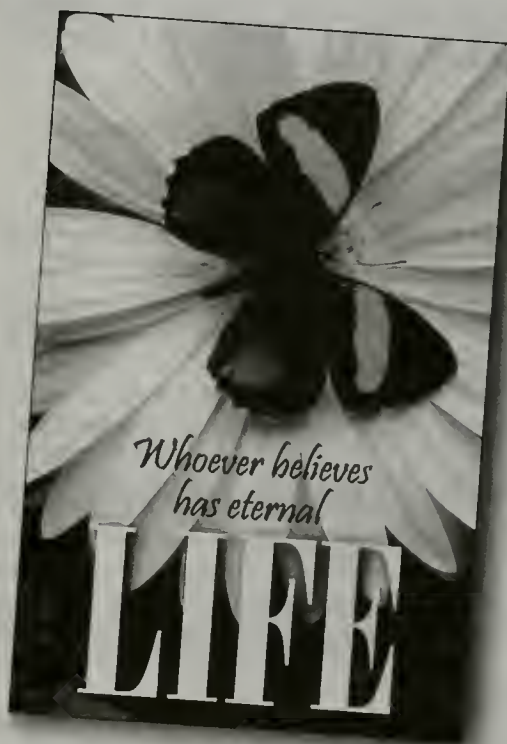
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## Proposed Changes to *The Book of Discipline*

### ¶6.

Petition Number: 30809-FA-6-C; GCCUIC.

#### Title to properties

Amend 6. Article VI:

*Title to Properties*—Titles to properties formerly held in The Evangelical United Brethren Church and The Methodist Church shall, ~~upon consummation of the union,~~ be held and administered in accordance with the *Book of Discipline*.

### ¶608.

Petition Number: 31222-FA-608-D; GCOM.

Each ac shall have a conf. council on finance & administration

Retain wording of 608 as is currently printed.

### ¶609.

Petition Number: 31223-FA-609-D; GCOM.

Add "or equivalent" after conf. council director

Amend 609.2b) (5):

. . . and (5) the conference council director or equivalent or another representative . . .

### ¶609.

Petition Number: 30478-FA-609.2B-D; UCom.

Add conference director of communications as ex-officio member to CCFA

Amend 609.2b (4)-(5) and add a new sub-number:

(4) a district superintendent. . . without vote; and (5) the conference . . . ministries, without vote; and (6) the conference director of communications or another representative of the conference commission on communications, without vote.

### ¶609.

Petition Number: 31097-FA-609.2b-D; Nat'l Assoc. of Conf. Council Directors.

#### Change title to Director of Connectional Ministries

Amend 609.2 b) (5):

(5) the ~~conference council director~~ Director of Connectional Ministries or another representative of the conference. . .

### ¶610.

Petition Number: 30072-FA-610-D; Roy E. Jacobsen.

Add words from 806.12 denying funds to gay caucus' to paragraph 610

Add to 610 wording from 806.12:

*Responsibilities*—The council shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality. The council shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic.

### ¶610.

Petition Number: 30479-FA-610.4-D; UCom.

#### Change committee to commission on communication

Amend 610.4:

To consult and cooperate with the ~~committee~~ commission on communication . . .

### ¶610.

Petition Number: 31158-FA-610.14-D; GCFA.

Conference CFA cooperate w/GCFA by following these guidelines

Add a new paragraph after 610.14 and renumber accordingly:

To cooperate with the General Council on Finance and Administration in order to provide leadership, training, and encouragement in the areas of church business administration for individuals and organizations of the United Methodist Church by: 1) distributing information regarding certification as a church business administrator, and 2) listing in the council's report to the annual conference the names of persons certified as church business administrators by the General Council on Finance and Administration who are employed within the bounds of the annual conference.

### ¶611.

Petition Number: 30169-FA-611.3-D\$; James E. Hamlin, S.Georgia, 87indv; 2AdBd; 2AdCoun;1 Qt.Conf.

Separate WSF and Conf. Benevolences into two line items to give local church flexibility

Amend 611.3 title; delete 611.3 d); add a new paragraph:

3. ~~World Service and Conference Benevolences Budget~~

d) [delete current text]

4. *World Service Budget* — The council shall report to the annual conference, and shall include in its recommended budget, the amount apportioned that annual conference for World Service, as determined by the treasurer of the General Council on Finance and Administration. The World Service amount is to be shown as a line item separate from Conference Benevolences.

### ¶611.

Petition Number: 30238-FA-611.3-D; Annual Conference, Kansas West.

GCFA shall report to A.C. apportioned amount so it may apportion to districts and churches

Amend 611.3 d), create it as a new subparagraph 4 and renumber accordingly:

3-~~d~~) 4. *World Service Fund*— The council, on receiving from the treasurer of the General Council

on Finance and Administration a statement of the amount apportioned that Annual Conference for World Service, shall ~~combine the total World Service apportionment, without reduction for the quadrennium, and the approved conference benevolences budget (Paragraph 611.3a)~~ report to the Annual Conference the amount of said apportionment for the Annual Conference to apportion to the districts, churches or charges.

### ¶611.

Petition Number: 31159-FA-611.3-D; GCFA.

Annual conferences can choose whether or not to combine W.S. and Conference Benevolence budgets

Amend 611.3 and d):

3. ~~World Service and Conference Benevolences Budget~~

d) The council, on receiving from the treasurer of the General Council on Finance and Administration a statement of the amount apportioned that annual conference for World Service, ~~shall~~ may recommend that the conference combine the total World Service apportionment, without reduction for the quadrennium, and the approved conference benevolences budget (¶611.3a). If combined ~~the~~ the sum of these two amounts shall be known as World Service and Conference Benevolences ~~The World Service and Conference Benevolences~~, and the combined budget thus established shall include a statement of the percentage for World Service and the percentage for conference benevolences.

### ¶612.

Petition Number: 30944-FA-612-D; Jim Sutton, Warwick UMC, Warwick, NY 448 indiv..

Funding requests including apportionments shall be suggested amounts and not mandatory

Amend 612 by inserting a new, final subparagraph:

5. All apportionments and funding requests assigned to local churches shall be suggested amounts and not mandatory payments. Local churches shall have the right to designate apportionment funds for specific programs and funds.



**¶612.**

Petition Number: 31160-FA-612-D; GCFA.

**How conferences administer combined general funds w/one another or w/other apportionments**

Amend 612:

*Apportionments*—The council shall recommend . . . administration, World Service, and Conference Benevolences . . .

~~4. The World Service and Conference Benevolences apportionment to the churches or charges of the conference, whether made by the conference directly by the district board of stewards as provided in ¶612.3, or by the district superintendents, shall not be combined with any other General, jurisdictional, or annual conference apportionment made to the churches or charges of the conference.~~

If the council recommends an apportioned fund that combines two or more general apportioned funds with one another, or that combines one or more general apportioned funds with funds other than a general apportioned fund, the recommendation and consequent annual conference actions shall include: 1) a statement of the amount of each general fund apportionment included in the combined fund, and 2) a statement of the percentage of the combined fund total which corresponds to each general fund apportionment.

5. If an annual conference establishes an apportioned fund which combines funds subject to proportional payment under ¶619 with funds not subject to proportional payment provisions of ¶619 are observed.

6. If an annual conference establishes an apportioned fund which combines support for several distinct causes, it shall make available to local churches information identifying the causes supported by the fund.

**¶612.**

Petition Number: 30112-FA-612.1-D; Randall Aldering, First UMC, Kalamazoo, MI, 1 con, 11 Ad Bd, 2 ind, 1 qtr conf.

**Annual conference CFA may reduce amounts apportioned to districts, charges or churches**

Amend last line of 612.1:

. . . charges, or churches by whatever method the conference may direct ~~but without reduction~~.

**¶612.**

Petition Number: 30943-FA-612.1-D; Annual Conference, Western New York.

**Make sure apportionments are equitable.**

Add a paragraph to 612.1:

1. The council on receiving from the General Council on Finance . . . by whatever method the conference may direct, but without reduction.

Careful attention needs to be given by all districts and conferences in the United Methodist Church to make sure apportionments are equitable. Small-membership, large-building churches should not be paying much larger amounts of apportionments than smaller churches with the same number of people.

**¶612.**

Petition Number: 30130-FA-612.4-D; Randall Aldering, First UMC, Kalamazoo, MI; and 8 Ad Bd; 1 quart. Conf.

**Clarify line item delineation of apportionments to increase accountability**

Amend 612.4:

Neither the ~~The~~ World Service apportionment nor and the Conference Benevolences apportionment to the churches . . .

**¶616.**

Petition Number: 31161-FA-616-D; GCFA.

**Remittance of apportionment fund receipts**

Amend 616.1.a) (1), (2) and add a subparagraph:

(1) Local church treasurers shall remit monthly to the conference treasurer all amounts contributed in each local church for (a) the World Service Fund and the Conference Benevolences fund, whether apportioned separately or as one combined fund;

(2) *The World Service Fund and the Conference Benevolences Fund*—(a) If apportioned as one combined fund, the treasurer shall each month divide

the total amount received from local churches for World Service and Conference Benevolences, setting aside the proper amount for World Service and the prepare amount for conference benevolences, according to the ratio of each established by the annual conference in the total World Service and Conference Benevolences budget (§611.3c).

(b) Whether apportioned separately or as one combined fund, The treasurer shall, from the share received for conference benevolences, credit monthly . . . equal to the rightful share and proportion of each.

(c) Whether apportioned separately or as one combined fund, The treasurer shall remit each month to the treasurer of the General Council on Finance and Administration the total share received during the month for World Service. When the share so designated . . . before the end of the fiscal year.

(d) If an annual conference establishes an apportioned fund which combines two or more general funds with one another, or which combines one or more general church funds with funds other than general church funds, the conference treasurer shall allocate to the general church funds amounts at least equal to the percentage of receipts set under (new) -612.4-5. Amounts so allocated shall be remitted at least monthly to the treasurer of the General Council on Finance and Administration.

## ¶617.

Petition Number: 30782-FA-617-D; Gen'l Board of Higher Ed & Ministry.

### Change "clergy" to "pastoral"

Amend title and text of 617:

### Clergy Pastoral Support

Assumption of the obligations of the itineracy, required to be made at the time of admission into the traveling connection, puts upon the Church the counter obligation of providing support for the entire ordained itinerant ministry of the Church. In view of this, the claim for clergy support pastoral support in each pastoral charge shall include provisions for the

support of pastors, district superintendents, bishops, and conference claimants.

## ¶617.

Petition Number: 31272-FA-617-D; Annual Conference, Cal-Pacific.

### Purposes for system of clergy support

Add the following at the end of 617:

The intent of this paragraph is to retain the value and strengthen the effectiveness of the connectional system; to clearly separate the legal and financial responsibilities of the annual conference (as a corporate entity) from those of the local church (as a separate corporate entity); and to set forth economic packages for appointed clergy that are considered the minimum needed to enable ordained clergy to sustain their provision of effective ministry.

## ¶618.

Petition Number: 31162-FA-618-D; GCFA.

### Episcopal fund apportionments

Amend 618:

Each annual conference shall . . . for the Equitable Compensation Fund (§622), ~~whether by percentages based on the current cash-base compensation paid to the ordained ministers serving pastoral charges under episcopal appointment and to local pastors or by some other method.~~

## ¶620.

Petition Number: 31530-FA-620-D; Gary M Haddock, Rocky Mtn.

AC may give authority to itself to determine equitable salary system for all its clergy

Add a sentence to the end of 620:

The several charge conferences shall determine the pastors' base compensation according to the provisions of ¶249.12: unless the conference churches, at annual conference, by majority vote, have given such authority to the annual conference in determining an equitable salary structure system for all appointed clergy in that annual conference.

**¶621.**

Petition Number: 31273-FA-621.a-D; Annual Conference, Cal-Pacific.

**Each church/charge is obliged to pay full compensation as approved by the CC**

Delete current text of 621 and replace with the following new text; create a new paragraph in 334 with the deleted 621 text:

~~No pastor shall be entitled to any claim for unpaid base compensation against any church or charge served after pastoral connection with the church or charge has ceased.~~ Each church or charge has an obligation to pay the full compensation, as approved by the Charge Conference, to its pastor(s). If it becomes apparent that a church or charge will be unable to so provide the compensation approved by the Charge Conference, the church or charge shall immediately notify the District Superintendent and may request consideration for a short-term emergency subsidy grant from the Equitable Compensation Fund (¶622.7).

**¶622.**

Petition Number: 30816-FA-622-D; GCCUIC.

**Include ministry years served in other denom. in standards for clergy support**

Add a sentence to the end of 622.5:

The commission should give consideration in setting standards for clergy support to those ministers whose total years of service may include ministry exercised in other denominations, and who have had their orders recognized for service in The United Methodist Church.

**¶622.**

Petition Number: 31163-FA-622-D; GCFA.

**Membership of commission on equitable compensation**

Add a sentence to the end of 622.1:

... a member; and one member of the board of ordained ministry named by that board shall be a

member. The council on finance and administration shall also name the conference treasurer or one of its voting members to serve as a non-voting member of the commission.

**¶622.**

Petition Number: 31224-FA-622-D; GCOM.

**Each AC shall have a commission on equitable compensation**

Retain current wording of 622.1

**¶622.**

Petition Number: 31274-FA-622.-1-D; Annual Conference, Cal-Pacific.

**Clarify to whom supplementation from Equitable Compensation Fund is directed**

Amend 622.2(b):

It is the ... (b) administering funds to be used in base compensation supplementation to charges; and ...

**¶622.**

Petition Number: 30783-FA-622.2-D; Gen'l Board of Higher Ed & Ministry.

**Equitable compensation for clergy support**

Amend 622.2:

It is the purpose of the commission on equitable compensation to support full-time clergy serving as ~~pastors~~ elders and local pastors in the charges of the annual conference by: (a) recommending conference standards for ~~clergy support~~ **pastoral support**; (b) administering funds to be used ...

**¶622.**

Petition Number: 30784-FA-622.4-D; Gen'l Board of Higher Ed & Ministry.

**Conf Com on Equitable Compensation may fund a deacon in full connection in a local church appt**

Add new text to 622.4 and renumber accordingly:



4. In some instances, for missional reasons, consideration may be given by the Conference Commission on Equitable Compensation to make funds available for the deacon in full connection when the primary appointment is to a local church.

## ¶622.

Petition Number: 31275-FA-622.2a-D; Annual Conference, Cal-Pacific.

### Clarify goals of the minimum Equitable Compensation standards

Amend 622.2(a):

It is the purpose . . . (a) recommending conference standards ~~for clergy support~~ that create economic compensation packages for clergy in pastoral appointments which are considered the minimum needed to enable pastors to sustain the provisions of effective ministry; . . .

## ¶625.

Petition Number: 30785-FA-625-D; Gen'l Board of Higher Ed & Ministry.

### Change "beyond the local church" to "extension ministry"

Amend 625:

Every clergy member of an annual conference appointed ~~beyond the local church~~ to extension ministry shall furnish annually to the conference secretary at such time as the secretary shall direct a statement of his or her total compensation (including base compensation, travel, automobile, housing, and other expenses allowed and paid) for the year then ending, and said compensation of all clergy appointed ~~beyond the local church~~ to extension ministry shall be published in the journal of the annual conference. When this information is not furnished, the appointment of the clergyperson shall be subject to review by the resident bishop and the cabinet.

## ¶636.

Petition Number: 31230-FA-636.2-D; GCOM.

Each episcopal area shall have residence com. or other structure to provide for these functions

Amend first sentence of 636.2:

In each episcopal area in the jurisdictional conferences there shall be an episcopal residence committee or ~~alternative~~ other structure . . .

## ¶637.

Petition Number: 31537-FA-637-D; Leonard D Slutz, Hyde Park Community UM, Cincinnati, OH.

### AC board of pensions shall include at least two retired clergy

Amend first sentence of 637.2a:

It is recommended that the board be composed of not less than twelve members not indebted to pension and benefit funds, plans, and programs. At least one member shall be a current recipient of an annual conference pension. The board shall consist of one-third laywomen, one-third laymen, and one-third clergy, and in accordance with ¶605.3 elected for a term . . .

## ¶637.

Petition Number: 30367-FA-637.2a-D; Gen'l Board of Discipleship.

### Conf. Bd. of Pensions laymembers shall be professing members of local churches

Amend 637.2a:

. . . of the General Board of Pension and Health Benefits. All lay members shall be professing members of local churches. A vacancy in the . . .

## ¶648.

Petition Number: 30412-FA-648-D; Study Commission for Health & Fitness Clergy/Lay.

### Incapacity leave committee in each annual conference

Amend 648:

There shall be a joint committee on ~~disability~~ incapacity leave in each annual conference. . . . The duties of the joint committee on ~~disability~~ incapacity shall be:

a) To study the problems of ~~disability~~ health matters and disabling conditions causing incapacity in the annual conference.

b) To provide . . . any disabled clergy of the conference clergy in the conference disengaged from the appointive ministry because of health matters and disabling conditions and to aid . . .

c) To determine what medical . . . regarding disabled clergy with serious health problems or disabling conditions . . .

d) To make . . . related to disability serious or incapacitating health matters or disabling conditions, including steps for its prevention, disability leave, benefits, and programs of rehabilitation.

e) To cooperate . . . administration of disability benefits through . . .

## ¶805.

Petition Number: 31170-FA-805.1-D; GCFA.

### GCFA organization

Amend 805:

805. c) The general secretaries who serve as the chief executive officers of the general agencies and the publisher of The United Methodist Church may sit with the council and shall have the right to the floor without the privilege of voting shall be members of the council but without vote. . . .

The provisions of 1a and 1b related to the number of members shall become effective in relation to members nominated and elected for service beginning in the year 2000. During the 1996-2000 quadrennium, vacancies occurring between sessions of the General Conference in the at-large membership shall not be filled unless the vacancy results in there being fewer than six at-large members. All other provisions of the paragraph shall take effect immediately upon adjournment of the 1996 General Conference.

2. Meetings—The council shall meet at least annually and at such other times as are necessary on call of the president or on written request of one fifth of the members. ~~Twenty-two~~ Twenty-one voting members shall constitute a quorum. . . .

5. Staff—The council shall elect a general secretary as provided in subparagraph 3 above. On nomination of the general secretary, the council may elect deputy and/or associate general secretaries, who

shall work under the direction of the general secretary. The general secretary shall be the chief administrative officer of the council.

6. Financial Support—a) Financial support from general church funds for the work of the council shall be from the following sources: (1) an on-ratio allocation from the General Administration Fund, in an amount determined by the General Conference; (2) Fixed charges against the World Service Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, and such other general funds as the General Conference may authorize, on recommendation of the council. Fixed charges shall be in proportion to the funds' receipts.

b) The Council shall submit to each quadrennial session of the General Conference budgets of estimated income and expense for the four years of the ensuing quadrennium. Prior to the beginning of each fiscal year, the council shall approve a budget for its operation for the following year. In the event of unanticipated circumstances, the council may, by a two-thirds vote, amend a budget it had previously approved for its own operation.

c) The council shall report to each quadrennial session of the General Conference the amounts of its actual income and expenditures for the four preceding years.

## ¶805.

Petition Number: 31246-FA-805.1-D; GCOM.

Add young person between ages of 12 and 17

Amend 805.1 a) (4):

(4) six members at large, at least one of whom shall be a youth under the age of eighteen young person between the ages of twelve (12) and seventeen (17) and at least . . .

## ¶805.

Petition Number: 31545-FA-805.1-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

GCFA should have central conf. representative

Amend 805.1a (3):

(3) ~~one person at least three representatives from an annual conference in the central conferences . . .~~

## ¶805.

Petition Number: 31546-FA-805.4-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Delete 804.4b-c-d-e

Delete 805.4b-c-d-e

## ¶806.

Petition Number: 30202-FA-806-D; Jack W. Plowman, Mt. Lebanon UMC, Pittsburgh, PA.

Be neutral on abortion and GCFA police entire UMC to assure compliance

Add a new subparagraph after 806.13:

The General Council on Finance and Administration shall be responsible for ensuring that no board, agency, committee, commission, council or task force shall directly or indirectly support, subsidize, belong to, be affiliated with, or in any way endorse or participate in any group or organization which permits, advocates or opposes the performance of abortions under any circumstances, and to that end the General Council on Finance and Administration shall have the right to stop expenditures made contrary to the terms of this paragraph.

## ¶806.

Petition Number: 31171-FA-806-D; GCFA.

GCFA fiscal accountability responsibilities

Amend 806-807 and renumber subparagraphs:

806. Fiscal Responsibilities—All monies contributed by a local church to any of the general funds of the Church, as listed or defined in para. 810.1, the World Service Fund, including World Service Special Gifts and Advance Special Gifts, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the Black College Fund, the Missional Priority Fund, the Temporary General Aid Fund, the World Communion Fund, the Human Re-

lations Day Fund, the United Methodist Student Day Fund, the One Great Hour of Sharing Fund, the Youth Service Fund, the World Order Sunday Fund, Peace with Justice Sunday Fund, Native American Awareness Sunday Fund, and such other funds as may have been authorized by the General Conference shall be held in trust by the council and distributed only in support of the ministries of the respective funds. The council shall be . . . perform the following functions:

1. It shall submit to each quadrennial session of the General Conference, for its action and determination, budgets of expense for its own operation, for each of the general funds of the Church, as listed or defined in para. 810.1 the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the World Communion Offering, the One Great Hour of Sharing Fund, the Temporary General Aid Fund, the Black College Fund, the Human Relations Day Fund, the United Methodist Student Day Fund, the World Order Sunday Fund, Peace with Justice Sunday Fund, Native American Awareness Sunday Fund, and such other general funds as the General Conference may establish. It shall also make recommendations regarding all other funding considerations to come before General Conference. . . .

d) ~~The expenses of the council, including the cost of all its operations, shall be a first claim against all general funds received and disbursed by the council. The charges against the several funds or beneficiary agencies, except for the charge against the General Administration Fund, shall be in proportion to the funds' receipts. On recommendation of the council, the General Conference shall determine the amount of the council's expenses to be charged to the General Administration Fund.~~

2. It shall receive and disburse in accordance with budgets and/or directives approved by the General Conference all funds raised throughout the Church for: any of the general funds of the Church, as listed or defined in para. 810.1, and for any other funds or funds, as directed by the proper authority.

a) the World Service Fund, including World Service Special Gifts and Advance Special Gifts;

B) the General Administration Fund;

c) the Episcopal Fund;

d) the Interdenominational Cooperation Fund;



- e) the Ministerial Education Fund;
- f) the Black College Fund;
- g) the Missional Priority Fund;
- h) the Temporary General Aid Fund;
- i) the World Communion Fund;
- j) the Human Relations Day Fund;
- k) the United Methodist Student Day Fund;
- l) the One Great Hour of Sharing Fund;
- m) the World Order Sunday Fund;
- n) the Peace with Justice Sunday Fund;
- o) the Native American Awareness Sunday Fund;
- p) the Youth Service Fund;
- q) Africa University Fund;
- r) Mission Initiatives Fund; and
- s) ~~any other fund or funds as directed by the proper authority.~~

3. Accounting and Reporting: ~~To~~ It shall perform the accounting and reporting functions for all agencies receiving general Church funds (see para. 810.2). ~~the General Council on Ministries, the agencies accountable to it (§703.5), and any administrative general agencies (§703.6) that request the service and with which a plan of operation mutually agreeable to the agency and the council is established.~~ It shall require all such agencies to follow uniform accounting classifications and procedures for reporting. It shall include in its quadrennial report to the General Conference a fiscal report for each such agency. Copies of this report shall be available from the council upon request. ~~In the interest of sound fiscal management, the council will ensure that expenditures of agencies receiving general Church funds (see §810.2) do not exceed receipts and available reserves, and this within an approved budget. If necessary for . . . may establish branch offices.~~

4. General Agency Budget Review: It shall require all agencies receiving general Church funds (see §810.2) to follow uniform accounting classifications and procedures for reporting. It shall require an

~~annual audit of all treasuries receiving general Church funds, following such auditing procedures as it may specify. It shall select the auditing firm for these annual audits based on a recommendation by the Committee on Audit and Review. It shall also require annually one month in advance of its annual meeting, or as is deemed necessary, and in such form as the council may require, statements of proposed budgets of all treasuries or agencies receiving general Church funds (see para. 810.2). It shall review the budget of each agency receiving general Church funds in accordance with guidelines that it shall establish and communicate to the agencies, including the relationship between administration, service, and promotion. In the interest of sound fiscal management, the council will ensure that expenditures of agencies receiving general Church funds do not exceed receipts and available reserves, and this within a budget approved by the council. It shall include in its quadrennial report to the General Conference a fiscal report for each of the general agencies, including councils, boards, commissions, and committees of The United Methodist Church that have been constituted by the General Conference. Such report shall be available upon request.~~

X. General Agency Audits: It shall require an annual audit of all treasuries receiving general Church funds (see para. 810.2), following such auditing procedures as it may specify. It shall select the auditing firm for these annual audits based on a recommendation by the Committee on Audit and Review.

XX. Internal Audit Functions: It shall establish and conduct the internal auditing functions for all agencies receiving general Church funds (see para. 810.2).

5. ~~To~~ It shall establish policy governing the functions of banking, payroll, accounting, budget control, and internal auditing for all agencies receiving general Church funds ( §810.2). ~~The council shall establish and conduct the internal auditing functions for all agencies receiving general Church funds (see §810.2).~~ The council may, upon mutual consent of the agencies involved, perform the functions of banking, check preparation, and payroll on behalf of an agency in order to maximize efficiency of operation.

7. ~~To receive, collect, and hold in trust for the benefit of The United Methodist Church, its general funds, or its general agencies any and all donations, bequests, and devises of any kind, real or personal, that may be given, devised, bequeathed, or conveyed~~

~~to The United Methodist Church as such or to any general fund or agency of The United Methodist Church for any benevolent, charitable, or religious purposes, and to administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator; and, in cooperation with the Board of Discipleship, to take such action as is necessary to encourage United Methodists to provide for their continued participation in World Service, in one or more of the World Service agencies, or in other general Church benevolence funds or interests, through wills and special gifts:~~

~~8. In consultation with the National Association of United Methodist Foundations, to establish standardized gift annuity rates for the writing of annuities by United Methodist foundations and institutions and agencies operating under the auspices of the denomination:~~

~~9. Where annual conferences, individually or in groups, have established United Methodist foundations, the council may provide staff leadership on request to advise in matters of financial management; to the end that foundation assets shall be wisely managed on behalf of the Church:~~

~~10. To approve It shall review for approval plans for financing all international or national conferences and convocations to be held under the auspices of any general agency receiving general Church funds (see ¶810.2).~~

~~11. To make recommendations . . . the approval of the General Conference:~~

~~12. The council It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality. The council . . . response to the HIV epidemic.~~

~~13. In keeping with . . . alcoholic beverages.~~

~~6. It shall To develop general investment policies and guidelines for all agencies receiving general Church funds, following consultation with those agencies. These guidelines are recommended for all church organizations. The council shall provide consultation, advice, and assistance on the development and approval of specific investment policies for all agencies receiving general church funds. The council shall provide consultation and advice on the selection of, suggest investment counselors and managers for, and review, at the council's~~

discretion but on at least an annual basis, the performance of all invested funds of all agencies receiving general Church funds ( ¶810.2). The council shall have complete authority to manage any portfolio of less than \$1,500,000 \$5,000,000 and may, upon request by the agency, manage larger portfolios. The council is encouraged to invest in institutions, companies, corporations, or funds that make a positive contribution toward the realization of the goals outlined in the Social Principles of The United Methodist Church (¶¶64-70).

XXX. The Committee on Audit and Review (para. 805.4b), on behalf of the council, shall monitor the compliance of agencies receiving general church funds with the fiscal accountability policies and practices set forth in para. 806 and the general policies set forth in para. 811.1-4, .7, and with recommendations made by the independent and/or internal auditors under para. 805.4b) with respect to matters of possible or potential financial impropriety. The council shall have authority to implement actions which it may approve based on recommendations from the committee.

a) If the committee finds that there are violations of such policies, practices, or recommendations, it shall first notify the president and general secretary of the agency involved and the president and general secretary of the General Council on Finance and Administration of its findings, in writing. It shall also request from the agency, within a specified timeline, a written response to the committee's findings, with the written response to include additional information and/or proposed corrective action.

b) After receiving the agency's response, the committee may take one or more of the following actions:

1) It may determine that the response and any additional information supplied by the agency is sufficient to explain the issue or situation which occasioned the initial finding, and that no further action is needed.

2) It may determine that the corrective action proposed by the agency is sufficiently responsive to the issue or situation, and that, when implemented, no further action will be needed.

3) It may determine that the agency's response is insufficient to address the issue or situation. In that case, it may recommend to the agency, for the agency's consideration, the type of corrective actions which it believes necessary to address the issue or sit-



uation adequately, along with a timeline for reporting corrective action taken.

4) It may prepare an informational report on the matter for those members of the Council who have been assigned responsibility for reviewing the annual budget of the agency.

c) It may recommend to the General Council on Finance and Administration, for its action, with notice of the recommendation given to the president and general secretary of the agency involved, one or more of the following steps:

1) Continuing monitoring by the council's internal audit department, at the expense of the agency involved, until the committee finds that the issue has been satisfactorily resolved.

2) Withholding of an appropriate amount of funding from general fund receipts which would otherwise be payable to the agency, until the council, on recommendation of the committee, finds that the issue has been satisfactorily resolved.

3) Reporting of any unresolved issues to the next session of the General Conference, along with recommendations for General Conference action.

~~807. Other Administrative Responsibilities—The council shall have the authority and responsibility to perform the following functions:~~

**Other Fiscal Responsibilities:** The Council shall have the following additional fiscal responsibilities:

~~1.806.7:~~ To receive, collect, and hold in trust for the benefit of The United Methodist Church, its general funds, or its general agencies any and all donations, bequests, and devises of any kind, real or personal, that may be given, devised, bequeathed, or conveyed to The United Methodist Church as such or to any general fund or agency of The United Methodist Church for any benevolent, charitable, or religious purposes, and to administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator; and, in cooperation with the Board of Discipleship, to take such action as is necessary to encourage United Methodists to provide for their continued participation in World Service, in one or more of the World Service agencies, or in other general Church benevolence funds or interests, through wills and special gifts.

2. 806.9: Where annual conferences, individually or in groups, have established United Methodist foundations, the council may provide staff leadership on request to advise in matters of financial management, to the end that foundation assets shall be wisely managed on behalf of the Church.

3. 806.11: To make recommendations to the General Conference, in consultation with the General Council on Ministries and the Council of Bishops, regarding any offerings to be received in connection with special days observed on a churchwide basis. These recommendations shall include the number and timing of such special days with offerings, the amount, if any, to be established as a goal for each such offering, the causes to be benefited by each, the method by which the receipts on each such offering shall be distributed among the causes benefiting from it, and the method by which such receipts shall be remitted and reported by local churches. All such recommendations are subject to the approval of the General Conference.

~~1-4.~~ To establish general policy . . . related operationally to the Commission on the General Conference.

## ¶806.

Petition Number: 31549-FA-806-D; Mark Tooley, Pender UMC, Fairfax, Virginia.

**Keep funds from UM entities that re-interpret the historicity of Jesus**

Add a new subparagraph after 806.13:

The council will ensure that no United Methodist entity funds or otherwise participates in projects that seek to re-interpret the historicity of Jesus Christ into myth and/or metaphor, including His virgin birth, His miracles, His atonement, and His resurrection. The council will ensure that no entity of the United Methodist Church shall grant, or subsidize, other organizations that grant spousal benefits to unmarried domestic partners. The council will ensure that no entity of the United Methodist Church will fund any organization that performs or subsidizes abortion for reasons not necessitated by medical emergencies that threaten the life of the mother.

## ¶806.



Petition Number: 30006-FA-806.1-D; Annual Conference Kansas West AC, Western North Carolina.

**Use actual receipts for budgeting procedures and comparisons**

Add a sentence to the end of 806.1:

Actual receipts for each fund for the quadrennium then ending shall be the basis for all budgeting procedures and comparisons for the coming quadrennium.

## ¶806.

Petition Number: 30492-FA-806.1-D; Ad. Council, Forest Park UMC, Lima, Ohio, 3 Ad Coun; 1 Quar Coun; 2 Ad Bd.

**GCFA shall recommend a budget no larger than receipts of preceding quad. adjusted for inflation**

Amend 806.1:

It shall submit . . . General Conference may establish. It shall recommend a total budget for a given quadrennium which is no larger than the actual receipts of the preceding quadrennium, adjusted upward or downward for the percentage of inflation or deflation during the preceding quadrennium and adjusted again upward or downward for the percentage increase or decrease in total membership of the Church during the preceding quadrennium. It shall also make . . .

## ¶806.

Petition Number: 30121-FA-806.12-D; Randall Aldering, First UMC, Kalamazoo, MI, 6 Ad Bd; 2AC; 1SScl; 9 ind; 1 UMC.

**Deny funds to any organization that is gay but be compassionate towards HIV folk**

Retain wording of 806.12

## ¶806.

Petition Number: 30133-FA-806.12-D; Annual Conference, Cal-Nev, 5AdCo; 7ind; MinnCo; 2UMChurchs; 4 org.

**Remove GCFA responsibility for ensuring no UM funds go to gay/lesbian groups**

Delete Paragraph 806.12

## ¶806.

Petition Number: 30149-FA-806.12-D; Annual Conference, California Nevada; Oregon-Idaho A.C..

**Remove exclusive language regarding funding of gay groups**

Delete 806.12

## ¶806.

Petition Number: 30255-FA-806.12-D; Ramus G. Freeman, South Georgia, G.Ross Freeman, 1ChCo; 1UMChurch.

**GCFA shall have the responsibility and authority to stop funds given to gays**

Amend second sentence of 806.12:

The council shall have the right responsibility and authority to stop such expenditures.

## ¶806.

Petition Number: 30821-FA-806.12-D; GCCUIC, 1 AC; 3 indiv; Bering Memorial UMChurch.

Delete 806.12

Delete 806.12

## ¶806.

Petition Number: 30954-FA-806.12-D; Robert L. Kuyper, Cal-Nev.

**UMC officials shall not support programs not consistent with Social Principles**

Amend 806.12:

The council shall be responsible . . . The council shall have the right to stop such expenditures. Bishops and staff of these boards, agencies, committees, commissions, or councils shall not give public support to any program which practices ministry in any way inconsistent with the Social Principles. This restriction shall not . . .

## ¶806.

Petition Number: 31547-FA-806.12-D; A David Argo, Baltimore-Washington.

**Continue study and dialogue about homosexuality**

Add new text at the end of the last sentence of 806.12:

This restriction shall not limit the Church's ministry in response to the HIV epidemic; nor is it intended to stifle study and dialogue about homosexuality in the United Methodist Church.

**¶806.**

Petition Number: 31548-FA-806.14-D; David M Stanley, Wesley UMC, Muscatine, IA Jean Leu Stanley.

**GCFA shall hold down meeting costs as part of good stewardship**

Add a subparagraph after 806.13:

The General Council on Finance and Administration shall ensure that all costs of meetings of all general agencies, boards, commissions, councils, and committees are as low as reasonably possible. The council shall adopt and enforce compliance with policies for each general agency, board, commission, council, and committee, including specific limits on total cost per meeting and total annual cost of all meetings, limits on where meetings may be held, limits on numbers of staff persons attending meetings, and limits on costs for transportation, meals, lodging, and facilities. These policies shall be consistent with Christian stewardship, a frugal attitude, and the need to obtain funds for ministry and mission by reducing costs of meetings.

**¶806.**

Petition Number: 30953-FA-806.1c-D; Administrative Board, First UMC, Fowlerville, MI.

**Limit local church apportionments to a max of 10% of expenditures**

Delete 806.1.c) and replace with the following:

The General Conference shall limit local church's apportionments to a maximum of ten percent of the total expenditures paid by each church,

exclusive of capital improvements and benevolences.

**¶807.**

Petition Number: 30191-FA-807-D; Annual Conference, North Arkansas.

**Assign to GCFA supervision of UMC name**

Add a new subparagraph after 807.5:

To supervise the use of the name "United Methodist" and "the United Methodist Church" and maintain the appropriate registrations of these names on behalf of the denomination.

**¶807.**

Petition Number: 30192-FA-807.5-D; Annual Conference, North Arkansas.

**Use cross & flame insignia for promoting work and knowledge of UMC**

Amend 807.5:

... The insignia may shall be used by any official United Methodist agency, ... Such organizations shall use the insignia as a way of promoting the knowledge and work of the United Methodist Church.

**¶807.**

Petition Number: 31172-FA-807.5-D; GCFA.

**GCFA supervise use of UMC, UM and maintain proper registration for the denomination**

Amend 807 and renumber subparagraphs accordingly:

Other Administrative Responsibilities . . .

5. To supervise the use of . . . General Council on Finance and Administration.

~~The provisions of this paragraph shall become effective at the conclusion of the 1996 General Conference~~

x. To supervise the use of the names "United Methodist" and "The United Methodist Church" and maintain the appropriate registrations of these names on behalf of the denomination.

6. To provide direction . . . report for the General Conference.

~~7. To develop, review, maintain, and update as needed: a) denominational standards for computer information and data; b) operations guidelines for the use of Church computer data; and legal guidelines for the use of Church computer data.~~

~~8. a) To advise and consult with general agencies receiving general Church funds (see ¶810.2) about the ownership, lease, and use of electronic data processing or electronic word processing;~~

~~b) When a general agency receiving general Church funds (see ¶810.2) proposes to purchase or lease any electronic computer that will be used for data processing, word processing, or management information functions, the council shall:~~

~~(1) consult with the agency regarding the hardware and software configurations for the purpose of overall coordination of computing devices in the agencies; and~~

~~(2) review the proposed computer purchase for cost effectiveness and fiscal appropriateness. This review shall be for advisory and consultative purposes:~~

~~c) Electronic data or word processing shall include information gathering, manipulation, storage, retrieval, and dissemination as achieved by an electronic computer or similar device.~~

9. a) The council shall: (1) require each general agency as listed in ¶805.4, including itself, to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions (these policies and practices shall be consistent with the Social Principles and resolutions of The United Methodist Church); and (2) be authorized to gather from all general agencies, at such intervals and in such format as it may determine, information regarding salary remuneration and pay equity and the number of agency employees and staff. Information related to the remuneration of specific employees may be released only by the employing agency or employee.

b) The Committee on Personnel Policies and Practices . . .

11. To maintain an accurate record of the mail addresses of all bishops; ordained and consecrated ministers in effective relation; local pastors, including retired ordained ministers serving charges;

charges, local churches, parishes, fellowships and new church starts; and such lists of general, jurisdictional, and conference, ~~and district~~ boards, commissions, and committees, and officers of same, and of local church commission chairpersons, ~~as may be deemed~~ such other officers as the council may determine necessary. No one other than authorized bodies or officers of the Church shall be permitted to use these records. . . .

13. To assist and advise the jurisdictions, annual conferences, districts, and local churches in all matters relating to the work of the council. These matters shall include, but shall not be limited to, business administration, investment and property management, information technology, ~~data processing~~, and auditing. . . .

16. To provide guidance . . . as it deems appropriate.

Xx. To provide guidance and consultation and to encourage general agency participation in the United Methodist Association of Annual Conference Computer Administrators. The council may provide such staff and in-kind services to the association as it deems appropriate. . . .

18. To designate a staff member who, in cooperation with the general secretary, will fulfill such responsibilities as may be needed to assist the Commission on the General Conference with preparation for sessions of the General Conference. In fulfilling this role, the staff member will function as the commission's business manager ~~of the General Conference~~, who and shall be related operationally to the Commission ~~on the General Conference~~.

## ¶807.

Petition Number: 30955-FA-807.12-D; Margaret Hansen, First UMC, Ann Arbor, MI.

Delete 807.12

Amend 806.12:

~~The council shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality. The council shall have the right to stop such expenditures. This restriction shall not . . .~~



**¶808.**

Petition Number: 31173-FA-808-D; GCFA.

If more funds are collected than approved, the excess to be held in trust

Amend 808:

808. General Fund Apportionments and Receipts—1. The treasurer of the General Council on Finance and Administration shall, not less than ninety days prior to the session of each annual conference or as soon thereafter as practical, transmit to the presiding bishop thereof, to the president of the conference council on finance and administration, and to the conference treasurer a statement of the apportionments to the conference for the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, ~~the Temporary General Aid Fund~~, the Black College Fund, the Africa University Fund, the ~~Missional Priority Fund~~, and such other funds as may have been apportioned by the General Conference.

2. The treasurer shall keep an account of all amounts remitted by the conference treasurers and from other sources intended for the funds listed in ~~¶806.2~~ 810.1 and any other fund so directed by the proper authority, and shall disburse the same as authorized by the General Conference and directed by the council. A separate account shall be kept of each such fund, and none of them shall be drawn on for the benefit of another fund.

3. If more than the amount approved by the General Conference for a fund total, or for a line item within a fund total, is received in any given year, the excess funds shall be held in trust by the council in an apportionment stabilization fund. All monies placed in such a fund shall be considered as fund balances restricted by the General Conference to the fund(s) or line item(s) in which the surplus occurred. They shall be held by the council until such time as shortfalls in such receipts occur during the same quadrennium, at which time they shall be released to compensate for the shortfalls. If undistributed funds remain in an apportionment stabilization fund at the end of the quadrennium, the council shall recommend, for action by the next General Conference, the disposition of any remaining fund balances, provided that those recommendations shall be consistent with the purposes for which the funds were raised.

**¶810.**

Petition Number: 31174-FA-810.1-D; GCFA.

### Listing of general funds

Amend 810

810. Definition of General Funds—1. The terms general fund(s) and general church fund(s), wherever they appear in the Book of Discipline, refer to: the World Service Fund, ~~including World Service Special Gifts and Advance Special Gifts~~; the General Administration Fund; the Episcopal Fund; the Interdenominational Cooperation Fund; the Ministerial Education Fund; the Black College Fund; the Africa University Fund; World Service Special Gifts; general Advance Special Gifts; ~~the Missional Priority Fund; the Temporary General Aid Fund~~; the World Communion Fund; the Human Relations Day Fund; the United Methodist Student Day Fund; the One Great Hour of Sharing Fund; ~~the World Order Sunday Fund~~; Peace with Justice Sunday Fund; Native American Awareness Sunday Fund; the Youth Service Fund; and such other funds as may have been established by the General Conference and have been specifically authorized by the General Conference to be raised on a churchwide basis. . . .

**¶811.**

Petition Number: 30646-FA-811.-1-D; Ad Council, Epworth, Oklahoma City, OK, Jeanne Knepper.

Include more specific language for general policies.

Amend 811.1(a) and (b):

(a) recruiting, employing . . . without regard to race, color, national origin, age, social status, gender, sexual orientation, gender identity, economic condition, or sex disabilities; (b) fulfilling its duties . . . on the basis of race, color, national origin, age, social status, gender, sexual orientation, gender identity, economic condition, or sex disabilities; and . . .

**¶811.**

Petition Number: 31175-FA-811.4-D; GCFA.

Any general appeals shall be subject to the provisions of this paragraph

Amend 811:

811. General Policies—. . . 4. Special Churchwide Financial Appeals: a) Any general appeal to the Church at large for financial support for any cause, agency, institution, or purpose shall be subject to the provisions of this paragraph. Appeals to special or limited groups such as alumni of an educational institution are not included. b) Any general board, cause, agency, or institution . . . for its action thereon. ~~Special appeal shall be understood to mean any appeal other than the general appeal for support of the World Service program as represented in the World Service budget. Churchwide appeal shall be understood to mean any appeal to the Church at large except appeals to such special groups as alumni of an educational institution.~~ c) In the interim . . . only by a three-fourths vote. d) All requests for approval of a special churchwide financial appeal, whether as a request for General Conference action or in the interim between sessions of the General Conference, shall include a proposed budget for a promotion of the appeal, including proposed promotional expenditures and the sources of funding (see para. 806.12).

e) Any individual or agency authorized to make a churchwide appeal for funds shall channel all gifts through the General Council on Finance and Administration. f) The General Council on Finance and Administration may withhold payment of the allocation from any general fund to any agency or institution that it finds to be in violation of the provisions of this paragraph. . . .

7. No general council, board, commission, or committee shall initiate or cause to be organized without approval of the General Council on Finance and Administration a foundation, endowment fund or similar organization for the purpose of securing, conserving, or expending funds for the direct or indirect benefit or support of any general agency or any of its programs or work. Foundations, endowment funds, and similar organizations related directly or indirectly to any general Church agency shall report annually to the council in a manner determined by the council.

#### ¶811.

Petition Number: 30067-FA-811.5-D; Annual Conference, Western North Carolina.

#### Delte 811.5

Delete 811.5.

#### ¶811.

Petition Number: 30119-FA-811.5-D; Randall Aldering, First UMC, Kalamazoo, MI, 13AdBd; 14ind; 1CCON; 1QtConf.

Annual conference, charge or local church may increase or decrease apportionments

Amend 811.5:

The apportionments for all apportioned general Church funds, as approved by the General Conference, ~~shall not~~ may be subject to increase or reduction either by the annual conference or by the charge or local church (Para. 612.1).

#### ¶811.

Petition Number: 30956-FA-811.5-D; Local church, Christ UMC, Mayfield, KY 1AdBd.

Redirection of funds as a means to full payment of apportionments

Amend 811.5:

The apportionments for all apportioned . . . or by the charge or local church ( para. 612.1) , except a local church shall be allowed to redirect one or more apportionments of the general Church to other United Methodist-related ministries and apportionments, when the Charge:

a) Adopts by majority vote a resolution in which is declared the opposition of the Charge Conference to programs, activities or statements made by officials of any organization supported by a particular apportionment of the general Church which are deemed to be contrary to the teachings of Scripture and The Book of Discipline (1996) of the United Methodist Church;

b) Identifies the apportionment and the organization so opposed, giving the reason(s) for such opposition, and identifies all organization which the local church shall support using such funds not paid to apportionment; and

c) Certifies the local church's opposition and desire to redirect the apportionment(s) so identified by delivery of a copy of the resolution to the District Superintendent at the Charge Conference.

#### ¶811.

Petition Number: 31550-FA-811.5-D; Pat Wyatt, Palma/Oakland UMC, Benton, KY 53 indiv..



**Local church can redirect apportionments to other UM related ministries**

Add the following new text to the end of 811.5:

... or local church (§612.1): , except a local church shall be allowed to redirect one or more apportionments of the general church to other United Methodist-related ministries and apportionments, when the charge:

a) adopts by majority vote a resolution in which is declared the opposition of that charge conference to programs, activities or statements made by officials of any organization supported by a particular apportionment of the Church which are deemed to be contrary to the teachings of Scripture and the *Book of Discipline* of the United Methodist Church;

b) identifies the apportionment and the organization so opposed, giving the reason(s) for such opposition, and identifies all organizations which the local church shall support using such funds not paid to the apportionment; and

c) certifies the local church's opposition and desire to redirect the apportionment(s) so identified by delivery of a copy of the resolution to the district superintendent at the Charge Conference.

**¶816.**

Petition Number: 31176-FA-816-D; GCFA.

**Justice, Love and Mercy Sunday  
shall be observed during Epiphany**

Amend 816:

816. General Church Special-Day Offerings—The following are the special days with offerings to be used in support of general Church causes:

1. ~~Human Relations Day~~ **Justice, Love and Mercy Sunday**—A ~~Human Relations Day~~ Justice, Love and Mercy Sunday shall be observed during the season of Epiphany, preferably on the Sunday before the observance of Martin Luther King Jr.'s birthday, ~~with an offering goal recommended by the General Council on Finance and Administration and adopted by the General Conference.~~ The purpose of the day goal is to further the development of better human relations and make demands for a faithful, just, disarmed and secure world through funding programs determined by the General Conference

upon recommendation of the General Council on Finance and Administration after consultation with the General Council on Ministries. ~~Net receipts from this observance shall be allocated as predetermined on ratio (see ¶267.1), with the funds being administered by the general boards under which approved programs are lodged. The net receipts from the offering will be distributed as follows:~~

a) The annual conference treasurer shall retain 25 percent of the monies for Peace with Justice Ministries in the annual conference, to be administered by the annual conference Board of Church and Society or equivalent structure.

b) The annual conference treasurer shall remit the remaining 75 percent of the monies to the General Council on Finance and Administration.

c) After payment of fixed charges, receipts from the offering shall be distributed by the General Council on Finance and Administration as predetermined in para. 267.1c.

2. One Great Hour of Sharing—There shall be an annual observance . . . by The United Methodist Church.

c) Receipts from the offering, after payment of fixed charges, ~~the expenses of promotion,~~ shall be remitted by . . . be administered by that committee.

3. ~~United Methodist Student Day~~—The United Methodist Student Day offering, taken each year, preferably on the last Sunday in November, shall be received for the support of United Methodist scholarships and the United Methodist Student Loan Fund (~~¶267.4~~). Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Higher Education and Ministry to be administered by that board. **World Communion Offering**—In connection with World Communion Sunday, there shall be a churchwide appeal conducted by the General Commission on Communication in accord with the following directives:

a) Each local church shall be requested to remit as provided in ¶816.8 all the Communion offering received on World Communion Sunday—preferably on the first Sunday of October—and such portion of the Communion offering received at other observances of the sacrament of



the Lord's Supper as the local church may designate.

B) The net receipts, after payment of promotional costs, shall be distributed by the General Council on Finance and Administration as predetermined in para. 267. 3.

4. World Communion Offering—In connection with World Communion Sunday, there shall be a churchwide appeal conducted by the General Commission on Communication in accord with the following directives:

a) Each local church shall be requested to remit as provided in ¶816.8 all the Communion offering received on World Communion Sunday—preferably on the first Sunday of October—and such portion of the Communion offering received at other observances of the sacrament of the Lord's Supper as the local church may designate:

b) The net receipts, after payment of promotional costs, shall be divided as follows: 50 percent to the Crusade Scholarship Committee, 35 percent to the Ethnic Scholarship Program, and 15 percent to the Ethnic In-Service Training Program, the last two administered by the General Board of Higher Education and Ministry in consultation with the various ethnic groups (¶267.3).

4. Native American Ministry Sunday—Native American Ministry Sunday shall be observed with an offering, preferably on the Third Sunday of Easter. The purpose of the churchwide appeal is to develop and strengthen Native American ministries in the annual conference, in target cities of the Native American Urban initiative of the General Board of Global Ministries, and for scholarships for Native Americans attending United Methodist schools of theology and schools of theology approved by the University Senate of The United Methodist Church. Receipts shall be administered as directed in para. 267.4.

5. Peace with Justice Sunday—Peace with Justice Sunday shall be observed, preferably on the First Sunday After Pentecost. The observance shall be under the general supervision of the General Board of Church and Society (see ¶267.5). There shall be a churchwide appeal and offering. The net receipts from the offering will be distributed as follows:

a) The annual conference treasurer shall retain 50 percent of the monies for Peace with Justice Ministries in the annual conference, to be administered by

the annual conference board of church and society or equivalent structure:

b) The annual conference treasurer shall remit the remaining 50 percent of the monies to the General Council on Finance and Administration:

c) Net receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Church and Society for Peace with Justice Ministries:

6. Native American Awareness Sunday—Native American Awareness Sunday shall be observed with an offering, preferably on the Third Sunday of Easter. The purpose of the churchwide appeal is to develop and strengthen Native American ministries in the annual conferences, in target cities of the Native American Urban Initiative of the General Board of Global Ministries, and for scholarships for Native Americans attending United Methodist schools of theology (¶267.6).

7. Promotion of all authorized general Church special Sunday offerings . .

## ¶817.

Petition Number: 31177-FA-817-D; GCFA.

All funds paid from the Gen'l Admin. Fund are subject to auditing requirements

Amend 817:

The General Administration Fund— . .

3. The expenses of the Judicial Council shall be paid from the General Administration Fund and within a budget submitted annually by the Judicial Council to the General Council on Finance and Administration for its approval and subject to the requirement of para. 817.4.

4. The General Administration Fund, and all payments made from this Fund, shall be subject to the financial, accounting, and auditing requirements of para. 806.

## ¶818.

Petition Number: 30824-FA-818-D; GCCUIC.

GCCUIC in consultation with Council of Bishops funds for ecumenical agencies

Add new subparagraph to 818:

The GCCUIC shall determine annually, in consultation with the Council of Bishops, the designations of all funds for ecumenical agencies to be paid from the following year's ICF budget that have not been specifically designated by the prior General Conference. The GCCUIC shall communicate such designations to the GCFA prior to the beginning of the fiscal year made the subject of such designations. The GCFA shall then disburse funds to each recipient in accordance with such designations during such fiscal year, to the extent funds are available.

### ¶818.

Petition Number: 30825-FA-818-D; GCCUIC.

#### Disbursement of funds to ecumenical organizations

Add a new subparagraph after 818.2:

*Disbursement of Funds to Ecumenical Organizations*—a) The General Council on Finance and Administration shall remit monthly to each organization included in the approved Interdenominational Cooperation Fund budget an on-ratio share of the fund's net receipts, after the payment of any prior claims.

b) In the interim between sessions of the General Conference, exceptions to this directive may occur under one of the following circumstances: (1) If the organization is unable to fulfill, or ceases to fulfill, the purpose or purposes which were the basis for the General Commission on Christian Unity and Interreligious Concerns' original recommendation for the funding. (2) If the organization ceases to exist.

c) If the Commission, in consultation with the Council of Bishops, determines that such circumstances warrant, it may recommend to the General Council on Finance and Administration that funding for the organization be suspended or reduced, either indefinitely or for a specified period of time. The Council shall then reduce or suspend remittance of fund receipts to the organization until such time as the Commission, in consultation with the Council of Bishops, determines that the circumstances which led to reduction or suspension of payments no longer exist. The Commission shall then recommend to the General Council on Finance

and Administration whether remittances to the organization are to be resumed in amounts based on current Interdenominational Cooperation Fund receipts only, or whether amounts previously withheld should be disbursed along with the amounts payable from current receipts.

d) If funding to an organization is reduced or suspended, the funds which otherwise would have been disbursed shall be held by the General Council on Finance and Administration until the Commission, in consultation with the Council of Bishops, recommends that they either be restored to the organization or used to support a similar ecumenical organization. If the funds are not expended prior to the next session of the General Conference, the General Council on Finance and Administration, after consultation with the Commission, shall report to the General Conference the amount of funds being held and may recommend, for General Conference action, the disposition of the funds.

### ¶818.

Petition Number: 31178-FA-818-D; GCFA.

#### Interdenominational Cooperation Fund

Amend 818:

818. The Interdenominational Cooperation Fund—1. This fund shall provide United Methodist support of the basic budgets of those organizations that relate to the ecumenical responsibilities of the Council of Bishops and of the General Commission on Christian Unity and Interreligious Concerns. The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall recommend to the General Council on Finance and Administration the amount of the annual Interdenominational Cooperation Fund allocation to each of the recipients of the fund. The council shall recommend to the General Conference the amounts to be included in the annual Interdenominational Cooperation Fund budget.

2. This fund shall provide the United Methodist share of the basic budgets of those organizations that relate to the ecumenical responsibilities of the Council of Bishops and of the General Commission on Christian Unity and Interreligious Concerns. Such organizations shall include the Consultation on Church Union and the Church of Christ Uniting, the National Council of the Churches of Christ in the



U.S.A., and the World Council of Churches. The fund shall also provide for the expenses of representatives chosen by the Council of Bishops or by the General Commission on Christian Unity and Interreligious Concerns to attend meetings and committees of such ecumenical agencies. The General Council on Finance and Administration shall reimburse such expenses from vouchers approved by persons designated by the general secretary of the General Commission on Christian Unity and Interreligious Concerns or by the general secretary of the General Council on Finance and Administration. The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall recommend to the General Council on Finance and Administration the amounts of the several annual allocations from the Interdenominational Cooperation Fund budget. The council shall recommend to the General Conference the amounts to be included in the annual Interdenominational Cooperation Fund budget.

3. The General Commission on Christian Unity and Interreligious Concerns shall determine annually, in consultation with the Council of Bishops, the designations of all funds for ecumenical agencies to be paid from the following year's Interdenominational Cooperation Fund budget that have not been specifically designated by the prior General Conference. The General Commission on Christian Unity and Interreligious Concerns shall communicate such designations to the General Council on Finance and Administration prior to the beginning of the fiscal year made the subject of such designations. The General Council on Finance and Administration shall then disburse funds to each recipient in accordance with such designations during such fiscal year to the extent funds are available. Before the beginning of each calendar year, the General Council on Finance and Administration shall determine and communicate to the General Commission on Christian Unity and Interreligious Concerns the sum available from the Interdenominational Cooperation Fund Contingency Reserve to be allocated by the commission to meet emerging needs of ecumenical agencies.

4. The fund shall also provide for the expenses of representatives chosen by the Council of Bishops or by the General Commission on Christian Unity and Interreligious Concerns to attend meetings and committees of such ecumenical agencies. The General Council on Finance and Administration shall reimburse such expenses from vouchers approved by persons designated by the

general secretary of the General Commission on Christian Unity and Interreligious Concerns or by the general secretary of the General Council on Finance and Administration.

5. Disbursement of Funds to Ecumenical Organizations—a) The General Council on Finance and Administration shall remit monthly to each organization included in the approved Interdenominational Cooperation Fund budget an on-ratio share of the fund's net receipts, after the payment of any prior claims.

B) In the interim between sessions of the General Conference, exceptions to this directive may occur under one of the following circumstances:

1) If the organization is unable to fulfill, or ceases to fulfill, the purpose of purposes which were the basis for the General Commission on Christian Unity and Interreligious Concerns' original recommendation for funding.

2) If the organization ceases to exist.

C) If the Commission, in consultation with the Council of Bishops, determines that such circumstances warrant, it may recommend to the General Council on Finance and Administration that funding for the organization be suspended or reduced, either indefinitely or for a specified period of time. The Council shall then reduce or suspend remittance of fund receipts to the organization until such time as the Commission, in consultation with the Council of Bishops, determines that the circumstances which led to reduction or suspension of payments no longer exist. The commission shall then recommend to the General Council on Finance and Administration whether remittances to the organization are to be resumed in amounts based on current Interdenominational Cooperation Fund receipts only, or whether amounts previously withheld should be disbursed along with the amounts payable from current receipts.

D) If funding to an organization is reduced or suspended, the funds which otherwise would have been disbursed shall be held by the General Council on Finance and Administration until the Commission, in consultation with the Council of Bishops, recommends that they be restored to the organization or used to support a similar ecumenical organization. If the funds are not expended prior to the next session of the General Conference, the General Council on Finance and Administration, after consultation with the Commission, shall report to the General Confer-



ence the amount of funds being held and may recommend, for General Conference action, the disposition of the funds.

6. Before the beginning of each calendar year, the General Council on Finance and Administration shall determine and communicate to the General Commission on Christian Unity and Interreligious Concerns the sum available from the Interdenominational Cooperation Fund Contingency Reserve to be allocated by the commission to meet emerging needs of ecumenical agencies.

### ¶818.

Petition Number: 30822-FA-818.1-D; GCCUIC.

#### Interdenominational cooperation fund

Amend 818.1 and renumber:

1. 2. The General Commission on Christian Unity and Interreligious Concerns, . . . and Administration the amounts of the several annual allocations from the Interdenominational Cooperation Fund at location to each of the recipients of the fund budget.

### ¶818.

Petition Number: 30823-FA-818.2-D; GCCUIC.

Interdenominational Cooperation Fund shall support basic budgets of Council of Bishops & GCCUIC

Amend 818.2 and renumber:

2. 1. This fund shall provide the United Methodist share support of the basic budgets of those organizations that relate to the ecumenical responsibilities of the Council of Bishops and the General Commission on Christian Unity and Interreligious Concerns. Such organizations shall include the Consultation on Church Union and the Church of Christ Uniting. The National Council of the Churches of Christ in the U.S. A., and the World Council of Churches. The fund shall also provide for the expenses of representatives chosen by the Council of Bishops or by the General Commission on Christian Unity and Interreligious Concerns to attend meetings and committees of such ecumenical agencies. The General Council on Finance and Administration shall reimburse such expenses from vouchers approved by persons designated by the general secretary of the General Commission on Christian Unity and Interreligious Concerns or by the

general secretary of the General Council on Finance and Administration:

### ¶819.

Petition Number: 31551-FA-819-D; Jeanette P Mitchell, Creasey's Chapel UMC, Stuart, Virginia.

Remove black from Black College fund and distrib. fund in best way

Amend 819:

Delete the word "black" wherever it is found in this paragraph.

### ¶820.

Petition Number: 31179-FA-820-D; GCFA.

Delete 820 as the fund no longer exists

### ¶821.

Petition Number: 30110-FA-821.1-D\$; Randall Aldering, First UMC, Kalamazoo, Michagin Al-WF AC;1AdCoun;1ind.

Fifty percent of MEF monies retained by A.C. and fifty percent remitted to GCFA

Amend 832.1-2:

1. Of the total money raised in each annual conference for the Ministerial Education Fund, 25 50 percent shall be retained by the annual conference that raised it. . .

2. Of the total money raised in each annual conference for the Ministerial Education Fund, 75 50 percent shall be remitted by the conference treasurer . . .

### ¶821.

Petition Number: 30122-FA-821.1-D\$;South Georgia 3Ch Co; 1Ad Bd ; 86 indiv, Kalamazoo, Michigan.

Change MEF formula; AC keep more; remaining funds spend in AC; GBHEM spend more on Black seminary

Amend 821.1-2; delete current text in 821.2a-b and replace with new text:

1. Of the total money raised in each annual conference for the Ministerial Education Fund, 25 50 percent shall be . . .

2. Of the total money raised in each annual conference for the Ministerial Education Fund, 25 50 percent shall be . . .

a) Those funds will serve to underwrite the work of the board through enlistment, interpretation, candidacy studies, course of study, and guidance and training for district committees and the conference boards of ordained ministry in their work with diaconals, local pastors, deacons, and elders.

b) A formula will be adopted by the General Board of Higher Education and Ministry for the distribution of funds to ensure the effective work of the board. All additional monies will be distributed by formula among all the United Methodist seminaries with the exception of our historically African/American seminary, Gammon, whose share will include a 50% larger disbursement in the established formula. Those funds distributed to the seminaries shall be used for current operations, not for physical expansion.

### ¶821.

Petition Number: 30957-FA-821.1-D; James A. Hand, Oregon-Idaho 27 indiv.

MEF funds shall be distributed by A.C.

Delete current text in 821 and replace with the following:

All funds from the Ministerial Education Fund shall be distributed by the annual conference to support the theological education of ministerial candidates approved by the Annual Conference Board of Ordained Ministry. Funds may be used by ministerial candidates at any accredited school of theology.

### ¶821.

Petition Number: 31792-FA-821; Ann Britton, Beach Lake, Pa. And 350 individuals

MEF monies may be used by any seminary student

Delete 821.1 through 821.3 and replace the following:

All funds from the Ministerial Education Fund shall be distributed by the annual conference to support the theological education of ministerial candidates approved by the annual conference board of ordained ministry. Funds may be used by ministerial candidates at any accredited school of theology.

### ¶822.

Petition Number: 31180-FA-822-D; GCFA.

Delete 822 as there has been no Missional Priority Fund for several quadrennia

### ¶823.

Petition Number: 30958-FA-823-D; Western Jurisdiction Episcopacy Committee.

Episcopal Fund dispensed from the date of the bishop's consecration

Amend 823:

The Episcopal Fund, raised in accordance with para. 825, shall provide for the salary and expenses of effective bishops from the date of their consecration and for the support of retired bishops . . .

### ¶824.

Petition Number: 31181-FA-824-D; GCFA.

Council shall recommend provision for budget for offices of the sec'ty and the ecumenical officer

Amend 824.3:

824. The council shall recommend to each quadrennial session . . . (3) provision for an annual operating budget for the Council of Bishops, including the offices of the secretary and the ecumenical officer of the Council of Bishops. . .

### ¶825.

Petition Number: 31182-FA-825-D; GCFA.

Use same apportionment formula used for apportion for gen'l funds to annual conferences

## Amend 825:

~~The council shall estimate what percentage of the total salaries paid pastors and associate pastors by the entire Church will yield an amount equal to the estimated episcopal budget and shall make recommendations to the General Conference concerning the same for its action and determination. When such percentage has been approved by the General Conference, it shall be the basis of the annual apportionment to each annual conference for the Episcopal Fund. The apportionment to each annual conference shall be an amount equal to the approved percentage of the total cash salaries paid to the pastors and associate pastors serving charges under episcopal appointment or as local pastors in the most recent complete year as reported to the annual conference. This apportionment shall be distributed to the pastoral charges as the conference may determine. In every case, the The amount apportioned to a charge for the Episcopal Fund shall be paid in the same proportion as the charge pays its pastor (see also para. 619).~~

## ¶826.

Petition Number: 31183-FA-826-D; GCFA.

**Remove office expenses and office expense allowance from payment of bishops' salary**

## Amend 826:

The treasurer of the General Council on Finance and Administration shall remit monthly to each effective bishop one twelfth of the annual salary as determined by the General Conference, ~~and office expenses as approved by the council, less such deductions or reductions from the salary or office expense allowance as each bishop may authorize.~~ Allowances for retired bishops and for the surviving spouses and minor children of deceased bishops shall be paid in equal monthly installments.

## ¶827.

Petition Number: 31184-FA-827-D; GCFA.

**Payment of bishops' housing and office expense**

## Amend 827:

Upon receipt of a . . . of the council. The treasurer of the General Council on Finance and Administration shall remit ~~monthly one twelfth~~ regularly, at such intervals as the council may determine, equal installments of the share approved for

payment from the Episcopal Fund to the person or office designated by the Episcopal Residence Committee to receive such housing payments. (See also ¶636.) The treasurer shall also remit regular equal instalments of the amount approved by the council as office expenses to each bishop, or to the person or office designated by the bishop to receive such payments.

## ¶828.

Petition Number: 30627-FA-828-D\$; Church Conference, Central, East Laurinburg, NC.

**Monthly payment of travel by bishop**

Add the following as a new subparagraph to 828:

However, no payment shall be given for official travel of any bishop, as outlined in this section, whether directly or indirectly, when such travel expenses are related to his/her personal beliefs that run contrary to the biblical position that homosexuality is an abomination against God. Any efforts to change the biblical teaching that homosexuality is anything other than sin, and that the practice of homosexuality is incompatible with Christian teaching when such travel expenses are related to advocate changes in the *Book of Discipline's* prohibition of same-sex unions shall be excluded from the official travel payment.

## ¶830.

Petition Number: 31185-FA-830.2-D; GCFA.

**Delete 830.2**

## ¶1501.

Petition Number: 31133-FA-1501-D; Gen'l Bd of Pension & Health Benefits.

**During transition time, GBPHB will use the 1996 BOD provisions**

## Amend 1501.3:

The general board . . . to the General Conference. During this time of transition in the general structure of the general Church and in order to discharge its fiduciary duties solely in the interest of participants and their beneficiaries and for the exclusive purpose of providing benefits to participants and



their beneficiaries as required by para. 1504.14 of the Discipline, all matters related to the work of the General Board of Pension and Health Benefits shall be conducted in accordance with the provisions amending the provisions which exist in the 1996 Discipline. The effective date of this subparagraph shall be the close of the 2000 General Conference.

### ¶1506.

Petition Number: 30670-FA-1506-D; Board of Pensions, No. Georgia AC.

#### Change benefit percentage for surviving spouse

Amend 1506.16b):

b) In the event of . . . for a benefit equal to 70 percent (75, ~~percent or~~ 80, 85, 90, 95 or 100 percent if elected by the applicable conference) . . .

### ¶1506.

Petition Number: 31577-FA-1506.2-D; Board of Pension and Health Care, West Michigan.

#### Return overfunding monies to the AC that raised them

Add a new subparagraph after 1506.2c:

Annual conferences that have set aside a fund for the pension of clergypersons for service rendered in the conference prior to January 1, 1982 and have invested the fund outside the General Board of Pensions shall report to the General Board of Pensions the current balance of their fund within thirty (30) days from the end of each month starting with the fund balance as of December 31, 2000.

This reporting process will enable the General Board of Pensions to monitor the funding status of each annual conference. Based on the information from these reports, the General Board of Pensions shall make an actuarial determination if each annual conference has fully funded its pension liability for pre-1982 service.

After December 31, 2001, an annual conference, through its board of pensions, shall have the authority to request the return or liquidation of any

portion of its deposit that is in excess of its funding requirement.

### ¶1506.

Petition Number: 31134-FA-1506.8-D; Gen'l Bd of Pension & Health Benefits.

#### By July 15, 2002 each AC will have a formal funding plan for retiring its pre-1982 pension obligations

Amend 1506 and renumber:

7. The annual conference shall review . . . in which the service was rendered.

8. On or before July 15, 2002, each annual conference shall develop, adopt and implement a formal funding plan for retiring its pre-1982 pension obligations. This funding plan must result in the retirement of its pre-1982 pension obligations on or before December 31, 2021. The funding plan shall identify any funds which have been designated by the annual conference and protected for the exclusive purpose of retiring its pre-1982 pension obligations. The funding plan shall: (a) address the funding for both the existing and incremental liabilities incurred by future increases in the past service rate, (b) be approved annually by the annual conference, following the receipt and inclusion of a written opinion from the General Board of Pension and Health Benefits, and (c) be published along with the written opinion of the General Board of Pension and Health Benefits in the journal of the annual conference.

8.9. Persons who have served full-time appointments . . .

### ¶1506.

Petition Number: 31578-FA-1506.12-D; Rodney W Osborne, First UMC, LaGrange, ILL.

#### Remove the words "health & welfare benefit prog. for clergy"

Amend 1506.12a and b:

a) Annual conferences, hereinafter called . . . shall be applied to the support of the pension program health, and welfare benefit programs for clergy, through the . . .

b) Distribute pension, health and welfare benefit funds from all . . .

### ¶1506.

Petition Number: 31135-FA-1506.17-D; Gen'l Bd of Pension & Health Benefits.

**Plan-sponsor not responsible for pension & benefit contributions if pay is not remitted**

Amend 1506.17:

Pension and benefit contributions are the responsibility of the Plan Sponsor, if not remitted by the salary-paying unit of a participant in the Ministerial Pension Plan . . .

### ¶1506.

Petition Number: 31136-FA-1506.18-D; Gen'l Bd of Pension & Health Benefits.

**Basic contribution base of CPP is limited by 200% of denomination average compensation**

Amend 1506.18:

Actual compensation, limited by the denominational average compensation, is the basic contribution base of the Ministerial Pension Plan ~~and Comprehensive Protection Plan~~. Other options setting the contribution base as actual compensation limited by 150 percent of the denominational average compensation, or actual compensation, may be elected by the annual conference or other participating groups as they may determine. ~~The above limits do not apply to personal contributions or tax-deferred annuity contributions.~~ Actual compensation, limited by 200 percent of the denominational average compensation, is the basic contribution base of the Comprehensive Protection Plan.

### ¶1506.

Petition Number: 31137-FA-1506.20-D; Gen'l Bd of Pension & Health Benefits.

**Remove parenthetical reference**

Amend 1506.20:

The annual conference board of pensions, in consultation with the General Board of Pension and

Health Benefits, shall have the responsibility to enroll clergy of the annual conference in the Ministerial Pension Plan and the Comprehensive Protection Plan in accordance with the provisions of such plans (see para. 337.1).

### ¶1508.

Petition Number: 31138-FA-1508.6-D; Gen'l Bd of Pension & Health Benefits.

**Change GCFA to GBPHB**

Amend 1508, effective January 1, 2001:

An annual conference agency handling such funds shall not offer higher rates of annuity than those listed in the annuity schedule approved by the General Board of Pension and Health Benefits Council on Finance and Administration.

### ¶1601.

Petition Number: 30967-FA-1601-D; UMPH.

**Clarifying UMPH accountability directly to the GC**

Amend 1601:

Publishing Interests—The United Methodist Publishing House . . . shall determine to be appropriate. All matters related to the work of The United Methodist Publishing House shall be under the direction of the Board of The United Methodist Publishing House in accordance with the provisions of the 1996 Book of Discipline and the Restrictive Rules (para. 20, section III, article VI of the Constitution) until and unless the General Conference takes specific action amending these provisions. The effective date of this subparagraph shall be the close of 2000 General Conference.

### ¶1602.

Petition Number: 30484-FA-1602.1-D; UM Publishing House.

**Add five members to Board of UMPH**

Amend 1602.1 c):

*Additional members*—~~Five~~ **Up to ten** additional members ~~shall~~ may be elected by the board . . .

### ¶2501.

Petition Number: 31188-FA-2501-D; GCFA.

**Titles to all real, personal property shall be held in trust for the UMC**

Amend 2501:

In consonance with . . . and titles to all properties real and personal, tangible and intangible property held at . . . to the provisions of its *Discipline*. Titles are not held . . . established for the purpose of holding and administering real and personal, tangible and intangible property.

## ¶2502.

Petition Number: 31189-FA-2502-D; GCFA.

**Register the denominational name as a service mark**

Add a final sentence to 2502:

The General Council on Finance and Administration is directed to register as a service mark the names "United Methodist" and "The United Methodist Church."

## ¶2503.

Petition Number: 31190-FA-2503-D; GCFA.

**"Church" refers to the broader UMC and not the local church**

Amend 2503.1 and 6:

1. Except in conveyances that . . . divine worship or other activities has been terminated, all written instruments of conveyance by which premises are held or hereafter acquired for use as a place of divine worship for members of The United Methodist Church or for other church activities shall contain . . .

6. However, the absence of a trust clause stipulated in §§ 1,2,3,4, or 5 above in deeds and conveyances previously executed previously or in the future shall in no way exclude a local church or church agency, or the board of trustees of either, from or relieve it of its connectional responsibilities to The United Methodist Church. Nor shall it absolve a local congregation church or church agency or the board of trustees of either, of its responsibility and

accountability to The United Methodist Church, including the responsibility to hold all of its property in trust for The United Methodist Church; provided that the intent and desires of the founders and/or the a later congregations local church or church agency, or the board-s of trustees of either, is are shown by any or all of the following indications:

(a) the conveyance of the property to a local church or church agency (or the board of trustees of either) a local church or agency of The United Methodist Church or any predecessor to The United Methodist Church;

(B) the use of the name, customs, and polity of The United Methodist Church or any predecessor to The United Methodist Church in such a way as to be thus known to the community as a part of such denomination; and or

(c) the acceptance of the pastorate of ordained ministers appointed by a bishop or employed by the superintendent of the district or annual conference of The United Methodist Church or any predecessor to The United Methodist Church.

## ¶2504.

Petition Number: 30972-FA-2504-D; Jack W. Plowman, Mt Lebanon UMC, Pittsburgh, PA.

**Local church can vote to leave UMC w/2/3 vote and take property with it**

Amend 2504 by adding another paragraph:

For the period of one (1) year following any General Conference which considers the adoption of any change to The Book of Discipline or considers the adoption of any amendment to the Constitution which would recognize or refuse to recognize that homosexuality is incompatible with Christian teaching, each and every local church shall have the right, by a two-thirds vote of its church conference, to separate from The United Methodist Church and, upon deciding to do so, shall be entitled to acquire unfettered title to all of its properties by certifying to the Annual Conference its decision to do so, and the Annual conference in such event shall execute such instruments as may be necessary to vest title to such properties in the local church.

## ¶2505.

Petition Number: 30654-FA-2505-D; Russ Loehr, North Clairemont, San Diego, CA James R. Hill.



**Add new paragraph: Don't use church property for "immoral" purposes.**

Add a new paragraph 2506 and renumber accordingly:

**No Use of Church Property for Immoral Purposes**—No properties of the United Methodist Church, under the authority of the General Conference, or any and all general boards and agencies, or any jurisdictional conferences, or any annual conferences, or any other conferences of The United Methodist Church, or any district agencies, or any local church or local church controlled properties are to be used for immoral purposes, such as sanctioning homosexual conduct by having some version of a homosexual "wedding."

**¶2512.**

Petition Number: 30973-FA-2512.2-D; Annual Conference, Northern Illinois.

**A.C. trustee vacancy filled by conf. comm on nominations**

Amend 2512.2:

The board of trustees . . . They shall be amenable to the annual conference. Vacancies occurring between sessions of an annual conference shall be filled as follows: Upon nomination by the conference committee on nominations, the district superintendents shall, by majority vote, elect a trustee to serve until the next annual meeting of the trustees. Vacancies shall be filled by the annual conference for the unexpired term.

**¶2512.**

Petition Number: 30085-FA-2512.7-; General Commission on Archives and History, North Arkansas AC.

**Conference archives & history and trustees should work on policy statement together**

Amend 2512.7:

The board after consultation with the conference commission on archives and history, or alternate structure, shall develop a policy for an annual conference response. . .

**¶2515.**

Petition Number: 31191-FA-2515-D; GCFA.

**Purchase of property may occur during annual conference sessions**

Amend 2515:

**Sale, Transfer, Lease, or Mortgage or Purchase of Annual Conference Property** —No annual conference property shall be sold, transferred, or leased for a term that exceeds twenty (20) years, or mortgaged or purchased without the consent of the annual conference or, ad interim, (a) the consent of the presiding bishop and of a majority of the district superintendents, and, in the case of discontinued or abandoned local church property or property to be purchased, the consent of a majority of the district board of church location and building . . .

**¶2518.**

Petition Number: 30381-FA-2518-D; Gen'l Board of Discipleship.

**Bd of Building & Location membership to be 2/3 professing members of UMC**

Amend third sentence of 2518:

. . . women, and, where possible, should be inclusive of sex gender, race, age, and people with disabilities. At least two-thirds shall be professing members of The United Methodist Church. The members . . .

**¶2520.**

Petition Number: 30291-FA-2520-D; Darren Cushman Wood, South Indiana.

**Local church prepare and submit a summary of employment practices & safety record of contractors**

Amend first paragraph of 2520, add a new subparagraph and renumber accordingly:

1. . . . an estimate of the cost, a summary of the employment practices of the contractor, and a . . .

2. The local church shall use contractors who reflect the commitment of The United Methodist Church to the safety and dignity of employees as contained in The Social Principles. The local church shall prepare and submit a summary the employment practices and safety record of contrac-

tor(s) to the board. A summary of employment practices shall include a record of any violations of wage and hour laws, safety regulations, discrimination and unfair labor practices over the past two years.

23. When the local church has prepared a summary of employment practices of the contractor(s), . . .

## ¶2520.

Petition Number: 30416-FA-2520.1-D; Study Commission for Health & Fitness Clergy/Lay.

### Include accessibility plan in architectural plans

Amend first sentence of 2520.1:

... facilities, preliminary architectural plans including accessibility plans, an estimate of the cost, and a . . .

## ¶2524.

Petition Number: 30382-FA-2524-D; Gen'l Board of Discipleship.

### Local church Board of Trustees membership shall be 2/3 professing members of UMC

Amend second sentence of 2524:

... by law, and at least two thirds shall be professing members . . .

Petition Number: 30020-FA-NonDis-O; Annual Conference, North Central New York.

### Continue Native Am. Awareness Sunday as a special offering

Whereas, it has been noted that two of the six special Sundays are to be eliminated from the General Conference calendar, it is suggested that Native American Awareness Sunday and Native American Awareness Sunday Offering continue as one of the four remaining special Sundays.

# RESOURCES FOR MUSIC LEADERS

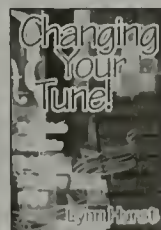
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## Proposed Resolutions

Petition Number: 30032-FA-NonDis-O\$; Annual Conference, Detroit plus 2 indiv; UM Rural Fellowship.

### **Establish universal pension fund for lowest paid clergy**

Whereas, in many conferences pension benefits of clergy in retirement are based on salary and housing packages received during their working years; and

Whereas, those clergy who receive the lowest salary/housing packages during their working years will thus also have the lowest pension benefits in retirement; and

Whereas, those clergy who receive the lowest salary/housing packages during their working years will thus also have the lowest pension benefits in retirement; and

Whereas, this injustice violates the covenant of United Methodist clergy that expects that all clergy have an acceptable standard of living in retirement,

Therefore be it resolved, that all Annual and Missionary Conferences base pension contributions for clergy appointed full-time on the conference or denominational average compensation.

Be it further resolved, that the General Board of Pension establish a universal pension service fund that would provide supplementary pension payment to clergy in the lowest 5% of the pension payout system. The universal pension service fund shall be funded through a percentage contribution of all annual conference pension contributions.

Petition Number: 30076-FA-NonDis-O; Annual Conference, Mississippi plus 2 indiv; UMRural Fellowship.

### **Clergy compensation packages be above national poverty level**

Whereas, all United Methodist clergy are in covenant with one another; and

Whereas, equity in compensation is part of that covenant; and

Whereas, compensation packages in churches are often low and inadequate,

Therefore, be it resolved that it is recommended that the compensation packages of all full-time United Methodist clergy be, at least, above the national poverty level.

Petition Number: 30097-FA-NonDis-O\$; Annual Conference, Kansas East Cal-Nev; Troy; Rocky Mtn; Don Messer.

### **Raise money for Russian seminary and church growth**

Whereas, the Gospel of Jesus Christ is being heard with gladness in Russia and the Commonwealth of Independent States (CIS) through a United Methodist witness; and

Whereas, the United Methodist Church is growing very rapidly in Russia and the CIS with 55 churches now registered and 15 more to be registered soon; and

Whereas, the United Methodist Church has begun a seminary in Moscow to train leaders for the new and emerging church in Russia and the CIS; and

Whereas, the need for trained leadership for the church will increase; and

Whereas, we are called, as United Methodist people, by the Great commission of Christ to seize this Kairos moment at the beginning of the twenty-first century;

Therefore, be it resolved that the United Methodist Church shall respond to this opportunity presented to it by God to ensure that the witness to God's mighty act of salvation in Jesus Christ be proclaimed that the Body of Christ be built up; and

Be it resolved that, as a quadrennial emphasis, the mission efforts of the United Methodist Church be increased through the Russian Initiative and by the sharing of our financial resources, through raising \$21,000,000 for a 21st Century Fund; \$10,500,000 to be used for support and development of the Russia United Methodist Theological Seminary in Moscow and \$10,500,000 to be used to further congregational



growth and development for the Commonwealth of Independent States; and

Be it resolved that an amount of \$10,500,000 be raised over the next quadrennium by an apportionment, of which at least half shall be set aside as an endowment with the rest of the money to be used to support the operations of the seminary; and

Be it resolved, that the authorization be given by the General Conference to create a General Advance Special for Russia and CIS for congregational growth and development with a goal of \$10,500,000 for the quadrennium; and

Be it further resolved that during the 2001-2004 quadrennium, the General Board of Global Ministries be authorized to fund a position to raise capital funds from across the United Methodist Church for this cause.

Petition Number: 30154-FA-NonDis-O; Annual Conference, Western Pennsylvania.

#### **Set tithing as a goal for everyone in UMC**

Whereas, the earth and all that is in it belongs to God, and

Whereas, Jesus spoke about money and possessions, and

Whereas, God has promised many blessings if people will live by biblical standards as it involves the management of that which God has given us, and

Whereas, those blessings would include the following: God will fill your barns with plenty, when you honor the Lord with your possessions and with the first fruits of all your increase, (Proverbs 3:9-10); God gives back to you in the same measure that you use to give to God, (Luke 6:38); God will pour out so much blessing you will not have enough room for it, (Malachi 3:10), and

Whereas, the concept of tithing has not been taught in most congregations during the past few decades, which means many people have been denied the knowledge of how to grow spiritually in their stewardship of giving, and

Whereas, this is confirmed by statisticians that giving by people in The United Methodist Church is somewhere below two percent (2%), and

Whereas, programs of ministry have been eliminated or not even started because of the lack of funds, and

Whereas, annual conferences have had to eliminate or not start programs because of the lack of funds, and

Whereas, general boards at the national level have had to curtail their programs because of the lack of funds,

Therefore, be it resolved that the Western PA Annual Conference submits this petition to the 2000 General Conference to adopt as a high priority for the next eight years a program for teaching and preaching for spiritual growth in giving, with an emphasis of setting tithing as a goal for every person in The United Methodist Church.

Petition Number: 30161-FA-NonDis-O\$; Annual Conference, Western North Carolina.

#### **Add amendment to Plan Document of CPP to provide disability benefits to active participants**

Whereas, the current disability benefit is 40% of the Denominational Average Compensation (DAC); and

Whereas, the current DAC is approximately \$40,000, meaning that the disability benefit is about \$16,000; and

Whereas, the church must increase this level of support to alleviate the catastrophic consequences of a disabling condition in the lives of our clergy participants in CPP; and

Whereas, we believe that the church should attempt to replace as much as possible of the current income of a participant who must go on disability; and

Whereas, it is unrealistic to think that we can replace all of it; and

Whereas, it is unconscionable for us to retain the current level of benefit,

Therefore, be it resolved that the Western North Carolina Annual Conference respectfully petitions the 2000 General Conference to enact such amendments to the Plan Document of the Comprehensive Protection Plan (CPP) administered by the General

Board of Pension and Health Benefits as may be necessary to provide the following disability benefits to active participants who qualify for the same:

a. The annual disability benefit, payable in monthly installments, shall be made from the Protection Benefit Fund to the active participant in an amount equal to 70% of the Plan Compensation of the participant in effect at the time the disabling condition occurred.

b. If the annual disability benefit thus defined does not equal at least 40% of the Denominational Average Compensation (DAC) in effect on the date of the first payment, the annual disability benefit, payable in monthly installments, shall be 40% of the Denominational Average Compensation in effect on the date of the first payment.

c. If the annual disability benefit defined in item "a" above, exceeds 200% of the DAC in the effect on the date of the first payment, the annual disability benefit, payable in monthly installments, shall be 200% of the Denominational Average Compensation (DAC) in effect on the date of the first payment.

d. Any disability benefit payable hereunder shall be reduced by one dollar (\$1.00) for each one dollar (\$1.00) of Social Security benefits received by the participant, and shall be reduced by one dollar (\$1.00) for each two dollars (\$2.00) of earned income, as defined and determined by the Social Security Administration, received by the participant.

e. Provisions of the Plan Document pertaining to annual increases in the benefit and the commencement and/or discontinuance of benefits shall remain in effect as currently written.

Petition Number: 30253-FA-NonDis-O; Annual Conference, South Carolina.

#### Ministerial Pension Plan retirement benefits

Ministerial Pension Plan Document Section E.02, Retirement Benefits:

##### E.02 Retirement Benefits.

b. Upon retirement ~~at or after age 62 years or upon retirement at or after the completion of 35 appointment years~~ on or after the Early Retirement Date, . . . the Personal Contributions Annuity. However, a Participant may elect to postpone

his/her retirement until the Late Actuarial Retirement Date at which time, upon application, the Participant shall receive a monthly retirement benefit equal to the sum of the following:

(1) the greater of:

(A) Such Participant's Service Annuity; or

(B) the actuarial equivalent of the Formula Benefit payable at the Normal Retirement Date; and

(2) if any, the Personal Contributions Annuity.

Petition Number: 30254-FA-NonDis-O; Annual Conference, South Carolina.

#### Change provisions of Supplement One of the MPP

Whereas, pension payments related to clergy service with pension credit prior to 1982 are provided by Supplement One of the Ministerial Pension Plan, and

Whereas, Supplement One states that clergy will receive the greater of the Service Annuity or the Formula Benefit calculated in accordance with the provision of Supplement One, and

Whereas, most clergy who are eligible for a Supplement One benefit receive payments calculated according to the Formula Benefit provisions of Supplement One, and

Whereas, according to paragraph 355.2.c. of *The Book of Discipline* clergy are first eligible for normal retirement because of age at the conference session that occurs in the year the clergyperson reaches age 65 before July 1, and

Whereas, clergy who retire after the year they are first eligible for normal retirement because of age forfeit the amount of the Formula Benefit they would otherwise have received during the years they continue to serve after reaching the normal retirement age, and

Whereas, the conference benefits twice by such late retirements at the expense of the clergyperson, first by retaining the services of the experienced clergyperson and second, by not having to provide pension payments for the years the clergyperson serves following the normal retirement date,

Therefore, be it resolved that the South Carolina Annual Conference requests the General Conference to change the provisions of Supplement One of the Ministerial Pension plan so that persons who retire at any conference session, after the conference session at which they would have first been eligible because of age for normal retirement under paragraph 355.2.c, will receive the greater of the Service Annuity or the actuarial equivalent of the Formula Benefit, and

Be it further resolved that because this proposal changes a benefit that is presently in effect, the South Carolina Annual Conference, in accordance with the provisions of paragraph 1504.1 of *The Book of Discipline*, hereby requests an actuarial opinion of the General Board of Pension and Health Benefits concerning the cost and other related aspects of his proposed change.

Petition Number: 30297-FA-NonDis-O!; Annual Conference, New England.

**Create benefits trust funded from pension plan excess by adding certain provisions to MPP**

Whereas, the New England Annual Conference providentially finds itself in a positively funded position for pension obligations related to pre1982 credited ministerial service; and

Whereas, the New England Annual Conference currently has a post-retirement health care benefits program which is growing in cost and is not currently being funded,

Therefore, be it resolved that the 2000 General Conference direct the General Board of Pension and Health Benefits (or task force created during the 2000-2004 quadrennium) to incorporate provisions similar to Article C, of Supplement One, to the Staff Retirement Benefit Program (as adopted at the 1992 General Conference) to a restated or successor plan to MPP.

The result of such provision(s) would be to create a benefits trust that would be (partially) funded from the excess of the pension plan, so that any annual conference in similar circumstances can use its resources to help pay for other retirement benefit programs.

Petition Number: 30305-FA-NonDis-O; Murray W. Neumeyer, Southern New Jersey.

**Keep all hymns and restore hymns previously dropped from UM Hymnal**

Whereas, I have pastored United Methodist Churches for 38 years; and

Whereas, I am well assured of the importance of hymnody to believers; and

Whereas, I know the hurt when favorite hymns have gotten dropped from new hymn books,

Therefore, I petition the 2000 General Conference that in future editions, no hymns be dropped from the United Methodist Hymnal and that hymnal committees restore hymns dropped from the last two hymnals.

Petition Number: 30421-FA-NonDis-O; Gen'l Board of Discipleship.

**Adopt Korean-English bilingual hymnal as official resource**

Whereas, while Korean United Methodist congregations use the *Korean-English Bilingual Hymnal*, a generic hymnal use by almost all Korean Protestant churches, the Korean Caucus and the National Committee on Korean-American Ministry have expressed the urgent need for a bilingual hymnal and worship book reflective of United Methodism, both its hymnody and song and its general services; and

Whereas, the 1.5 and second generations of the Korean-American church are growing, there is an increasing need for bilingual worship resource so that they and the first generation can more fully share together in worship; and

Whereas, the General Board of Discipleship and The United Methodist Publishing House established a Korean-English Bilingual Hymnal Committee in the spring of 1998 to create a one-volume Korean-English bilingual hymnal/worship book; and

Whereas, this committee has included in its aim to ensure 1) inclusion of the most-used hymns from the current hymnals; 2) inclusion of additional and new hymns from Korean, English, and other sources with translations; 3) attention to gender, geographic diversity, age, and theological stances among Korean



United Methodists; 4) the use of the new hymnal in the mission and evangelistic witness of Korean congregations; 5) the inclusion of the general services of the church and such other liturgical resources as are needed for Korean-English participation in the worship life of The United Methodist Church; and

Whereas, the Korean-English bilingual Hymnal committee aims at completing its work in the year 2000 and the General Board of Discipleship is providing editorial supervision and staff consultants in accordance with ¶1112.3 and 1112.8; and

Whereas, The United Methodist Publishing House will publish the hymnal/worship book in the fall of 2001;

Therefore, the General Board of Discipleship petitions the 2000 General Conference to adopt the new hymnal as an official hymnal of The United Methodist Church, including the titles listed in the Korean-English hymnal sampler, and recommends that its ritual resources be listed in the *Discipline* as part of the ritual of The United Methodist Church, including the services and resources listed in the Korean-English hymnal sampler.

Petition Number: 30483-FA-NonDis-O; UM Publishing House.

#### **Support petition of GBOD for Korean-English bilingual hymnal as official UMC resource**

Whereas, the General Board of Discipleship and The United Methodist Publishing House have worked together, in accordance with ¶1112.3 and 1112.8 of the 1996 *Book of Discipline* to assess the need for a United Methodist Korean-English bilingual hymnal/worship book; and

Whereas, significant need and interest for this resource have been expressed; and

Whereas, the General Board of Discipleship and The United Methodist Publishing House have formed a Korean-English Bilingual Hymnal Committee to address the identified needs and to prepare a resource that would support the worship and devotional life of Korean congregations of the United Methodist Church; and

Whereas, the completed work will support these congregations with a breadth of hymnody and

with worship resources that express the United Methodist tradition,

Now, therefore, be it resolved that the United Methodist Publishing House supports: a) the petition of the General Board of Discipleship that the new Korean-English bilingual hymnal be adopted as an official hymnal of The United Methodist Church, and b) the amendment to ¶1112.3 proposed by the General Board of Discipleship to implement this action.

Petition Number: 30485-FA-NonDis-O; Annual Conference, Tennessee NYMO, BMCRC.

#### **Support GBHEM efforts to keep UM Student Day Special Offering**

Whereas, the General Council on Ministries and General Council on Finance and Administration of the United Methodist Church have proposed legislation for General Conference to reduce the number of Special Sunday with Offerings and eliminate the observance of UM Student Day; and

Whereas, the GCOM-GCFA Special Sundays Task Force, in its elimination of United Methodist Student Day, has reallocated the distribution of the World Communion Sunday Offering receipts and assigned 30% of the offering receipts for United Methodist scholarships and loans to be administered by the General Board of Higher Education and Ministry; and

Whereas, presently the offering receipts from United Methodist Student Day provide approximately \$500,000 in scholarship and loan funds per year to the General Board of Higher Education and Ministry for United Methodist students; and

Whereas, the elimination of UM Student Day as a Special Sunday with Offering reduces the opportunity for local churches to contribute to the General Church scholarship and loan program; heightens the possibilities of a material reduction in receipts (\$500,000) per year for student scholarships and loans; reduces the opportunity to inform congregations of its United Methodist related schools, colleges and universities and educational opportunities available to United Methodist students; and

Whereas, the General Board of Higher Education and Ministry has petitioned General Conference to retain the observance of UM Student Day; 90% of the receipts to be used for the UM scholarship pro-

gram and 10% for the UM Student Loan program; and

Whereas, the General Board of Higher Education and Ministry has petitioned General Conference to retain the observance of World Communion Sunday and that the designations remain as presently recorded in the 1996 *Book of Discipline*,

Therefore, be it resolved, that we urge the delegates to the 2000 General Conference to support the General Board of Higher Education and Ministry's efforts to save UM Student Day Special Sunday with Offering.

Petition Number: 30681-FA-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Include 2nd verse of "America The Beautiful" in next printing of UM Hymnal**

Whereas, the publishing house inadvertently omitted from the United Methodist Hymnal that verse from "America the Beautiful" that reads, "O beautiful for pilgrim feet, whose stern impassioned stress a thorough for freedom beat across the wilderness; America! America! God mend thy every flaw, confirm thy soul in self control, Thy liberty in law"; and

Whereas, this verse has been printed in every Methodist hymnal for at least 60 years,

Be it resolved by the 2000 General Conference of the United Methodist Church that the publishing house is hereby instructed to include the second verse of "America the Beautiful" in the next printing of the United Methodist Hymnal.

Petition Number: 30682-FA-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Omit fourth verse of "Praise to The Lord, The Almighty" in next printing of UM Hymnal**

Whereas, we know there was an effort by some on the 1984 Hymnal Committee to be what is now referred to as "politically correct"; and

Whereas, the United Methodist Church has no business being concerned with whether it is or is not

"politically correct," having other things as a standard for what should or should not be done; and

Whereas, anyone with even a superficial knowledge of church history knows the wording in verse four of the hymn, "Praise to the Lord, the Almighty," wherein it reads, "God as a mother doth speed," is repugnant to the understanding of God as given in both the Old and New Testaments; and

Whereas, this is an obvious attempt to "bring the church up-to-date," relying on secular standards rather than on Scripture,

Therefore, be it resolved by the 2000 General Conference of the United Methodist Church that the publishing house is hereby instructed to omit the fourth verse of the hymn, "Praise to the Lord, Almighty," in the next printing of the United Methodist Hymnal.

Petition Number: 30683-FA-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Include "Eternal Father, Strong to Save" in next printing of UM Hymnal**

Whereas, the hymn, "Eternal Father, Strong to Save" is important to members of the United States Navy, having been classified as the "official hymn" of the U.S. Navy; and

Whereas, many members of the United Methodist Church served in the U.S. Navy; and

Whereas, this hymn is an appropriate prayer for all those who earn their living by working on the oceans of the world; and

Whereas, this hymn appeared in the most recent Methodist Hymnal,

Therefore, be it resolved by the 2000 General Conference that the publishing house is hereby instructed to include the hymn "Eternal Father, Strong to Save" in the next printing of the United Methodist Hymnal.

Petition Number: 30684-FA-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

Omit stanza 3 words and replace with the original words in next printing of UM hymnal

Petition Number: 30688-FA-NonDis-O; Howard Lydick, First UMC, Richardson, Tx.

**Reinsert reference to "unfermented juice of the grape" in next printing of hymnal/communion serv.**

Whereas, it has been our practice for two centuries to use what the ritual in our hymnals has referred to as "the pure unfermented juice of the grape" for Holy communion; and

Whereas, this terminology was inadvertently omitted when the present hymnal was adopted,

Therefore, be it resolved by the 2000 General Conference that at the next printing of the hymnal, the following words, "the unfermented juice of the grape shall be used during the service of Holy Communion" be included beneath the heading of "A Service of Word and Table I," "A Service of word and Table II," and "A Service of Word and Table III."

Petition Number: 30871-FA-NonDis-O; GBGM, 2 indiv; Rocky Mountain Conf; St James UMChurch.

**Retain six special Sundays with church-wide offerings**

Whereas, beginning in 1988, The United Methodist Church authorized six special Sundays with churchwide offerings: Human Relations Day, One Great Hour of Sharing, World Communion Sunday, United Methodist Student Day, Peace with Justice Sunday, and Native American Awareness Sunday; and

Whereas, the special Sundays approved by the General Conference shall be the only Sundays of churchwide emphasis, exclusive of the central conferences; and

Whereas, "the special Sundays in The United Methodist Church are intended to be illustrative of the nature and calling of the church" (§ 266 of *The Book of Discipline of The United Methodist Church* - 1996); and

Whereas, the special Sundays are "placed on the calendar to make clear the calling of the church as the people of God, and to give persons the opportunity of contributing offerings to special programs" (*ibid.*); and

Whereas, the "six special churchwide Sundays provide for churchwide offerings to do deeds expressive of our commitment" (*ibid.*); and

Whereas, the observance of the Sundays provides an opportunity for the church to highlight historic and critical programs of The United Methodist Church; and

Whereas, since 1988 the church has expressed its continuing appreciation for the significant programs funded by the offerings through increasing its giving to the six special Sundays;

Therefore, the General Board of Global Ministries hereby petitions the 2000 General Conference of The United Methodist Church to retain the six Special Sundays with churchwide offerings as listed in ¶ 266 of *The Book of Discipline of The United Methodist Church* - 1996: Human Relations Day, One Great Hour of Sharing, World Communion Sunday, United Methodist Student Day, Peace with Justice Sunday, and Native American Awareness Sunday.

Petition Number: 31026-FA-NonDis-O; Administrative council, North Clairmont UMC, San Diego, CA.

**No use of church property for immoral purposes**

Add a new paragraph after 2505:

*No use of church property for immoral purposes*—No properties of The United Methodist Church, under the authority of the General Conference, or any and all general boards and agencies, or any jurisdictional conferences, or any annual conferences, or any other conferences of the United Methodist Church, or any district agencies, or any local church or local church controlled properties are to be used for immoral purposes, such as sanctioning homosexual conduct by having some version of a homosexual "wedding."



Petition Number: 31041-FA-NonDis-O; Delos Corderman, South Carolina.

**Annual conference may contribute to a 401k if it so votes**

Amend Ministerial Pension Plan Document, Article IV—Contributions

**401 Contribution**

k. A conference may elect annual to have the contributions under the provisions of Section 4.01a contributed monthly to the Plan through such conference pursuant to a system of collection determined by the conference. The amount so required for each Participant shall be credited to such Participant's account monthly and the conference charged accordingly. The plan administrator shall calculate and recognize the differences in cost between the annual conference remittance option and the annual conference direct bill option by imposing a surcharge on the higher cost option.

Petition Number: 31140-FA-NonDis-O; UM Rural Fellowship.

**Base minimum pension contributions on conference or denominational average**

Whereas, in many conferences pension benefits of clergy in retirement are based on salary and housing packages received during their working years; and

Whereas, those clergy who receive the lowest salary/housing packages during their working years will thus also have the lowest pension benefits in retirement; and

Whereas, this injustice violates the covenant of United Methodist Clergy that expects that all clergy have an acceptable standard of living in retirement;

Therefore be it resolved that all annual and missionary conferences base minimum pension contributions for clergy appointed full-time on the conference or denominational average compensation.

Petition Number: 31206-FA-NonDis-O; Annual Conference, Puerto Rico.

**Extend a quadrennium the pension build-up of P.R. Methodist pastors participating as of 12/31/92**

Extend for one additional quadrennium the "pension build-up" of the pastors from the Methodist Church of Puerto Rico who were in the plan on December 31, 1992.

Petition Number: 31287-FA-NonDis-O; MARCHA.

**Continue support of Methodist Church of Puerto Rico in transition time**

Whereas, the Methodist Church of Puerto Rico has and is willing to continue providing significant clergy and lay leadership for Hispanic or other ministries in the United Methodist Church;

Whereas the Methodist Church of Puerto Rico is contributing to the United Methodist Church World Service Fund and is willing to continue doing so; and

Whereas, the Methodist Church of Puerto Rico continues to participate with the United Methodist Church in the development of Spanish resources; and the Methodist Church of Puerto Rico continues to be the largest market of Spanish resources produced by the United Methodist Publishing House and other agencies; and

Whereas, the agreement between the United Methodist Church and the Methodist Church of Puerto Rico establishes a new paradigm of relationship, consistent with the tenets of self-determination and a global church as supported by the United Methodist Church; and

Whereas, the economic development plans developed in 1992 have achieved significant progress reducing the number of subsidized local churches from 40% to 27%, setting aside funds for mission, theological education and for the acquisition of land and properties to undergird church growth. The conference structure was changed in 1998, which represents savings of \$40,000.00 annually in the operating expenses. Nevertheless, it is evident now that the original economic goals were unrealistic and will not be achieved by the year 2000. The transitional period has been a learning process in which not all the factors are resulting as anticipated. This has required necessary adjustments and, therefore, the achievement of goals is going to take more time. Consequently, an extension of the time given for the

transitional period is needed to reach the appropriate conditions for self support; and

Whereas, a process of dialogue was put in place through the Council of Bishops and the general agencies of the United Methodist Church, regarding this petition of the Methodist Church of Puerto Rico,

Therefore, be it resolved that MARCHA strongly supports the request of the Methodist Church of Puerto Rico to extend the present agreements, including the funding petitions to the General Council on Finance and Administration, and the transitional period until the year 2004 at which time the agreements may be re-negotiated for the purpose of assisting them to consolidate the process of becoming a self-supporting church.

### BACKGROUND

The 1992 General Conference proclaimed the affiliated autonomous status for the Puerto Rico Annual Conference. The legislation approved stipulated that the general agencies "will give equal access and consideration of petitions and requests for resources from the United Methodist Church of Puerto Rico for the transition period, in the manner provided to any other United Methodist Annual Conference" and other provisions as included in the Book of Resolutions. The transition period was defined as two quadrennia (1993-2000).

Petition Number: 31296-FA-NonDis-O; Native American Internat'l Caucus of UMC.

### Return Native Am. lands to Indian nation which resides within those bounds

Whereas, protection of the Native American land base is an issue of prime importance today as it has been historically; and

Whereas, Native American tribal organizations are seeking to consolidate and increase their land base for economic and cultural purposes; and

Whereas, intrusion on tribal lands and subsequent attempts to seize Indian lands by non-Indian parties continues to be a source of tension and insecurity among Native American people; and

Whereas, The United Methodist Church has historically held tribal lands for mission purposes and contemporarily holds Indian lands originally se-

cured for purposes of missionary work of the Church among Native Americans; and

Whereas, some of their land is no longer used for purpose of mission among Native Americans;

Be it resolved, that all such lands held by the Church, where there is no intention of continuing or developing ministries among the respective Native Americans, be transferred without compensation to the ownership of the Indian nation within whose bounds it exists, or to the Indian nation that was the original owner.

Petition Number: 31301-FA-NonDis-O\$; Native American Internat'l Caucus of UMC.

### Shared financial support for the Native American Center

Whereas, the National United Methodist Native American Center, Inc. (NUMNAC) has functioned as one of four national centers focused on ethnic enlistment, training, and assistance in the deployment of ordained and diaconal ministry and other professional leaders in their respective communities; and

Whereas, NUMNAC has operated admirably with a limited staff of the executive director, associate director, and an administrative assistant; and

Whereas, NUMNAC's previous funding was authorized by the General Conference with linkage responsibilities resting with the General Board of Higher Education and Ministry (GBHEM); and

Whereas, NUMNAC's service record over the past 19 years has been extremely contributory to active Native American recruitment into the ordained ministry, higher education opportunities for United Methodist Native American students, Native American youth involvement in The United Methodist Church, pastoral care and training for current ministry, spiritual reinforcement in Native American congregation, communication between Native American and non-Indian churches, and research relating to the growing cultural diversity within The United Methodist Church; and

Whereas, there exists a continuous need for Native American understanding, sensitivity, input, and participation among and within the Church administration and general community; and



Whereas, NUMNAC's past finding has limited the expansion of programs to benefit Native American clergy.

THEREFORE, be it resolved, that the 2000 General Conference endorse the GCOM recommendation for the 2001-2004 proposed quadrennial funding of NUMNAC through a "shared commitment" between the General Board of Higher Education and Ministry (GBHEM), General Board of Global Ministries (GBGM) and the World Service Fund and that the General Council on Finance and Administration (GCFA) appropriate money for this purpose. NUMNAC board and staff will raise any additional funds needed to fulfil program goals and needs.

BE IT FURTHER RESOLVED that the 2000 General Conference endorse NUMNAC's current functions and roles as related to its initial goals and objectives, its proposed activities for the next quadrennium, and that it be supported by related entities of The United Methodist Church as a center for Native American cultural, spiritual and contemporary training for United Methodist clergy and lay people.

Petition Number: 31302-FA-NonDis-O!; Native American Internat'l Caucus of UMC.

### **New tribal economic strategies for the next century**

Whereas, for more than five hundred years, Native Americans have lived and survived in the context of first, colonialism and then, capitalism, and

Whereas, it is well documented that capitalism and the industrial revolution it spawned survive best when natural resources AND human resources are exploited in order to obtain the maximumization of capital investments, and

Whereas, Native Americans have been impacted by this economics of greed and were forced to live in poverty on reservations, and

Whereas, a small part of the Native American population are now surviving through tribal economic development based on gambling, which has many negative social consequences, and

Whereas, the next century will see new economic realities, such as "one world economies" and

the "mega-mergers," that will have a negative impact on both the rich and poor of this world, and

Whereas, Native American spirituality is one voice than can speak to and challenge this issue with its understanding of how to care for the whole family of God, and

Whereas, Native American United Methodists believe that our God-given stewardship talents have been warped from their intended purpose and that we have used God's creation with greed rather than care, and

Whereas, Native Americans in The United Methodist Church believe that The United

Methodist Church must take a proactive stand for a reform of church and society that will introduce a radically different model of economic relationships into the new century; a model that is God-centered, and

Whereas, Native Americans in The United Methodist Church are hopeful that this will include new models of economic development for Native Americans that will not impact Native people negatively.

Therefore be it resolved, that the 2000 General Conference mandate the following:

1. That the United Methodist Church sponsor a four-year study of the economic impact of colonialism and capitalism on the Native people of the Americas and how this influences contemporary mission and ministry with Native people.

2. Require that the National United Methodist Native American Center be the lead entity, working with program agencies of The United Methodist Church and other Native American entities both within and without the church.

3. That the National United Methodist Native American Center develop an innovative and economically strategic report for a God-centered alternative to gambling-centered economic development on Native American reservations with recommendations that will be brought back to the 2004 General Conference.

4. That \$100,000 be allocated to ensure that this study has adequate financial support to complete a comprehensive task and report with integrity and substance.



Petition Number: 31334-FA-NonDis-O; Task Force on Denominational Concerns, Marietta First UMC, Marietta, GA.

**Scrutinize/establish policies for use/retention of unrestricted reserves by boards/agencies of UMC**

Whereas, we the remaining members who have served for the past two years on the Task Force on Denominational Concerns of the Marietta First UMC; and

Whereas, Marietta First UMC, a part of the body of Christ, experienced a split in its congregation resulting in the loss of approximately one-third of its active membership due to real and/or perceived concerns with the denomination; and

Whereas, the majority of those leaving were young adults with families who would have constituted much of the future membership of the church; and

Whereas, the division in this body of Christ caused conflict and misunderstanding among friends and within families; and

Whereas, we who remain, while recognizing much good in our church and in our denomination, have continuing concerns about the United Methodist Church; and

Whereas, we love the church and are committed to resolving issues and solving problems and truly desire to ensure the well-being of our denomination and to avoid similar divisions within other United Methodist churches,

Be it further resolved that financial reserves of boards and agencies have increased in recent years through growth in investments from surpluses. Policies should be considered which would assert ownership by the church over surpluses earned by boards and agencies. Local churches and charges have difficulty in understanding such imbalances in the finances within the church.

Petition Number: 31335-FA-NonDis-O; Task Force on Denominational Concerns, Marietta First UMC, Marietta, GA.

**Establish narrow guidelines for grant support given by UM boards/agencies**

Whereas, we the remaining members who have served for the past two years on the Task Force on Denominational Concerns of the Marietta First UMC; and

Whereas, Marietta First UMC, a part of the body of Christ, experienced a split in its congregation resulting in the loss of approximately one-third of its active membership due to real and/or perceived concerns with the denomination; and

Whereas, the majority of those leaving were young adults with families who would have constituted much of the future membership of the church; and

Whereas, the division in this body of Christ caused conflict and misunderstanding among friends and within families; and

Whereas, we who remain, while recognizing much good in our church and in our denomination, have continuing concerns about the United Methodist Church; and

Whereas, we love the church and are committed to resolving issues and solving problems and truly desire to ensure the well-being of our denomination and to avoid similar divisions within other United Methodist churches; and

Therefore, we resolve to offer this constructive recommendation to the General Conference as the result of our experience and research during these tumultuous times in our church,

Be it further resolved that financial reserves of boards and agencies have increased in recent years through growth in investments from surpluses. Policies should be considered which would assert ownership by the church over surpluses earned by boards and agencies. Local churches and charges have difficulty in understanding such imbalances in the finances within the church.

Petition Number: 31336-FA-NonDis-O; Task Force on Denominational Concerns, Marietta First UMC, Marietta, GA Bob Parrott.

**Change "apportionment" to "asking" in all the BoD paragraphs including but not limited to these**

Whereas, we the remaining members who have served for the past two years on the Task Force on

Denominational Concerns of the Marietta First UMC; and

Whereas, Marietta First UMC, a part of the body of Christ, experienced a split in its congregation resulting in the loss of approximately one-third of its active membership due to real and/or perceived concerns with the denomination; and

Whereas, the majority of those leaving were young adults with families who would have constituted much of the future membership of the church; and

Whereas, the division in this body of Christ caused conflict and misunderstanding among friends and within families; and

Whereas, we who remain, while recognizing much good in our church and in our denomination, have continuing concerns about the United Methodist Church; and

Whereas, we love the church and are committed to resolving issues and solving problems and truly desire to ensure the well-being of our denomination and to avoid similar divisions within other United Methodist churches; and

Therefore, we resolve to offer this constructive recommendation to the General Conference as the result of our experience and research during these tumultuous times in our church,

Be it further resolved to change conference "apportionments" to conference "askings." By changing "apportionments" to "askings," the term used until 1984, churches or charges would be given the opportunity to decide upon their support for expenditures anticipated by conferences, boards, and agencies.

Substitution of the language will be necessary in ¶249.13, 611, 612, 616, 637, 806, 808 and 811 in the *Book of Discipline*.

Petition Number: 31342-FA-NonDis-O!; Augusta S. Carruth, First UMC, Brunswick, Georgia.

#### **Budget funds for World Methodist Council in amt of a million for each year of next quadrennium**

Whereas, the United Methodist Church leadership is seeking to be more global in relationships with Methodist people throughout the world; and

Whereas the UMC is already a member and a leader in the organization of the World Methodist Council; and

Whereas, the organization of the World Methodist Council is recognized in international ecumenical organizations; and

Whereas, the emphasis with our relationships with other bodies of Methodism within the World Methodist Council is "Equal Partners in Ministry,"

Therefore, be it resolved that participating in the World Methodist Council is the appropriate way to become more global as we seek to relate to other Methodist bodies.

Be it further resolved, that the World Methodist Council is seeking to raise funds to establish an endowment so that there will be an assurance of funds for the ministry of the Council.

Be it further resolved, that the GCFA budget funds for the World Methodist Council in the amount of one million dollars for each of the year 2000 to 2004.

Petition Number: 31360-FA-NonDis-O; James M. Frazier, TX.

#### **Should be possible to reinvest retirement funds w/GBPHB**

Resolved: Change the present General Board of Pensions policy so that when funds are withdrawn at retirement, make it possible to return equal amounts or a percentage thereof to the General Board of Pensions for investments and added pension payments.

Petition Number: 31365-FA-NonDis-O; Local church, Groveton First UMC, Groveton, TX 7 indiv.

#### **GC, AC & district relinquish all claims to local church property**

Whereas, in the past, the local church by and large has organized built, financed and maintained property that did not belong to it because of laws, rules and regulations set forth by the General Conference, annual conference and district levels of the United Methodist Church; and

Whereas, the following paragraphs, but not excluding any other paragraphs, indicate control of the local church property: 2517-23, 2517.2, 2517, 2522, 2523, 6, 265, 2501-5, 2517.2, 2524-52, 2548.3, 2519, 2520, 2543, 2519, 2547, 2541, 2549, 2512.3, 5, 2537, 2540, 2540.3, 262.2f, 2543, 2520-22, 2536, 2538, 2543, 2520-22, 2543, 2542, 2539-40; and

Whereas, it is felt by many individuals and churches alike that this has not been and is not right; and

Whereas, it is felt that since the local church is totally, in most cases, responsible for all or most of the work and expense in building and maintaining the local church that total and unattached ownership should be that of the local church, under the direction of a board of trustees, subject to the local church conference; and

Whereas, in the case of any church property being financed through grants from the district, annual or General Conferences, property could not be sold or otherwise disposed of until the following financial obligations be settled: monies obtained from grants from the district, annual or General Conference will be retired through forgiveness at the rate of 10% per year with the percentage increasing 3% each year after the first year; and

Whereas, we do prayerfully and respectfully submit the changes below concerning each local church holding in "trust" local property for the conference of the church. Said changes are requested of the 2000 General Conference and by doing so we expect the 2000 General Conference to prayerfully act upon the changes in the 2000 *Book of Discipline*,

Therefore, be it resolved that the General Conference, annual conference and district must relinquish any and all claims to the local church property to include the church, church grounds, parsonage and any and all other real property as well as assets of gifts, monies, stocks and bonds and other holdings of the local church.

Be it further resolved, it should also be decreed that no real property such as land, nor buildings shall be disposed of without the consent of three-fourths of the active membership approving, in writing. Three votes should be taken with the last counting as the decision of the membership of the church. This could be accomplished at a Church or Charge Conference as long as three-fourths or more of the active membership were present at all three voting meetings.

Be it further resolved, that two members at-large from the local church plus the chairperson and one member from the trustees, the lay leader and board chairperson will referee these proceedings.

Petition Number: 31369-FA-NonDis-O; Eldon R. Smith, Jr, South Indiana.

#### **Provide ID card to clergy w/account w/GBPHB**

Resolved, that an identification card be provided to each clergyperson who has an account with the General Board of Pensions and health Benefits, at the time of retirement, either by the GBPHB or the annual conference where the retiring person's membership is held.

Be it further resolved that one side of the wallet-sized card carry information validating the ordination and conference membership while the other side carry personal information such as social security number, blood type and organ donation declaration.

Petition Number: 31378-FA-NonDis-O; Local church, Sugar Hill UMC, Sugar Hill, GA.

#### **GBGM, GBCS, GCCUIC shall provide statement of accountability at least semiannually**

Whereas, Communist countries are engaged in a systematic program of exterminating Christians; and

Whereas, most of the Islamic countries of the world are engaged in a systematic program of killing, torturing and otherwise persecuting Christians under the Shai'a laws of the Koran; and

Whereas, there have been more Christians killed during this century because of their faith than in all of the previous 1900 years since the death of Christ; and

Whereas, it is estimated that some 200,000 Christians per year are currently being murdered because of their faith; and

Whereas, the United Methodist Church in its *Book of Discipline*, in Part One of its Constitution, has specifically condemned the persecution of any religious group; and



Whereas, the United Methodist Church contributes substantial funds to such national and international religious organizations as the National Council of Churches and the World Council of Churches for the purpose, among other things, of fostering religious freedom and respect for the rights of religious minorities throughout the world,

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church provide that its Board of Global Ministries, its General Board of Church and Society, and its General Board on Christian Unity and Interreligious Concerns shall require that all such organizations which it supports both morally and fiscally provide statements of accountability on how our funds are being expended. Such statement to be provided at least semi-annually and shall specifically state how such funds are being utilized to further the intent and objectives of the 1996 United Methodist Church, *Book of Discipline* (Part 1, The Constitution, Par.6, Subpart III, The Social Community, page 92, Par. B); and

Be it further resolved that the 2000 General Conference of the United Methodist Church to hold all such organizations it supports responsible for vigorously supporting religious freedom throughout the world and requiring such organizations to:

1. Conduct their own field investigations into the actual treatment by the various world governments of religious minorities, and

2. Elicit the support of the many religious/secular organizations engaged in investigating and reporting on worldwide religious persecution such as The Voice of the Martyrs, Christian Life Commission of the Southern Baptist Convention, Christian Solidarity International, Human Rights Watch, National Association of Evangelicals and others to obtain information on religious persecution, and

3. To consult with each government that engages in or condones persecution of religious minorities and to aggressively exert all the moral and economic influence at their disposal to obtain the cooperation of such governments in amending their conduct, and

4. To utilize all such information to inform the Ambassador at Large for International Religious Freedom at the Department of State, the United States Commission on International Religious Freedom and the Special Advisor to the President on International Religious Freedom on the Staff of the National Security Council of all matters concerning

the occurrences of religious persecution throughout the world and to aggressively seek the assistance of all such agencies in obtaining effective Presidential action under the International Religious Freedom Act of 1998, as provided under Section 405(a) of such Act without utilization of the exceptions provided in Section 405(b), Section 406 and Section 407, and

Be it further resolved that the 2000 General Conference of the United Methodist Church provide that, should any such organization fail to forcefully pursue the objective of terminating persecution of religious minorities, the General Conference of the United Methodist Church withdraw its support of such organization and reallocate its resources to its Board of Global Ministries or such other organization as it may select to carry out the intent of its Constitution with respect to the Rights of Religious Minorities.

Petition Number: 31504-FA-NonDis-O; Annual Conference, Puerto Rico.

#### **Exempt from pension build-up Puerto Rico Methodist Church pastors entering into plan after 1/2/2001**

Whereas, this request will amend the pension documents in the appropriate section; and

Whereas, this action is part of a mutual agreement and understanding reached by the General Board of Pension staff and the Methodist Church of Puerto Rico, which facilitates the financial support of the pastors in the pension plan in accordance with the new relationship as an Affiliated Autonomous Church,

Therefore, we respectfully petition to exempt from the pension build up, the pastors of the Methodist church of Puerto Rico entering into the pension plan after January 1, 2001.

Petition Number: 31505-FA-NonDis-O; Annual Conference, Puerto Rico.

#### **Extend for one quadrennium pension build-up of Puerto Rico Methodist Church pastors in the plan on 12/31/92**

Whereas, this petition proposes an extension of four years (2001-2004) in the pension build up of pas-

tors from the Methodist Church of Puerto Rico supported by the pension plan; and

Whereas this request will amend the pension documents extending the date from year 2000 to year 2004; and

Whereas, this action will be in accordance with the petition approved by the United Methodist Council of Bishops and the General Board of Global Ministries which support the extension of the eight-year transitional period through the year 2004,

Therefore, we respectfully petition to extend for one additional quadrennium the pension build up of pastors from the Methodist Church of Puerto Rico who were in the plan on December 31, 1992.

Petition Number: 31687-FA-NonDis-O; Charles W Bush, First UMC, Montgomery, AL.

**Instruct GCFA that 806.12 includes all funds and includes UM bishop salaries**

Whereas, the GCFA has the responsibility to ensure that no United Methodist funds are spent in any manner that would promote the acceptance of homosexuality; and

Whereas, this position has been affirmed by action of the Judicial Council (Decision 665); and

Whereas, numerous United Methodist funds are under the control of the GCFA, one being the Episcopal Fund, from which the bishops are paid; and

Whereas, bishops are paid with United Methodist funds and if their words, actions or deeds promote the acceptance of homosexuality, the GCFA has the duty to stop such funds being used in this manner; and

Whereas, GCFA failure to perform this duty can be construed as being a party in the misappropriation of funds,

Therefore, be it resolved that the 2000 General Conference instruct the GCFA, that per provisions in ¶806.12, the reference to "United Methodist funds" includes all United Methodist funds and does in-

clude the salaries paid to United Methodist bishops, active or retired.

Petition Number: 31693-FA-NonDis-O; Philip M Niblack, Missouri East.

**Reject CPT proposal to create a global conference herein the USA would become a Central Conference**

Reject Turning The United Methodist Church in the US into a Central Conference

Whereas, The United Methodist Church serves almost as a "national" church of the United States;

Whereas, no other Christian denomination or family centered in the United States or in any other part of the world has tried to imply that the mere fact that it has constituent daughter divisions overseas gives it the moral authority to constitute itself a world church (for example, the Lambeth Conference is not a world Anglican denomination but a fraternal organization of Anglican churches);

Whereas, it is the height of arrogance for us to pretend we are in fact a world church;

Whereas, it would be better for The United Methodist Church to strengthen the global character of the World Methodist Conference in order to further Methodist outreach, cooperation and the sense of Methodism's world-wide character;

Be it resolved, that the United Methodist Church enter into missional compacts and concordats to strengthen them, and grant them their independence, which may help to clear up a lingering sense of United States ecclesial imperialism;

Be it further resolved that those portions of the Connectional Process Team report of 2000 that envision the creation of a Global Conference and which imply that the present General Conference should become in effect a Central Conference of the U.S.A. be rejected.

Petition Number: 31695-FA-NonDis-O; Rodney W Osborne, First UMC, LaGrange, ILL.

**GBPHB allow clergy to convert MPP supplement into an MPP defined benefit**

### Regarding Clergy Pension Plans

Whereas, the unfunded liability of each Annual Conference for those active and retired clergy of the conference with service under the Ministers Reserve Pension Fund (MRPF) increases each year with increases in the benefit level adopted by the conference; and

Whereas, the number of active clergy of each annual conference with service years before 1982 under the MRPF is fixed and determinable and the conference's unfunded liability for any or all of its active clergy can be easily determined actuarially; and

Whereas, changes in the Supplement No. 1 to the Ministerial Pension Plan (MPP) administered by the General Board of Pension and Health Benefits can only be made by General Conference action;

Therefore be it resolved that the General Board of Pension and Health Benefits be directed to create and implement a program to permit active clergy participants with service under the Supplement No. 1 to the Ministerial Pension Plan (MPP) to voluntarily convert their MPP Supplement No. 1 benefit into an MPP defined contribution benefit; provided that consent to such conversion is granted by the annual conference responsible for such service upon recommendation of such annual conference's board of pensions.

Petition Number: 31698-FA-NonDis-O; Charles Crutchfield, Central UMC, Albuquerque, NM.

### BOD should be free on the official UMC web site

Be it resolved that the contents of the Book of Discipline be made available at no cost on the official denominational web site.

Petition Number: 31725-FA-NonDis-O\$; Philip Niblack, Missouri East.

### Establish diminution of apportionment system

Whereas, entirely too much money is being siphoned off the local church's ministries by the connectional structure;

Whereas, by gradually reducing the authority of the denomination and conferences to tax for their upkeep, we will create a structure that is responsive to

the local church and laity, resulting in better, more responsive programs;

Be it therefore resolved that the General Conference establish as a stated goal the gradual abolition or diminution of the apportionment system over the next 20 years with the provision that the general church and annual conferences be allowed to continue to apportion, if necessary, the various ministerial items;

Be it further resolved that a commission report to the 2004 General Conference a plan of drawing down the percentage of heretofore apportioned funds that might be apportioned by both the general church and the conferences in decreasing amounts of 25 percent per quadrennium, beginning in 2005, the remaining funds needed to be presented as "askings." The goal of such a decrease would be a plateau where less than 25 percent of the dollar volume of the program, administrative and missional work of the general church and its conferences would be funded by apportionments, the balance to be made up by "askings."

Petition Number: 31729-FA-NonDis-O; James A Cooper III, First UMC, Grenada, MS.

### Commission panel to restore hymns and Psalms to original texts

Be it resolved that the General Conference commission a committee to restore the United Methodist Hymnal's hymns and Psalms or responsive readings to their original texts. The hymns should be the exact wording of the author of the hymn and the Psalms and other scriptures should be rendered in the King James Version, the Revised Standard Version or the New International Version. The committee shall be composed of one clergy and one lay person from each annual conference. The committee shall use the Holy Bible, hymn textbooks, annual conferences and local congregations as sources. A draft of a restored hymnal shall be sent no later than Jan. 1, 2003, to all United Methodist churches with a request that they review it and comment upon it by Dec. 31, 2003. The committee shall revise the draft and submit it to the 2004 General Conference.



Petition Number: 31753-FA-NonDis-O; Henry Radde, Central TX.

**GBPHB examine its policies re: employer contrib. to employee's acct.**

Whereas, the General Board of Pensions and Health Benefits has two different rules that apply to the three types of employer contributions and how the employee may have access to the contributions that the employer made to the employee account; and

Whereas, laypeople throughout the church, upon retirement, have the option of withdrawing any percentage of their employer's contributions of up to 100 percent if they so desire; and

Whereas, clergy who have been employed by any general board of agency, upon retirement, also have the option of leaving their employer's contributions with the General Board of Pensions or withdrawing any portion of those funds up to 100 percent, if they so desire; and

Whereas, clergy who have employer contributions made for them by a local church, district or annual conference entity currently have the option of withdrawing only up to 25 percent of these funds, and the local churches believe they are contributing funds for their pastor's use and do not know that these funds are not totally available to these pastors;

Therefore be it resolved that the General Conference instruct the Board of Pensions to examine its policies relating to the employer contributions to an employee's account. They shall take into consideration the two methods used to administer three types of employer contributions and try to combine the two methods into one and make a report on their findings and reasons for changes or reasons for no changes to the 2004 General Conference.

Petition Number: 31764-FA-NonDis-O; National Fed. of Asian-Am.UMs.

**Support report, recommendation & funding request of the NFAAUM**

Be it resolved that the General Conference 2000 of The United Methodist Church grant the request of the National Federation of Asian American Methodists for the amount of \$3.2 million for the 2001-2004 quadrennium.

Petition Number: 31767-FA-NonDis-O; Nat'l Federation of Asian-Am. UMs.

**Asian American language ministry study**

During the 1996-2000 Quadrennium, the General Board of Global Ministries in consultation with the National Federation of Asian American United Methodists established a committee to fulfill the mandate of the 1996 General Conference on Asian American Language Ministry Study. The committee consisted of two representatives from each of the 10 sub-ethnic caucuses of the Asian American United Methodist community who were elected by their own ethnic caucuses. Staff who have responsibilities with racial ethnic concerns and ministries from program boards and agencies were also invited as resources persons. The primary tasks of the Asian American Language Ministry Study Committee were to (1) research and study the needs in Asian American communities; (2) develop recommendations to address these needs; and (3) establish priorities on the funding of programs that would begin to develop ministries in the communities that would reach Asian Americans.

**Findings**

Through this research and study, members of the committee developed the following findings that would help The United Methodist Church to develop ministries that would address the needs in Asian American communities.

There is an urgent need to develop new ministries, fellowships, and congregations. With sufficient resources and support, The United Methodist Church could begin 100 new Asian American congregations, ministries, and fellowships in 2000-2004 Quadrennium. This could be done with the joint effort of the General Agencies, Annual Conferences, Districts, and others.

Currently there is a shortage of leadership to supply the ministries that are currently in existence. There is a need to begin recruiting and training leadership - ordained clergy, local pastors, lay missionaries, lay speakers, etc. to provide leadership for the current and new ministries. We will need approximately 150-200 new leaders to serve the current and new ministries.

As new ministries are developed, leadership training will need to be developed for both the lay women and lay men. They will need to be language

specific so that persons are better able to understand the messages being conveyed.

Education is extremely important in Asian American immigrant communities. We have found that there are few United Methodist campus ministries that reach the college age. Many of the young persons in our churches do not return after college. While in college they are reached by Campus Crusade and InterVarsity, which are highly organized to reach Asian American young people. There is a need to develop strong ministries on many key campuses where there is a large Asian American enrollment.

Resource material that is language specific for the newer immigrant communities is vitally important. New language resources would include evangelism material, Sunday School material, leadership development material, stewardship material, hymnals, and other United Methodist resources. Currently material in the Korean language has been developed to reach the Korean community.

These new ministries are also in need of leadership that works with them in addressing the needs in the community. The training and use of community developers needs to be an important component of reaching the community.

#### **Recommendations: Common Needs and Strategies**

The Asian American Language Ministry Study Committee, in conjunction with the National Federation of Asian American United Methodists and the General Board of Global Ministries makes the following recommendation for the 2001-2004 quadrennium.

##### **Development of New Congregations**

The subethnic caucuses are prepared to work with district, annual conferences, and the General Board of Global Ministries in establishing new congregations/ministries/fellowships. There is an urgency to reach the new immigrant communities where there are no United Methodist language ministries in existence. Studies have been conducted by the subethnic groups to determine the strategic placement of these new congregations/ministries/fellowships. Support is needed in order to develop strong ministries. The potential number of new congregation to be developed is larger than there are funds available in any one place in the church. Through the cooperative efforts of all of these groups, strong vital congregations can be de-

veloped. Subethnic groups will be asked to provide suggested ways that the development of these new congregations may be accomplished.

##### **Recruitment and Training of Pastoral and Lay Leadership**

In order to develop these new congregations, one of the most pressing needs for Asian American United Methodists is the recruitment and training of language ministers. With the exception of the Korean American United Methodist community where there are an ample supply of language speaking ministers, Asian American churches are in dire need of ministers who can speak the native tongue of new immigrants. A number of diverse ministers fluent in different languages (such as Mandarin, Cantonese, Amoy/Taiwanese, Tagalog, Ilocano, Vietnamese, Cambodian, Laotian, Hmong, Urdu, Hindi, Gujarat, Telugu, Tamil, and/or Japanese) are needed to serve these congregations.

There is also a need to provide adequate training for the leadership in these communities. Many of the existing churches are served by local pastors. These local pastors need to be provided with adequate training in order to serve their churches and develop new congregations. Until more persons are trained for the ordained ministry, there is a need to also provide lay persons, who can serve churches on a voluntary basis.

##### **Development of Community Ministries**

Immigrant congregations have a different sociological dynamic. The immigrant churches are and can be important vehicles to transmit one's own cultural heritage to the following generations. The immigrant churches are not only faith communities but they function in our society as a place where meaningful programs and activities take place. Cultural activities, language schools, after school programs, tutoring programs, citizenship classes, and social welfare programs for new immigrants are carried out by these faith communities. Immigrant churches are most suited to strengthen outreach ministries and family ministries and is an important social organization in the immigrant community. Local immigrant congregations provide a vital role in the immigrant community in provide these services.

##### **Development of Language Resources and Materials**

In order for language ministries to be effective and successful, adequate language resources need to



be developed. Language materials from their native countries do not reflect the different social settings in the United States, and are consequently not useful for congregations in the U.S. Asian American churches find that they need to develop their own resource materials that would adequately cover and support their ministry. Worship resources such as hymnals and liturgies are needed. The material must be user-friendly to the Asian American. Sunday school material developed in one's own language with examples that are familiar are important.

### Recommendation

There is an urgent need to support the Asian American community by providing the resources that will help to make the development of these congregations and ministries effective. With ten language groups, developing new congregations and ministries is more complex than developing the same with single language groups. No one agency can provide the support that is needed in order to develop these new congregations, train new leadership, develop outreach ministries and new resource materials. It will take collaborative efforts on the part of all levels of the church.

### Implementation

In order to implement the Asian American Language Ministry Study a committee will be established. The committee will be composed of the following persons/categories:

20 Asian American sub-ethnic caucus members (selected by the caucuses)

1 GBGM staff (Asian American Ministries office)

1 Staff (related to racial/ethnic ministries) from each of the general agencies of The UMC

1 Staff from NFAAUM

Other persons as needed (to be determined by the committee)

The committee will meet twice annually to: (1) determine the ministries that will be developed for that current year; (2) recommend funding for new or continuing projects; (3) develop guidelines/understandings for the use of the funds; (4) develop report on the ministries that are in process; (5) evaluate projects funded; (6) recommend changes in order to accomplish the work; (6) work in supporting each

others work; and (7) develop recommendations for the following quadrennium.

The General Board of Global Ministries will provide administrative oversight of this program. Annual Conferences will be encouraged to participate in the development of these new ministries.

### Proposed Budget - 2001-2004

It is recommended that a budget of \$1,800,000 be approved to support the development of new Asian American congregations, development and training of new leadership, development of community ministries, and language resource development.

#### Annual Program Expenses: Grants

New Congregational Development	\$180,000
Community Development	70,000
Leadership Development	70,000
Laymen, Laywomen, Youth	40,000
Ministerial	30,000
Resource Development	60,000
Worship Resources	20,000
Educational Resources	40,000
Program Support Services	75,000
Administration	30,000
Consultant Service	45,000
	<u>\$455,000</u>

Petition Number: 31289-FA-R462-U; GBPHB and GBGS.

#### Investment ethics

Amend "Investment Ethics," pages 463, 464 and 465, *Book of Resolutions*:

Page 463, add to the end of the fourth paragraph:



While the issue of . . . infant formula abuse. The Church also continues to bring witness on such issues as: international fair labor practice; domestic and global human rights; lending practices or policies for lesser developed communities; and issues of violence to persons, firearms sales and gun policies.

Page 464, *Policy and Implementation of Policy*

1.B.1(a): Produce tobacco products or alcoholic beverages, or manage or own gambling ~~establishments~~ enterprises, or have . . .

1.B.1(b) Rank among the top 400 200 Department of Defense . . . the GCFA shall publish the listing of the top 400 200 DOD contractors . . .

1.B.1(c) Make components for nuclear explosive devices; ~~or~~

1.B.1(e) Make components for anti-personnel weapons; ~~or~~

1.B.1(f) Have as their primary business the production, distribution or sale of handguns and assault type weapons or ammunition for such weapons.

1.B.2(d) Invest in low-income housing; affordable housing, and community development in urban and rural areas;

Delete current text of 1.C and replace with the following new text:

To seek opportunities to invest in companies, banks, funds or ventures that invest or have operations in African and other poor countries, provided that those countries respect human and labor rights and have a record of trying to raise living standards of their people and work to maintain ecological integrity.

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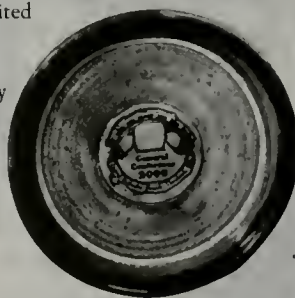
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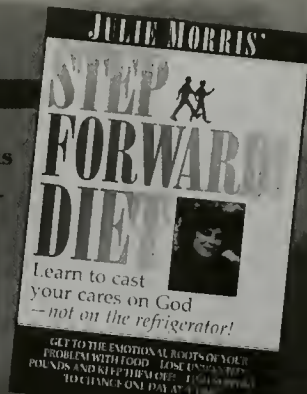
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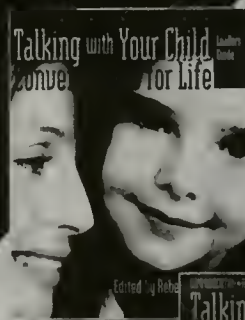
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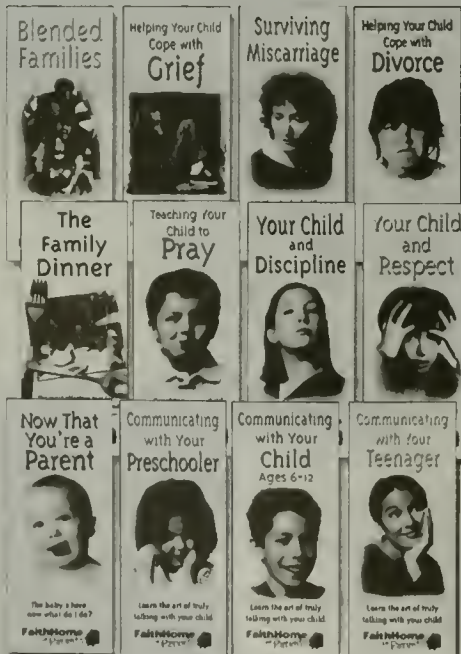
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# 2000 General Conference

THE UNITED METHODIST CHURCH

## Daily Christian Advocate

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# Faith and Order

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Proposed Changes to *The Book of Discipline*

¶30.

Petition Number:30699-FO-30-C;Ad Board,  
Belmont UMC, Johnstown, PA.

Continue present position on homosexuality: it is  
incompatible with Christian teaching

Add to 30 Article I:

The practice of homosexuality is incompatible  
with Christian teaching, accordingly no annual  
conference shall permit its clergy to participate in, and  
no clergy shall perform, any ceremonies or rituals  
that celebrate or otherwise recognize homosexual  
unions in any way. No annual conference shall ac-  
cept as candidates for ordination, nor shall it ordain  
as ministers, or deacons, or appoint to serve in the  
United Methodist Church, people who are  
self-avowed practicing homosexuals.

¶61.

Petition Number:31618-FO-61-C; Bob Parrott, TX.

Wesley sermons became functional doctrines

Amend 61 by adding to the end of the third para-  
graph under "The Wesleyan 'Standards' in Great Brit-  
ain," page 49:

These sermons became functional doctrines of  
the people called Methodists. Dogma definitely is a  
part of the words in those sermons. But it was, and is  
the spirit of the moment (the Holy Spirit) that cre-  
ates the uniqueness of this social dynamic of the  
functional doctrine of the witness of faith.

¶62.

Petition Number:31619-FO-62-C; Leonard D Slutz,  
Hyde Park Community UMC.

Amend or delete this paragraph

¶63.

Petition Number: 30491-FO-63-C; Robert H  
Thompson, Wesley UMC, Oklahoma City, OK.

Visible unity of Christians

Add sentence to end of second paragraph of "Ec-  
umenical Commitment," 63, on p. 82:

We see the Holy Spirit at work in making the  
unity among us more visible. This visible unity  
of Christians is also seen in the activities of Chris-  
tian lay people working together without regard to  
denominational affiliations, performing evange-  
listic and social ministries in all parts of the United  
States and throughout the world, through organi-  
zations not controlled by any church. This work of  
Christian lay people has made the unity of believ-  
ers locally visible wherever their ministries are  
performed.

¶63.

Petition Number:31048-FO-63-C;Riley B. Case,  
North Indiana.

Add parenthetical note of "Our Common Heritage  
as Christians"

Amend 63, Tradition, sixth paragraph:

The multiplicity of traditions furnishes a richly varied source for theological reflection and construction. For United Methodists, certain strands of tradition have special importance as the historic foundation of our doctrinal heritage and the distinctive expressions of our communal existence. (See, "Our Common Heritage as Christians," ¶60, page 39)

### ¶63.

Petition Number::Annual Conference, Wisconsin.

#### **Recommit ourselves to that which builds community**

Amend 63:

The Present Challenge to Theology in the Church...

Our task is to articulate our vision in a way that will draw us together as a people in mission. With this in mind, we commit ourselves to theological dialogue among us all—clergy and laity—attempting to bring grace, forgiveness, and reconciliation into the forefront of our faith. To do so we must avoid exalting our necessarily partial understandings of the faith, and recommit ourselves to that which builds community.

In the name of Jesus Christ we are called to work within our diversity while exercising patience... We proceed with our theological task, trusting that the Spirit will grant us wisdom to continue our journey with the whole people of God. As it says in the Scriptures, "Let this mind be in us which was in Christ Jesus, who, though he was of the divine nature, nevertheless did not consider equality with God something to be grasped, but who took upon himself the form of a servant, and being made in human likeness he humbled himself, was obedient even so far as death, even death on a cross." Like Christ's, our theological task is not so much to legalize or moralize as it is to embody God's love unto all people.

### ¶63

Petition Number::Shawn C Bishop, Stow UMC, Stow, OH.

Clergy required to uphold doctrine in accord with Constitution, Restrictive Rules & ordination vows

Amend third paragraph of 63, "Our Theological Task":

While The Church considers its doctrinal affirmations a central feature of its identify and restricts official changes to a constitutional process, The the church does encourages serious reflection across the theological spectrum, however we are committed to our doctrine and require our clergy to uphold it in accordance with the Constitution, the Restrictive Rules, ordination vows and—2624e, f.

### ¶63.

Petition Number::Paul F Perry, SW TX.

#### **Methodist method is theological**

Add a sentence to the end of third paragraph of 63, "Theological Guidelines: Sources and Criteria," page 74:

This constitutes the "method" of United Methodism.

### ¶64.

Petition Number::Annual Conference, California Nevada.

#### **Preservation of old-growth forests**

Amend 64 A:

We support and encourage... and assist the cleanup of polluted air, water, and soil. We call for the preservation of old growth forests and other irreplaceable natural treasures, as well as preservation of endangered plant species. We support measures designed to maintain...

### ¶64.

Petition Number::Annual Conference, California Nevada.

A call for policies that support food safety

Add a new subparagraph after 64 E:

F) Food Safety — We support policies that protect the food supply and that ensure the public's



right to know the content of the foods they are eating. We call for rigorous inspections and controls on the biological safety of all foodstuffs intended for human consumption. We urge independent testing for chemical residues in food, and the removal from the market of foods contaminated with potentially hazardous levels of pesticides, herbicides, or fungicides; drug residues from animal antibiotics, steroids, or hormones; contaminants due to pollution that are carried by air, soil, or water from incinerator plants or other industrial operations. We call for clear labeling of all processed or altered foods, with pre-market safety testing required. We oppose weakening the standards for organic foods. We call for policies which encourage and support a gradual transition to sustainable and organic agriculture.

## ¶64.

Petition Number;;Annual Conference, North Carolina.

#### Amend Preamble to The Social Principles

##### Amend Preamble paragraph 64 (page 85):

We, the people called United Methodists, affirm our faith in God our Creator and father, in Jesus Christ our Lord and Savior, and in the Holy Spirit, our Guide and Guard.

We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in God's love, we affirm the goodness of life and the sacredness of all human life as created by God in God's own image.

We confess our many sins against God's will of abundant life for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a community of love, to value the sanctity of all humankind and of each human being. Though called by the Holy Spirit to become new creatures in the risen Christ, recreated in the image of God our Father, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

Grateful for God's forgiving love, in which we live and by which we are judged, and affirming we affirm our belief in the inestimable worth of each individual as one who is made and can be uniquely remade by God in the very image of God, we re-

new our commitment to become faithful witnesses to the gospel of life in the risen Christ, not alone to the ends of earth, but also to the depths of our common life and work that our lives and our living may reveal God's image in all persons to the glory of God.

## ¶64.

Petition Number;;Phyllis Choate Southard, Kansas East.

#### Social Principles are not binding on members

Amend third paragraph, second sentence of the Preface to the Social Principles (page 84):

The Social Principles are a prayerful and thoughtful effort . . . demonstrated in United Methodist traditions. They are intended to be instructive and persuasive in the best of the prophetic spirit; but they are not binding on our members.

## ¶64.

Petition Number;;Hardin L Atkins, NewMexico.

#### Social Principles are not to be regarded as law

Add a fourth paragraph to the "Preface," page 84:

Nevertheless, recognizing the rights of private opinion and individual conscience, noting the Reverend John Wesley's caution against demanding uniform belief in matters which do not strike at the heart of our salvation, and observing that entire agreement to the statements and positions of the Social Principles are not required for membership in the United Methodist Church, the General Conference declares that the Social Principles are not to be regarded as the law of the United Methodist Church.

## ¶64.

Petition Number;; Gary L Thurman, First UMC, Midland, TX.

#### Revise Our Social Creed; modify title, preface and preamble

Amend title of Social Principles and Preface (page 84); amend title of 64. "I. The Natural

World," delete current text of "I. The Natural World," and replace with new text:

## Social Principles Creed

### Preface

The United Methodist Church has . . . Christian principles. Early Methodists expressed their opposition to the slave trade, to smuggling, and to the cruel treatment of prisoners and to the abuse of women and children.

In the early twentieth century, A social creeds was were adopted by The Methodist Episcopal Church (North), in 1908. Within the next decade similar statements were adopted by The Methodist Episcopal Church, South, and by The Methodist Protestant Church. . . .

The Social Principles are were a prayerful and thoughtful effort . . . United Methodist traditions. They are were intended to be instructive and persuasive in the best of the prophetic spirit. Lamenting that the The Social Principles are a call to all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice, had become enmeshed with political and other inappropriate agendas that compromise our mission of making disciples of Jesus Christ, the 2000 General Conference withdrew the Social Principles with a commitment for reclaiming and proclaiming the Church's prophetic role in society (see ¶509).

### I. The Natural World Our Social Creed

We believe in God, Creator of the world; and in Jesus Christ the Redeemer of creation. We believe in the Holy Spirit, through whom we receive God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and are committed to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the improved lives of men, women, children, youth, young adults, the aging, and those with handicapping conditions; as well as individuals of racial, ethnic, and religious minorities.

We believe in the privilege of persons to work

for the glory of God and the good of themselves and others, and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic, political, religious, and social distress.

We dedicate ourselves to peace throughout the world realized by doing justice, loving mercy and walking in humility before God.

We believe in the present and final triumph of God's World in human affairs, and gladly accept our commission to manifest the life of Jesus Christ, as salt and light in the world. Amen. (It is recommended that our Social Creed be frequently used in Sunday worship.)

### ¶64.

Petition Number;; George E Bailey, East Ohio.

Give greater attention to the discoveries of science  
in space

Add additional text to the end of 64D:

The discoveries of science in relation to space, and the new knowledge about the universe, have become opportunities for creating new insights about the nature of God. The dawn of creation can be seen by means of telescopes increased in power to reveal creation as it took place billions of years ago.

As God's universe, God is in it all, giving fresh inspirational reasons to worship and praise the Creator and increase the wonder of God's plan for humanity. In tremendous new ways, "the heavens are telling the glory of God" (Psalms 19:1). The opportunities for the Church to proclaim God's glory to the world are thus handed to us by such extensions of knowledge. We recommend greater attention be given to these new revelations. They have the potential to increase our knowledge of God's ways of creating and thus can enrich our education and worship experiences through the wonder of it all.

### ¶64.

Petition Number;; George E Bailey, East Ohio.



Scientific discoveries are means to theological insights into humanity's place in God's universe

Amend second paragraph of 64E:

In acknowledging the important roles of science and technology, however, we also believe that theological understandings of human experience in relation to science and technology, are crucial to a full understanding of the place of humanity in the universe. Scientific discoveries using God's natural laws are ample means to new theological insights of the place of humanity in God's universe. We realize anew that the blessings of science and technology come to us by the faithful obedience of God's natural laws which, by God's grace, offers a very generous openness to multitudes of new discoveries, discoveries upon discoveries following natural laws matching grace upon grace following spiritual laws.

Humanity's obedience of both natural and spiritual laws and the gracious blessings resulting in plenitude, is very fertile ground for a large harvest of new theological insights into the place of humanity in God's universe. The challenge for theology is to proclaim God's love in relationship to human discoveries made possible through obedience to all of God's laws.

Whether natural or spiritual, God's laws given with a multitude of discovery possibilities are expressions of God's love toward humanity, together with the joy which comes with such discoveries. The privilege open to the theological community is the glorification of humanity's place in the universe as participators with God in new creation.

Science and theology are thus complementary rather than mutually incompatible. We therefore encourage dialogue between the scientific and theological communities and seek the kind of participation that will enable humanity, with a new and glorious unity of purpose, to sustain and improve life on earth and, by God's grace, increase the quality of our common lives together.

¶64.

Petition Number::Mark Tooley, Pender UMC,  
Fairfax, VA.

Christian environmentalism doesn't venerate earth  
but worships its Creator

Add the following text to the end of the first paragraph of 64:

We reject pantheism, panentheism, or any other effort to confuse the boundaries between God and His creation. Christian environmentalism does not venerate the earth but worships its Creator. We are called to be good and creative stewards of natural resources with which God has blessed us that we might employ them for His glory.

¶64.

Petition Number::Guenter Winkmann, Germany  
Paul Grasle.

### Sustainable agriculture

Add new text to 64C and accordingly:

C) *Sustainable Agriculture*—the basis for sufficient nutrition of world population is an agriculture which covers the entire countryside, works with species typical for the region and sustainable methods and earns prices covering the needs of the agricultural workers. Sustainable agriculture needs cultivation, maintaining and supporting of the natural fertility of agricultural soil, enabling the diversity of flora and faunas of the environment and is adapted to regional structures and background.

The livestock animals have to be recognized and treated as living creatures and individuals. Their life-conditions have to correspond with the typical behavior of the species.

In plant production and livestock, we have to aspire to an effective cycle of matter to reduce energy input as well as input of substances into the ecological system (for example, nutrient or pesticide put into ground water).

Sustainable agriculture needs, too, a background of world-wide social estimation of the different results of agriculture (not only food and raw material production but also preservation of diverse animal breeds and plant species as well as maintaining cultivated landscape), leading to a just payment.

World trade of agriculture products needs fair prices, based on the costs of sustainable production methods and consideration of the real costs of ecological consequences.



## ¶64.

Petition Number;; Jason Thompson, Westside UMC, Elmira, NY.

**Recognize the inherent value of non-human creation**

Amend 64 I. (B):

Energy Resources Utilization—Affirming the inherent value of nonhuman creation, we We support and encourage social policies that are directed toward rational and restrained transformation of parts of the non-human world into energy for human usage and that de-emphasize or eliminate energy-producing technologies that endanger the health, the safety, and even the existence of the present and future human and nonhuman creation. Further, . . .

## ¶65.

Petition Number;; Vital Ministries Team, Grace UMC, Newport, KY.

**Homosexual unions shall not be conducted in our schools**

Amend last sentence of 65C:

. . . Ceremonies that celebrate homosexual unions shall not be conducted . . . in our churches or schools.

## ¶65.

Petition Number;; Vital Ministries Team, Grace UMC, Newport, KY.

**Oppose abortion in continuity with moral law of & churches provide pregnancy care ministries**

Delete current 65J and replace:

Our belief in the sanctity of unborn human life causes us to oppose abortion. In continuity with the moral law of the Old Testament and the consistent teaching of the church from apostolic times to our times, by church fathers, by the reformers Luther and Calvin, by John Wesley, by theologian Karl Barth and Albert, and by ethicist Dietrich Bonhoeffer and United Methodist Paul Ramsey, we reject the taking of innocent human life as a solution for problem

pregnancies. Our concern for the well-being of mothers motivates us to help them avoid the spiritual, mental, and physical damage caused by abortion by offering them needed prenatal and postnatal counseling and other assistance. Out of compassion for parents and children, we call upon our churches to provide and/or support pregnancy care ministries that will promote the welfare of both parents and children.

## ¶65.

Petition Number;; Annual Conference, Nebraska.

**Move from Social Principles to paragraph 331.10—Responsibilities and Duties of a Pastor**

Amend 65C by deleting the last sentence and adding it as a new subparagraph after 331.1q:

~~65C Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

331.1 Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

## ¶65.

Petition Number;; Phyllis W. Kennedy, Asbury UMc, Rochester, NY.

**All persons are individuals of sacred worth, regardless of sexual orientation**

Amend fifth paragraph of 65G and delete last sentence of 65C:

~~G) Homosexual persons no less than heterosexual persons are individuals of sacred worth. All persons, regardless of sexual orientation are individuals of sacred worth. All persons need the ministry . . . with God, with others, and with self. That clergy be recognized if they live an alternative lifestyle other than what society considers "normal" and allowed to serve their God. Although we do not condone the practice of homosexuality and consider the practice incompatible with Christian teaching, we affirm that God's grace is available to all. We affirm that God's grace is available to all and that in Christ we are not defined, excluded, or chained by illness, handicap, age, race, poverty, marital status, or sexual~~

orientation. We commit ourselves to be in ministry for and with all persons.

~~65C) Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches:~~

## ¶65.

Petition Number:31069-FO-65-D;Margie J. Mayson, Western New York, David Cosson and Amy Kerr.

### Full acceptance for all persons in all church rituals

Amend third sentence of fifth paragraph of 65G; delete last sentence of 65C:

G) Homosexual persons . . . sacred worth. ~~Although we do not condone the practice of homosexuality and consider the practice incompatible with Christian teaching,~~ We affirm that . . . We commit ourselves to be in ministry for and with all persons: ~~with full acceptance for all persons in all church rituals.~~

~~C) Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches:~~

## ¶65.

Petition Number:31213-FO-65-D;GCOM.

### Young people need factual sex education

Amend fourth paragraph, first sentence of 65G:

We recognize the continuing need for full, positive, and factual sex education opportunities for children, ~~youth~~ young people, and adults.

## ¶65.

Petition Number:31303-FO-65-D;Kent Mason, Calvary UMC, Latham, NY.

### Homosexuality is an immoral practice and an abomination to God

Delete current text of 65G and replace with the following new text:

Homosexuality is an immoral practice and an abomination to God. However, the Church recognizes that all persons need the ministry and guidance of the church in their struggles to change their sinful ways, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self.

## ¶65.

Petition Number:31304-FO-65-D;Kent Mason, Calvary UMC, Latham, NY.

Ministers who conduct same-sex unions will be terminated nor hold any position within UMC

Add a sentence to the end of 65C:

Ministers who conduct or participate in ceremonies celebrating homosexual unions will be terminated from their position as minister and not be allowed to hold any position in the clergy of the United Methodist Church.

## ¶65.

Petition Number:31384-FO-65-D;Annual Conference, East Ohio.

Spiritual abuse occurs when one's words and actions do not heal

Add a new subparagraph after 65 L):

*Spiritual Abuse*—Spiritual abuse occurs when one's words and actions do not heal, save and restore, but rather tear down another, often attacking or demeaning a person's standing as a Christian. We recognize that spiritual abuse is detrimental to the covenant of the human community; we encourage the Church to provide a safe environment, counsel, and support for the victim of spiritual abuse; and while we deplore the actions of the abuser, whether family or spiritual, we affirm that person to be in need of God's redeeming love.

## ¶65.

Petition Number:31604-FO-65-D;Annual Conference, Rocky Mtn.

Exploitation of relationships  
by either hetero- or homosexuals not condoned

Delete third sentence of fifth paragraph and add a sentence to the end of 65G:

Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we affirm that god's grace is available to all. We commit ourselves to be in ministry for and with all persons. We do not condone relationships characterized by adultery, promiscuity, sexual violence and exploitation by either homosexuals or heterosexuals that compromise our Christian values and our journey toward human wholeness. We affirm God's grace is available to all.

¶65.

Petition Number:31627-FO-65-D;Leonard D Slutz,  
Hyde Park Community UMC, Cincinnati, Ohio.

Change "shall" to "should"

Amend last sentence of 65C:

Ceremonies that celebrate homosexual unions shall should not be conducted by our ministers and shall should not be conducted in our churches.

¶65.

Petition Number:31628-FO-65-D;Gary L Thurman,  
First UMC, Midland, TX.

Delete this paragraph

Delete 65. II. The Nurturing Community

¶65.

Petition Number:31629-FO-65-D;Pamela Cook,  
Greensfork UMC, Economy, IN.

Encourage all individuals to be sensitive to others  
in language use

Add the following new text to the end of the first  
paragraph of 65:

We also encourage all individuals to be sensi-

tive to others by using appropriate language when referring to all persons. Language of a derogatory nature (with regard to race, nationality, ethnic background, gender, sexuality, and physical differences) does not reflect value for one another and contradicts the gospel of Jesus Christ.

¶65.

Petition Number:31630-FO-65-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

Develop programs emphasizing the importance of  
Christian mother- and fatherhood

Add the following new text to the end of 65A:

All children should have a mother and a father who ideally remain married to each other. Agencies of the United Methodist Church shall develop programs that emphasize the importance of Christian fatherhood and motherhood.

¶65.

Petition Number:31631-FO-65-D;J Philip Wogaman,  
Baltimore-Washington.

Homosexual unions can have moral integrity

Add a new sentence to the end of 65C:

... in our churches; although this does not preclude a prayerful recognition that such committed unions can have moral integrity.

¶65.

Petition Number:31632-FO-65-D;Administrative  
Council, First UMC, Jenks, OK.

Replace "our churches"  
with "or on any church property"

Amend fourth sentence of 65C:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in ~~our churches~~, or on any church property.



## ¶65.

Petition Number:31633-FO-65-D;Patricia A McCallister, Fort Jones UMC, Fort Jones, CA.

Sanctity of marriage covenant is in love, support,  
personal commitment & fidelity

Amend 65C:

We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity ~~between a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not ~~there are~~ children are a part of the that union. ~~We reject social norms that assume different standards for women than for men in marriage. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

## ¶65.

Petition Number:31634-FO-65-D;Terence W McCormick, Metropolitan-Duane UMC, New York, NY.

Holy covenant services may be offered where the  
Ad Bd or Council approve

Delete last sentence of 65C and replace with the following new text:

Ceremonies that celebrate homosexual union shall not be conducted by our ministers and shall not be conducted in our churches. Ceremonies which celebrate holy covenants between persons of the same gender may be offered in those congregations which have recorded their approval through the Administrative Board or Church Council and by ordained clergy persons who have expressed their commitment to inclusiveness and willingness to be celebrants.

## ¶65.

Petition Number:31635-FO-65-D;Andrew D Reichert, SW TX.

Substitute "two people" for "a man and a woman"

Amend first sentence of 65C and delete the fourth sentence:

We affirm the sanctity . . . fidelity between ~~a man and a woman~~ two people. . . . ~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

## ¶65.

Petition Number:31636-FO-65-D;Mark Tooley, Pender UMC, Fairfax, VA.

Marriage is union of one man and one woman

Add the following new text at the end of 65C:

We support laws that define marriage as the union of one man and one woman. We oppose laws, government or corporate policies that require or grant spousal benefits to unmarried domestic partners.

## ¶65.

Petition Number:31637-FO-65-D;Charles W Bush, First UMC, Montgomery, AL.

Homosexual unions shall not be conducted  
on any property of the UMC

Add new text to the end of 65C:

. . . conducted in our churches; ~~or on any property, belonging to, under the control of, or affiliated with the United Methodist Church in any manner whatsoever.~~

## ¶65.

Petition Number:31638-FO-65-D;Jeanne Knepper, University Park UMC, Portland, OR.

Delete "between a man and a woman"

Amend first sentence of 65C:

We affirm the sanctity of . . . fidelity ~~between a man and a woman~~.

## ¶65.

Petition Number:31639-FO-65-D;Local church,  
Trinity UMC, Austin, TX.

### Encourage homosexual unions not to be held

Delete the fourth sentence of 65C and substitute the following new text:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ It is encouraged that ceremonies that celebrate homosexual unions not be conducted by our ministers and it is encouraged that ceremonies celebrating homosexual unions not be conducted in our churches.

### ¶65

Petition Number:31640-FO-65-D;Jeanne Knepper,  
University Park UMC, Portland, OR.

All human beings have a right to enter  
into covenants with another

Add a new paragraph after 65E:

*Covenants*—We affirm the right of all human beings to enter into covenants with one another. We believe that covenants are social agreements in the pattern of those first inaugurated for us by God, which we find in Scripture. Covenantal relationships are characterized by love, justice, commitment and faithfulness.

### ¶65

Petition Number:31641-FO-65-D;Brian King,  
Potsdam UMC, Potsdam, OH.

### Sexual harassment can happen to all people

Add six words to the end of the first paragraph of 65I and amend second sentence of second paragraph:

... on the basis of gender, sexual preference, or private sexual knowledge.

Contrary to the nurturing ... wherever it occurs in society. Sexual harassment ... ~~between men and women~~, among all people.

### ¶65.

Petition Number:31642-FO-65-D;Jeanne Knepper,  
University Park UMC, Portland, OR.

### Include unwanted sexual comments in definition of sexual harassment

Amend second sentence of first paragraph of 65I:

... We define sexual harassment as any unwanted sexual comment, advance or demand, either ...

### ¶65.

Petition Number:31643-FO-65-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

### Oppose laws allowing adoptions by same sex partners

Add the following text to the end of 65K:

Ideally, every child should have a mother and a father. We oppose laws and policies that allow adoptions by same-sex partners.

### ¶65.

Petition Number:31644-FO-65-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

### Oppose euthanasia

Add the following text to the end of 65L:

We oppose legalized euthanasia or "mercy killing."

### ¶65.

Petition Number:31645-FO-65-D;Local church, Old Salem UMC, Bluffton, IN.

### Exclude homosexuals from participating in an leadership within the UMC

Add the following to 65G:

Homosexuals may not participate in any official capacity within the United Methodist Church, including teaching capacities, administrative posi-

tions and pastoral duties of any kind.

## ¶65

Petition Number:31646-FO-65-D;Jeanne Knepper,  
University Park UMC, Portland, OR.

**Include sentence from 65F re freedom, love and  
self determination to 65G**

Delete fifth sentence from 65F and insert at the  
end of the first paragraph of 65G:

Further, within the context of our understanding  
... and loving forms of expression. We seek for every  
individual opportunities and freedom to love and  
be loved, to seek and receive justice, and to practice  
ethical self-determination.

## ¶65

Petition Number:31647-FO-65-D;Jeanne Knepper,  
University Park UMC, Portland, OR.

**Sexual orientation is God's good gift**

Amend first sentence of first paragraph of 65G:

We recognize that sexuality, including sexual  
orientation, is God's good gift to all persons.

## ¶65

Petition Number:31648-FO-65-D;David M Stanley,  
Wesley UMC, Muscatine, Iowa Jean Leu Stanley.

**Reaffirm Christian moral standard of fidelity in  
marriage and celibacy in singleness**

Add new paragraph after the first paragraph of  
65G:

We reaffirm the Christian moral standard of fi-  
delity in marriage and celibacy in singleness, for all  
persons. This standard was practiced and taught by  
Jesus Christ. The widespread rejection of this stan-  
dard by secular culture, and the frailty of human na-  
ture are reasons for the Church to uphold and  
advocate this standard, not to retreat from it.

## ¶65.

Petition Number:31650-FO-65-D;Marjorie Byroads,  
Williams Center Asbury UMC, Bryan, OH.

**UMC encourage members to be active  
in ministries struggling with homosexuality**

Amend paragraphs 3-4-5 and add a new para-  
graph at the end of 65G:

... We insist that all persons, regardless of age,  
gender, marital status, or sexual orientation, are enti-  
tled to have their human and civil rights ensured;  
without necessarily granting them preferential priv-  
ileges or special rights.

We recognize the continuing need for full, posi-  
tive, and factual sex education opportunities for chil-  
dren, youth, and adults; , with a strong emphasis on  
chastity and fidelity.

... Although we do not condone the practice of  
homosexuality and consider this practice incompati-  
ble with the **Holy Scriptures** and Christian teaching,  
we affirm that God's grace is available to all. We com-  
mit ourselves to be in ministry for and with all per-  
sons.

The United Methodist Church should encour-  
age local churches, districts, and conferences to be-  
come actively involved in ministries to those  
struggling with homosexuality—ministry based on  
compassion, Scripture, and the *Discipline*.

## ¶65

Petition Number:31651-FO-65-D;George W Stewart,  
VA.

**All humans are of sacred worth**

Amend fifth paragraph of 65G:

**Homosexual persons no less than heterosexual  
persons are individuals of sacred worth. All humans  
are of sacred worth.**

## ¶65.



Petition Number:31652-FO-65-D;MFSA.

**Do not reject or condemn lesbian and gay members**

Amend fifth paragraph of 65G:

... ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ In the midst of disagreement about the meaning, nature and origins of sexual orientation, we implore families and churches not to reject or condemn their lesbian and gay members. ~~We~~ We affirm that ... available to all.

## ¶65

Petition Number:30052-FO-65.-1-D;Annual Conference,  
W.No.Carolina,4AC;10AdBd;T.F.Denom.Con;8 indiv..

**Retain prohibition against same gender service**

Retain wording of last sentence of 65C:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

## ¶65

Petition Number:30083-FO-65.-1-D;Randall Aldering, First UMC, Kalamazoo,  
MI,11AC;314ind;17AdB;21ChC;1SS.

**Retain current language not condoning practice of homosexuality but God's grace is available to all**

Retain current language in 65G

## ¶65

Petition Number:30095-FO-65.-1-D;Annual Conference, Kansas East GCCUIC;Minnesota AC.

**Faithful Christians disagree on homosexuality**

Amend fifth paragraph, third sentence of 65G:

~~Although we do not condone the practice of homosexuality and consider this practice incompatible~~

~~with Christian teaching.~~ Although faithful Christians disagree on the compatibility of homosexuality with Christian teaching, we affirm that God's grace is available to all.

## ¶65.

Petition Number:31653-FO-65-D;Administrative Council, University UMC, Madison,  
WI,3AdBd;MFSA;3CH;AmUnUMStAsso.

**No good basis for passing negative judgement on homosexual practice, incl. biblical**

Delete last two sentence of fifth paragraph of 65G and add new text:

~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons.~~ With humility we acknowledge that the United Methodist Church has been unable to arrive at a common mind on the compatibility of homosexual practice with Christian faith. Some consider this practice incompatible with Christian teaching as they understand Scripture, tradition, reason, and experience. Others, appealing to the same sources of authority, believe that homosexuality, like heterosexuality, is a good gift of God and that the equitable application of Christian ethics to both heterosexual and homosexual persons would neither approve nor condemn all homosexual practice, just as it does not approve nor condemn all heterosexual practice. The present state of knowledge and insight in the biblical, theological, ethical, biological, psychological, and sociological fields does not provide a just basis for the church to pass a negative judgement upon all homosexual practice. The church seeks further understanding through continued prayer, study, and pastoral experience, as it continues to affirm that God's grace is bestowed on all, and that the members of Christ's body are called to be in ministry for and with one another, and the world.

## ¶65.

Petition Number:31654-FO-65-D;Administrative Council, Capital Hill UMC, Washington, DC.

**In the midst of disagreement over homosexuals do**

not reject/condemn gay/lesbian members

Amend fifth paragraph of 65G:

~~... Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, In the midst of disagreement about the meaning, nature, and origins of sexual orientation, we affirm that God's grace is available to all; and we welcome all to the body of Christ. We commit ourselves to be in ministry for and with all persons; and we implore families and churches not to reject or condemn their lesbian and gay members.~~

## ¶65

Petition Number:31655-FO-65-D;Local church, Trinity UMC, Austin, TX.

Many in the church do not believe practice of homosexuality is incompatible with Christian teaching

Amend fifth paragraph of 65G:

~~... Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, Although many in the Church do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, many in the Church do not believe that the practice of homosexuality is incompatible with Christian teaching, we affirm that God's grace is available to all.~~

## ¶65

Petition Number:31656-FO-65-D; Marjorie Byroads, Williams Center Asbury UMC, Bryan, OH.

We approve leg. that prohibits gov't funds for abortions for convenience or birth control

Amend fourth and fifth sentences of 65J and add new text to the end:

~~... But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy whose life may be endangered by the pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion; and in In such cases we sup-~~

port the legal option of abortion under proper medical procedures.

We approve legislation that prohibits the use of government funds for performing abortions for convenience or birth control. We also approve legislation that prohibits the use of government funds by any organization that refers or performs abortions. Abortion on demand for reasons of personal convenience, birth control, or gender selection is morally wrong. Abortion is an attack on the image of God, and is an act of violence that always results in the death of an unborn child. Our reverence for life must include the unborn child, who is a member of the human family and entitled to our tender care and protection. Our United Methodist Church should also give help and financial aid to abortion alternative centers and to homes for unwed girls and women with unwanted pregnancies—through the channels of our local churches, districts and conferences.

## ¶65.

Petition Number:31657-FO-65-D;Local church, Old Salem UMC, Bluffton, IN.

Unborn baby is a human person

Delete current text of 65J and replace with the following new text:

The United Methodist Church recognizes the scriptural teaching that the unborn baby is most certainly a human person (see Psalm 51:5, 139:13 and Jeremiah 1:5). This precious life must not be terminated for any reason. If a medical condition which would place the life of the expectant mother and/or unborn child in a life-threatening position arise, alternative measures such as Caesarian section should be advised.

## ¶65.

Petition Number:31658-FO-65-D;Mark Tooley, Pender UMC, Fairfax, VA.

UMC will shun organizations that advocate abortion

Add to the end of 65J:

The United Methodist Church will not affiliate

with organizations that advocate abortion on demand (opposition to all legal restrictions on abortion).

# ¶65

Petition Number:31659-FO-65-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

## Require parental/guardian consent for minors seeking abortion

Add to the end of 65J:

We support laws that require parental or guardian notification and consent for minors seeking abortions. We also support federal legislation that would prohibit transporting minors across state lines for abortions without the consent of parents or guardians.

# ¶65

Petition Number:31660-FO-65-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

## Oppose abortion funding except in life-threatening situations

Add to the end of 65J:

We oppose government funding for abortions not necessitated by medical emergencies that threaten the life of the mother.

# ¶65

Petition Number:31716-FO-65-D;Norman A Wilson,  
Vermilion UMC, Vermilion, ILL.

## "Assisted suicide" is not consistent with God's ideals and we don't support it

Amend 65(L):

We applaud medical science for efforts to prevent disease . . . merely because the technology is available to do so. However, we do not endorse the so-called "assisted suicide," which we do not view as consistent with God's ideals regarding death with dignity.

# ¶65.

Petition Number:31791-FO-65-D;Local church,  
Christ Church UMC, Santa Rosa, CA.

## Loving partnerships are an expression of love, mutual support & shared fidelity

Amend 65C:

We affirm the sanctity of the marriage covenant that is expressed in covenant of marriage and loving partnerships that are an expression of love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

# ¶65.

Petition Number:30021-FO-65.-1-D;Michelle Gray  
Dillon, First UMC, Flemingsburg, KY.

## Reject abortion for birth control or gender selection and offer counsel without judgment

Amend 65J):

*Abortion:* The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief Because we believe in the sanctity of unborn human life makes us reluctant to approve abortion: we reject abortion as an acceptable means of birth control or gender selection. But wWe are equally bound to respect the sacredness of the life and well-being of the mother; . for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion, and in such cases we support the legal option of abortion under proper medical procedures. We cannot affirm abortion as an acceptable means of birth control; and we unconditionally reject it as a means of gender selection. In the small number of pregnancies that pose a probable threat to the mother's life, or facilitation of her death, we acknowledge that the decision to exer-



cise the legal option to undergo abortion under proper medical procedures, may indeed be the lesser of two evils. We are saddened by the devastating emotional damage suffered by victims of rape and incest and are moved with compassion for women whose pregnancies have resulted from these terrible crimes. In remembering that all individuals cope with adversity in different ways and by using such resources as their world views, faith, beliefs, and support systems to make difficult decisions, we stand ready to offer counsel about the considered action while avoiding judgement of the persons involved. We call all Christians to a searching and prayerful inquiry into the ~~sorts of conditions that may warrant abortion~~ issues of abortion. We commit our Church to continue to provide nurturing, teaching, ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth. Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.

## ¶65

Petition Number:30045-FO-65.-1-D;Julia M. Cyrus,  
7709 E. Lisa Dr, Jacksonville, FL, Memphis AC;  
1AdCoun;3indiv.

**Late term abortion is a violation  
of Christian teaching**

## Amend 65J:

... We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. ~~We~~ **abhor the use of late-term abortion known as 'partial-birth abortion,' in which the infant is cruelly killed as he/she is being born.** We believe it should be illegal, except in cases where the mother/s life is threatened. To use this method of abortion for any other reason is in violation of Christian teaching. ... We commit our church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a ~~crisis~~ difficult pregnancy, and to those who give birth.

## ¶65.

Petition Number:30102-FO-65.-1-D;James A. Benfer,  
Zion UMChurch AD Council.

**Adoption instead of abortion  
for unwanted pregnancies**

## Amend 65J:

... We ~~cannot affirm reject~~ abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We affirm that all life is sacred to God, and urge all parties involved in unwanted pregnancies to prayerfully consider Christian adoptive agencies as a superior alternative to the tragic consequences of abortion. We call all Christians to a ... We commit our Church ... and to those who give birth. ~~Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral and other appropriate counsel.~~ We urge all parties involved in crisis and unwanted pregnancies to thoughtfully and prayerfully seek medical, pastoral, and other appropriate counsel before considering any abortion or adoption.

## ¶65.

Petition Number:30127-FO-65.-1-D;Randall  
Aldering, First UMC, Kalamazoo,  
MI,SoNJAC;NCNYAC;8IND;4AdC;1SS.

## Amend 65J

## Amend 65J

Human beings are created by God. The beginning of ~~life~~ human lives and the ending of ~~life~~ human lives are the God-given boundaries of earthly human existence. ~~While~~ Not only have individuals ~~have~~ always had some degree of control over when they would die, ~~but also~~, through much of history, they ~~now~~ have had the awesome power to determine ~~when and even~~ whether new individuals ~~will~~ would be born. Our belief in the sanctity of ~~unborn~~ all human life including the unborn, as God's gift, as affirmed in Scripture, tradition, and experience, makes us reluctant to approve abortion. ~~But~~ We are equally bound to respect the sacredness of the life and well-being of the mother, ~~for whom devastating damage may result from an unacceptable pregnancy.~~ In continuity with past Christian teaching, we recognize tragic and rare conflicts in which rape, incest, or a direct threat to the physical life of the mother may of ~~life with life that may seem to justify~~ abortion, and in such cases encourage clergy and congregations to

pray for and support such mothers and their families. ~~we support the legal option of abortion under proper medical procedures. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We deplore the use of the cruel form of late-term abortion known as "partial-birth abortion," in which the infant is killed as she is being born; and we believe it should be illegal, except in cases where the mother's life is threatened. We also deplore any violence against those who perform, and who assist in the performance of abortions; such violence violates basic Christian teaching. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We commit our Church to continue to provide nurturing ministries (including the ministry of forgiveness) to those who terminate a pregnancy for any reason, and hospitality ministries (including the ministry of adoption), to those in the midst of a crisis difficult pregnancy, and to those who give birth. We recognize that Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience: teaching, and affirm that such laws and regulations should not permit or advance, among the citizenry, a casual disregard for unborn human life. In a culture which devalues human life, the Church is a community of life, offering the life-giving, life-transforming gospel of Jesus Christ. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.~~

## ¶65

Petition Number:30144-FO-65.-1-D;Annual Conference, California Nevada, No. New Jersey, New York A.C..

### Remove restrictions on marriage

Amend 65C:We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity. ~~between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children are a part of the that union. We reject social norms that assume different standards for women than for men in marriage. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

## ¶65.

Petition Number:30145-FO-65.-1-D;Annual Conference, California Nevada 171 indiv..

### Remove condemnation of homosexuality

#### Amend fifth paragraph of 65G:

Homosexual persons no less than heterosexual persons are individuals of sacred worth. All persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching,~~ We affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons.

## ¶65.

Petition Number:30188-FO-65.-1-D;Catherine Newlin, South Indiana 233 indiv..

### UMC renew its commitment to justification by faith and stop excluding homosexuals

Add a final sentence to the third paragraph and amend the fifth paragraph of 65G:

... are entitled to have their human and civil rights ensured. Homosexual persons no less than heterosexuals are individuals of sacred worth.

~~Homosexual persons no less than heterosexual persons are of sacred worth. All persons need the ministry . . . with others, and with self. Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we~~ We affirm that God's grace is available to all.

## ¶65.

Petition Number:30189-FO-65.-1-D;Catherine Newlin, South Indiana 310 indiv.; Bering UMC Church; 2AC.

Allow clergy discretion in celebrating holy unions



Delete last sentence of paragraph 65C:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

# ¶65.

Petition Number:30204-FO-65.-1-D;Ad Bd and COM, First UMC, Enterprise, AL 1Ch Coun; 2 AdBd;

Some abortions are acceptable but church, gov't & social service agencies should promote adoption

Amend 65J:

The beginning of life and the ending of life are the God-given boundaries of human existence. The Bible states: God created man in his own image, in the image of God he created him; male and female he created them. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us ~~reluctant~~ hesitant to approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize ~~tragic conflicts of life with life that may justify abortion;~~ continued pregnancy or birth may jeopardize the life or physical health of the mother. ~~and in~~ In such cases we support the legal option of abortion under proper medical procedures. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We call all Christians to a searching and prayerful inquiry into the sorts of medical conditions that may ~~warrant~~ cause persons to seek an abortion. We commit our Church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth. The Church, government, and social service agencies should promote and assist with the option of adoption. (See paragraph 64K.) Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience.....

# ¶65.

Petition Number:30222-FO-65.-1-D;Annual Conference, Oregon-Idaho 269 indiv; 1AdCouncil.

Although we differ about homosexuality and its compatibility with Christian teaching

Amend last paragraph of 65G:

Homosexual persons no less than heterosexual . . . that enables reconciling relationships with God, with others, and with self. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching;~~ Although we differ in regard to the practice of homosexuality, and whether this practice is incompatible with Christian teaching, we affirm that God's grace . . .

# ¶65.

Petition Number:30231-FO-65.-1-D;Jack M. Tuell, Council of Bishops John Terneus.

Marriage is a union between persons of opposite sex

Amend 65C:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ We regard marriage as a sacred, holy, and permanent union between two persons of the opposite sex.

# ¶65.

Petition Number:30237-FO-65.-1-D;Ad.Council, Forest Park UMC, Lima, Ohio, 5AdCo;15ind;1ChCo;2AdBd.

We are in ministry "to" all people

Amend last sentence of 65G:

We commit ourselves to be in ministry ~~for and~~ with to all persons.



## ¶65

Petition Number:30240-FO-65.-1-D;Walter B. Saul II, Sunnyside Centenary UMC, Portland, Oregon, 3indiv;1Ad Council.

Add the word transforming to clarify the sentence

Amend 5th paragraph of 65G:

Homosexual persons. . . All persons . . . human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling and transforming relationships with God . . .

## ¶65

Petition Number:30241-FO-65.-1-D;Ad.Council, Forest Park UMC, Lima, Ohio 1 Ad Council.

Commit the Church to providing viable alternatives to abortion at all levels

Amend 65J:

We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We commit our church to provide viable alternatives to abortion at all levels of the denomination. We commit our Church . .

## ¶65

Petition Number:30246-FO-65.-1-D;Carol M. Reed, Asbury First UMC, Rochester, NY Edward A. O'Conner.

In Christ there are no exclusions

Amend 65G:

~~Homosexual persons, no less than heterosexual persons, are individuals of sacred worth. All persons, regardless of sexual orientation, are individuals of sacred worth. All persons need the ministry . . . Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. We affirm that God's grace is available to all and that in Christ we are not to be defined, excluded, or chained by illness, handicap, age, race, poverty, gender, marital status, or sexual orientation.~~

## ¶65

Petition Number:30247-FO-65.-1-D;Carol M. Reed, Asbury First UMC, Rochester, NY, 507ind;2AC;5AdCo;7RecCong;.

Remove prohibition of homosexual unions

Delete final sentence of 65C:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches:~~

## ¶65.

Petition Number:30488-FO-65.-1-D;Ad. Council, Vale UMC, Vale, Oregon, 2AdBd;2AC;205indiv;1SS.

Reaffirm 65C (Marriage) and keep as is worded

Retain 65C without change.

## ¶65.

Petition Number:30494-FO-65.-1-D;Ad Council, Zion UMC, Marshfield, WI, 7AdBd;33indiv;1ChConf;1AC.

Sexual expression in its fullness is found in heterosexual marriage

Amend first paragraph of 65G:

Further, within the context . . . God, ~~we recognize that god challenges us to find responsible, committed, and loving forms of expression.~~ We gratefully receive the Scriptural witness to the will of God that heterosexual marriage is the responsible, committed, and loving relationship for sexual expression in its fullness.

## ¶65.

Petition Number:30603-FO-65.-1-D;Church Council, Zion UMC, Marshfield, WI, 47AdBd;1church coun;10indv.

Agencies and local churches to affirm sexual abstinence outside of marriage.

Amend fourth paragraph of 65G:

We recognize the continuing need for full, positive, and factual sex education opportunities for children, youth, and adults. We call upon the general agencies and the local churches to affirm sexual abstinence outside of marriage as the primary behavioral standard of United Methodism. The Church offers . . .

## ¶65

Petition Number:30615-FO-65.-1-D;Robert B. Smelt, East Ohio 1AdCoun; 1ChConf.

**Need to consider the mother in abortion and Church should support and facilitate adoption**

Amend 65J:

The beginning of life . . . But we are equally bound to respect the sacredness of and also need to consider the life and well-being of the mother . . . we recognize tragic conflicts of life with life that may justify abortion situations where continued pregnancy or birth may jeopardize the life or physical health of the mother, and in such cases we support the legal option of abortion under proper medical procedures. . . We commit our Church to continue to provide nurturing ministries to the pregnant, to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth. We particularly encourage the Church, the U.S. government, and social service agencies to support and facilitate the option of adoption (see —64). Governmental laws and regulations . . .

## ¶65

Petition Number:30628-FO-65.-1-D;Ad council, Epworth, Oklahoma City, OK.

**"Covenant" relationships may be conducted by our ministers**

Amend 65C:

**Marriage Covenant Ceremonies—We affirm . . . Ceremonies that celebrate homosexual unions shall not covenant relationships may be conducted by our ministers and shall not be conducted in our churches.**

## ¶65.

Petition Number:30650-FO-65.-1-D;Russ Loehr, North Clairemont, San Diego, CA; James R. Hill.

**Affirm physical intimacy in marriage, deplore evils of society and call all persons to holiness.**

Delete current text in 65G and replace with the following:

We recognize that God made us male and female, and that sexuality is a good gift of God. Sexuality consists of far more than physical intimacy and is, by God's design, an aspect of one's personality for all persons, young and old, male and female, married and single, and is an aspect of God's creation in which we rejoice.

The physical intimacy of sexual relations is affirmed only in the context of the commitment of marriage between a man and a woman, and then is to be an expression of love for one another for which marriage is intended.

We deplore society's acquiescence to pornography, fornication, exploitation, promiscuity, prostitution, child abuse, perversion and other unholy forms of misuse of sexuality. We call upon the church to oppose such evils and to draw all people to a new life in Jesus Christ which will empower persons to turn away from such misdeeds.

Persons who engage in homosexual conduct, no less than other sinners, are persons made in the image of God and are to be offered a new relationship with Jesus Christ. Homosexual conduct is sin, and the desire to engage in such conduct is usually indicative of a tormented spirit. The church is to call all persons to holiness, which will include the rejection of homosexual conduct, and to seek to lead all persons to spiritual wholeness, dealing with the underlying torment which tends to encourage such conduct.

## ¶65.

Petition Number:30716-FO-65.-1-D;Faye M. Ripper, Rose Hill UMC, Rose Hill, KS Richard W. Saylor.

**Call on the Church to synthesize the complex gift from God of our diverse sexuality with theology**

Delete current text of 65G and replace with the following new text:

We affirm that human sexuality is God's good gift, and that each person is a sexual being. We be-

lieve individuals are fully human only when that gift is acknowledged and affirmed by themselves, the Church and society. We call all persons to the disciplined responsible fulfillment of themselves, others, and society in the stewardship of this gift. We also recognize our limited understanding of this complex gift, particularly because personal experience, medicine, psychology and sociology testify that individual sexual orientation is diverse. We call upon the Church to take a leadership role in synthesizing these perspectives with theology to inform our understanding of how God's gift of sexuality is expressed by all people throughout the world.

We now understand that sexual orientation is not a matter of individual choice. Because youth who discover they are not exclusively heterosexual need, along with their parents, the Church's counsel and guidance. Local churches should establish and expand these ministries as an affirmation of God's good gift of sexuality.

We affirm responsible, committed, and loving forms of sexual expression, and authorized rites of commitment for any couple—regardless of sexual orientation. We support legal confirmation for these commitments. We recognize that children, youth, and adults continue to need full, positive, and factual sex education, including the best scholarship on sexual orientation. The Church has a unique opportunity to give quality guidance and education in this area. All persons need the Church's ministry, guidance and affirmation as they struggle for human and sexual fulfillment, including the spiritual and emotional care of a religious community that enables reconciling relationships with God, others and oneself.

We recognize that people may exploit sex within or outside a committed relationship and we reject all sexual expressions that damage or destroy the humanity God has given us as a birthright. We affirm only those sexual expressions which enhance our humanity. Sexual behavior that exploits or abuses is unacceptable Christian behavior because either ultimately harms us and hinders the Reign of God on earth.

We deplore all forms of commercial and exploitative sex; they cheapen and degrade humanity. We call for the establishment of adequate protective services, and guidance and counseling opportunities for sexually abused children. We insist that all persons—regardless of age, gender, marital status or sexual orientation—are entitled to have their human and civil rights ensured.

We commit ourselves to be in ministry for and with all persons.

¶65.

Petition Number:31057-FO-65.-1-D;Floramay Miller, McCabe UMC, Bismack, ND.

**Remarriage while ex-spouse is living is incompatible with Christian teaching**

Amend third paragraph of 65D:

~~Divorce does not preclude a new marriage.~~ Although we do not condone the practice of remarriage to new partners while an ex-spouse is living and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. We encourage an intentional commitment of the Church and society . . .

¶65.

Petition Number:31058-FO-65.-1-D;Floramay Miller, McCabe UMC, Bismarck, ND.

**Ceremonies that marry divorced person to another while ex-spouse alive are forbidden in UMC**

Amend fourth sentence of 65C:

Ceremonies that marry a divorced person to a new partner while an ex-spouse survives or that celebrate homosexual unions shall not . . .

¶65.

Petition Number:31059-FO-65.-1-D;Kay Yocum, Crossroads UMC, Englewood, FL,C.Wilson;L.E.MARINE;Wm.Love.

**Abortion must have approval of 2 MDs and the father of the child before it occurs**

Delete current text of 65J and replace with the following new text:

The beginning of life and ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die they now have the awesome power to determine when and whether new in-



dividuals will be born.

Our belief is that life begins at conception. This makes it impossible to approve abortion except in the physical well-being of the mother in whether or not the life is allowed to continue. The necessity of the abortion shall be approved and signed by two qualified physicians and the father of the unborn baby.

If the father is not available, a Standing Judge of any court shall also sign the permit. This abortion shall be performed under proper medical procedures.

We cannot affirm abortion as a means of birth control or gender selection. Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience.

We call all Christians to a searching and prayerful conscience. We call all Christians to a searching and prayerful consideration to the sanctity of all human procreation and human existence.

#### ¶65

Petition Number:31064-FO-65.-1-D;Ad Council, North Clairmont UMC, San Diego, CA and James R. Hill.

**Sexual relations affirmed only w/in marriage of one man & one woman**

Delete current text of 65G and replace with the following new text:

We recognize that God made us male and female, and that sexuality is a good gift of God. Sexuality consists of far more than physical intimacy and is, by God's design, an aspect of one's personality for all persons, young and old, male and female, married and single, and is an aspect of God's creation in which we rejoice.

The physical intimacy of sexual relations is affirmed only in the context of the commitment of marriage between a man and a woman, and then is to be an expression of love for one another for which marriage is intended.

We deplore society's acquiescence to pornography, fornication, exploitation, promiscuity, prostitution, child abuse, perversion and other unholy forms of misuse of sexuality. We call upon the church to oppose such evils and to draw all people to a new life in Jesus Christ which will empower

persons to turn away from such misdeeds.

Persons who engage in homosexual conduct, no less than other sinners, are persons made in the image of God and are to be offered a new relationship with Jesus Christ. Homosexual conduct is sin, and the desire to engage in such conduct is usually indicative of a tormented spirit. The church is to call all persons to holiness, which will include the rejection of homosexual conduct, and to seek to lead all persons to spiritual wholeness, dealing with the underlying torment which tends to encourage such conduct.

#### ¶65.

Petition Number:31073-FO-65.-1-D;Local church, Bering Memorial UMC, Houston, TX L.Ray Branton.

Delete last paragraph of 65G

Delete last paragraph of 65G

#### ¶65.

Petition Number:31075-FO-65.-1-D;Annual Conference, Northern Illinois.

**Commit selves to prayer/conferencing on issue of homosexuality/human sexuality grounded in quadrilateral**

Delete the last sentence of fifth paragraph of 65G and replace with the following:

Homosexual persons . . . sacred worth. . . We ~~commit ourselves to be in ministry for and with all persons.~~ Within our church, the practice of homosexuality is both celebrated and condemned. We affirm that God's grace is available to all. Therefore, we commit ourselves to prayer and conferencing across the church in which we can reflect on the issues of homosexuality and human sexuality in general. We encourage the church's dialogue to be grounded in its understanding of scripture, tradition, reason and experience.

#### ¶65.

Petition Number:31081-FO-65.-1-D;Flora T. Cobb, Edenton Street UMC, Raleigh, NC 1AdBd; 1indiv.

**Retain this paragraph**

¶65.

Petition Number:.C-D;Christian Forum Class, First UMC, Renton, WA.

**Marriage is between two persons**

Amend 65C:

Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman: two persons. Marriage is a sacred bond, and should be considered by the participants to be a lifelong commitment. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

¶65

Petition Number:.C-D;Lauren D. Ekdahl, Nebraska.

**Change language regarding covenanting ceremonies to "urge our ministers not to perform"**

Delete fourth sentence and add new text in 65C:

... Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches. We urge our ministers not to perform ceremonies that celebrate homosexual unions or to conduct such ceremonies in our churches.

¶65

Petition Number:.C-D;Annual Conference, Oregon-Idaho.

**Support interfaith efforts to uphold marriage**

Amend 65C:

... whether or not there are children of the un-

ion. We support interfaith efforts aimed to improve preparation, maintenance, and repair of marriage. We reject ...

¶65.

Petition Number:.C-D;Annual Conference, Oregon-Idaho.

**Affirm the marriage covenant**

Amend 65C:

We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

¶65

Petition Number:.C-D;Annual Conference, Pacific Northwest.

**Whether to celebrate union of two people is a pastoral responsibility**

Delete last sentence of 65C and replace with the following:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches. The appropriateness of ceremonies that celebrate the union of two people will be left to the minister's discernment of Scripture, conscience, a personal responsibility, and the pastoral responsibility to their ministries.

¶65.

Petition Number:.C-D;Dawn Yelverton, Nashville, Tn.

**Ministers may conduct homosexual unions in their churches**

Amend last sentence of 65C:

Ceremonies that celebrate homosexual unions ~~shall not~~ may be conducted by our ministers and ~~shall not~~ may be conducted in our churches.

## ¶65

Petition Number:31055-FO-65.C-D;Sharon R. Johnson, UMC, Lincoln, NE.

**Fidelity is also shared by two people of the same gender**

Amend 65C:

We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We also affirm that such love, mutual support, personal commitment, and shared fidelity can also be possible between two persons of the same gender. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. ~~Ceremonies that celebrate homosexual unions shall not be conducted by your ministers and shall not be conducted in our churches.~~ No conference (annual, jurisdictional or General) or district within an annual conference in the United Methodist Church may forbid an ordained United Methodist clergy member, in good standing with his/her conference, from conducting homosexual union ceremonies. The administrative board and the council on ministries (or entities functioning as such) of an individual church may both vote to forbid the use of church-owned property (i.e. church building or parsonage) from such ceremonies but may not forbid a pastor from conducting them in other places where such heterosexual ceremonies take place.

## ¶65

Petition Number:31056-FO-65.C-D;John Terneus, Oklahoma.

**Homosexual unions shall not be approved, supported or conducted in UMC buildings**

Amend fourth sentence of 65C:

Ceremonies that celebrate homosexual unions shall not be conducted, **approved, supported, nor attended** by our ministers and shall not be conducted in

our churches: , **nor any other property owned in whole or part by any agency or entity of The United Methodist Church.**

## ¶65.

Petition Number:31060-FO-65.C-D;Ad Council, Central UMC, Decatur, Illinois.

**Homosexual unions not to be condoned in UMC**

Amend last sentence of 65C:

Ceremonies that celebrate homosexual unions shall not be conducted, **nor condoned**, by our ministers and shall not be conducted in our churches.

## ¶65.

Petition Number:30226-FO-65.D-D;Jack Albright, Texas.

**Divorce & remarriage is incompatible with the teachings of Jesus Christ**

Amend first sentence of 65D:

**Divorce and remarriage is incompatible with the teachings of Jesus Christ (Mark 10),but**, when a married couple is estranged . . .

## ¶65.

Petition Number:30005-FO-65.F-D;Linda Troy, Church of the Saviour, Cincinnati, OH.

**Change `sex' to `gender'**

Amend sixth sentence of 65f:

. . . We understand . . . ; and we guard against attitudes and traditions that would use this good gift to leave members of one ~~sex~~ gender more vulnerable. . .

## ¶65.

Petition Number:30036-FO-65.F-D;Christian Forum Class, First UMC, Renton, WA.



## Women and men are "other" not "another"

Amend 65F:

*Women and Men*— ...We reject the erroneous notion that one gender is superior to ~~another~~, the other, that one gender must strive against ~~another~~; the other, and that members persons of one gender may receive love, power and esteem only at the expense of ~~another~~: the other. . . . and we guard against attitudes and traditions that would use this good gift to ~~leave members~~ cause persons of one sex to be more vulnerable in relationships than ~~members of another~~ persons of the other.

¶65

Petition Number:.F-D;John Terneus, Oklahoma.

Remove the word "gender" and replace with "sex"

Amend 65F:

We affirm with Scripture . . . eyes of God. We reject the erroneous notions that one ~~gender~~ sex is superior to ~~another~~ the other, that one ~~gender~~ sex must strive against ~~another~~ sex, and that members of one ~~gender~~ sex may receive love, power and esteem only at the expense of ~~another~~ of the other. ~~We especially reject the idea that God made individuals as incomplete fragments, made whole only in union with another.~~ We do believe individuals are incomplete until joined with God in a loving relationship which enhances all human relationships including marriage. . . . We understand our ~~gender diversity~~ sex to be a gift from God . . . one sex more vulnerable in relationships than members of ~~another~~ the other sex.

¶65

Petition Number:30022-FO-65.G-D;Annual Conference, Wyoming.

Sacred worth not determined by sexual orientation

Amend the fifth paragraph of 65G:

~~Homosexual persons no less than heterosexual persons are individuals of sacred worth.~~ The sacred worth of human beings is not determined by a person's sexual orientation. All persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling re-

lationships with God, with others, and with self. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching,[...] Acknowledging disagreements and divisions within The United Methodist Church about the meaning, nature, and origins of sexual orientation, and how the totality of Christian teaching guides us in our response to differing sexual orientation, we call the church to prayerful reflection, study, and discernment about how we minister to one another in the midst of such disagreements. [...]We affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons.~~

¶65.

Petition Number:30037-FO-65.G-D;Christian Forum Class, First UMC, Renton, WA.

Sexual intercourse is proper only inside marriage

Amend 65G:

Human Sexuality — ...sexual relations are ~~only~~ clearly properly affirmed ~~only~~ in the marriage bond. Sex may become exploitative within as well as outside marriage, so we ~~We~~ reject... and we affirm ~~only on~~ that the sexual expression which enhances that same humanity.

~~Although we~~ We do not condone sexual intercourse outside marriage, ~~the practice of homosexuality~~ and consider ~~this~~ such practice incompatible with Christian teaching. However, we affirm that god's grace is available to all, and we commit ourselves . . .

¶65

Petition Number:30077-FO-65.G-D;Gloria Cavil, Wisconsin.

Replace "practice of homosexuality" with "oral and/or anal sex"

Amend 65G:

~~Homosexual persons no less than heterosexual~~ All persons are individuals of sacred worth. All persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. Although we do not condone the ~~prac-~~

~~the of homosexuality practice(s) of oral and/or anal sex and consider this practice these practices incompatible with Christian teaching, we affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons.~~

## ¶65

Petition Number:30108-FO-65.G-D;Elizabeth Young, First UMC, Knoxville, Tennessee.

### Homosexuality not incompatible with Christian teaching but with biblical teaching

Amend fifth paragraph, third sentence of 65G:

... Although we do not condone the practice of homosexuality and consider this practice incompatible with ~~Christian~~ biblical teaching, we affirm ...

## ¶65

Petition Number:30166-FO-65.G-D;Annual Conference, Northern New Jersey.

The Church is called to be in ministry to all

Amend fifth paragraph of 65G:

~~... Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons. We acknowledge with humility that the Church has been unable to arrive at a common mind on the compatibility of homosexual practice with Christian faith. Many consider this practice incompatible with Christian teaching. Many others believe it acceptable when practiced in a context of human covenantal faithfulness. The Church seeks further understanding through continued prayer, study, and pastoral experience. In doing so, the Church continues to affirm that God's grace is bestowed on all and that the members of Christ's body are called to be in ministry for and with one another and to the world.~~

Petition Number:30227-FO-65.G-D;Jack Albright, Texas.

Adultery, homosexuality, remarriage, Sabbath abuse & greed are incompatible w/Judeo/Christian tradition

Amend fifth paragraph of 65G:

~~Homosexual persons no less than heterosexual persons are individuals of sacred worth. All persons are individuals of sacred worth. All persons need the ministry ... Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. The acts of adultery, homosexuality, remarriage after divorce, abusing the Sabbath, and greed are incompatible with the teachings of the Judeo Christian tradition. We affirm that all are to live out their lives out of the mercy and forgiveness of God in Jesus Christ. (Gospel of John 8:7)~~

## ¶65.

Petition Number:30264-FO-65.G-D;Seven Reconciling Congregations, Harvard Epworth UMC, Cambridge, MA.

Remove clause stating homosexuality is incompatible with Christian teaching

Delete third sentence of fifth paragraph in 65G:

~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we We affirm ...~~

## ¶65.

Petition Number:30486-FO-65.G-D;R.K."Kelly" Curtis, Oakwood UMC, Lubbock, Texas.

Homosexuality practice is sinful although God's grace is available to all

Amend fifth paragraph, third sentence of 65G:

Although we do not condone ... Christian teaching, thus sinful, we affirm ...

Petition Number:30500-FO-65.G-D;Gen'l Board of Church & Society.

**Establish culturally sensitive counseling opportunities for abused children**

Amend third and fifth paragraphs of 66G:

We call for the establishment of competent and adequate protective services . . . and counseling opportunities that are culturally sensitive for children thus who are abused.

~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we~~ Although faithful Christians disagree on the compatibility of homosexuality with Christian teaching, we affirm that God's grace is available to all.

#### ¶65

Petition Number:30629-FO-65.G-D;Ad Council, Epworth, Oklahoma City, OK.

**Affirm sexual relations in long-term covenants.**

Amend second paragraph of 65G:

~~Although all persons are sexual beings whether or not they are married,~~s Sexual relations are only clearly affirmed in the marriage bond. Sexual relations may also be affirmed in other long-term, covenant relationships. Sex may become exploitative within as well as outside marriage and other covenant relationships.

#### ¶65

Petition Number:30630-FO-65.G-D;Ad council, Epworth, Oklahoma City, OK.

**Inability to agree on compatibility of homosexual relationships with Christian teaching.**

Amend fifth paragraph of 65G:

Homosexual persons . . . of sacred worth. . . . ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we~~ Reaffirm that God's grace is available to all. We are not completely clear about the origins of homosexuality. We acknowledge with humility that the Church is currently unable to ar-

rive at a common mind on the compatibility of homosexual relationships with Christian teaching. We implore families and churches not to reject or condemn their nonheterosexual members, and ~~We~~ commit ourselves to be in ministry for and with all persons.

#### ¶65.

Petition Number:30692-FO-65.G-D;Annual Conference, Pacific Northwest.

**Call to prayerful reflection, study and discernment about how to minister in the midst of disagreeing**

Amend fifth paragraph of 65G:

~~Although we do not condone the practice of homosexuality, and consider this practice incompatible with Christian teaching,~~ Acknowledging disagreements and divisions within the United Methodist Church about the meaning, nature and origins of sexual orientations, we call the church to prayerful reflection, study and discernment about how we minister to one another in the midst of such disagreements. We affirm that God's . . .

#### ¶65.

Petition Number:30693-FO-65.G-D;Annual Conference, Pacific Northwest.

**All persons, regardless of sexual orientation, may receive ministry of the church**

Add the following to 65G:

We affirm that all persons are entitled to participate in the full ministry of the church and to receive full pastoral care regardless of sexual orientation.

#### ¶65.

Petition Number:31062-FO-65.G-D;Robert D. Simison, Kansas West.

**Replace current wording of this paragraph on human sexuality**

Delete current text of 65G and replace with the



following new text:

We affirm that human sexuality is God's good gift, and that each person is a sexual being. We believe individuals are fully human only when that gift is acknowledged and affirmed by themselves, the church and society. We call all persons to the disciplined, responsible fulfillment of themselves, others and society in the stewardship of this gift. We also recognize our limited understanding of this complex gift, particularly because personal experience, medicine, psychology and sociology testify that individual sexual orientation is diverse. We call upon the church to take a leadership role in synthesizing these perspectives with theology to inform our understanding of how God's gift of sexuality is expressed by all people throughout the world.

We now understand that sexual orientation is not a matter of individual choice. Because youth who discover they are not exclusively heterosexual need, along with their parents, the church's counsel and guidance. Local churches should establish and expand these ministries as an affirmation of God's good gift of sexuality. We affirm responsible, committed and loving forms of sexual expression, and authorized rites of commitment for any couple—regardless of sexual orientation. We support legal confirmation for these commitments.

We recognize that children, youth and adults continue to need full, positive and factual sex education, including the best scholarship on sexual orientation. The church has a unique opportunity to give quality guidance and education in this area. All persons need the church's ministry and affirmation as they struggle for human and sexual fulfillment, including the spiritual and emotional care of a religious community that enables reconciling relationships with God, others and oneself.

We recognize that people may exploit sex within or outside a committed relationship and we reject all sexual expressions that damage or destroy the humanity God has given us as a birthright. We affirm only those sexual expressions which enhance our humanity. Sexual behavior that exploits or abuses is unacceptable Christian behavior because it either ultimately harms us and hinders the Reign of God on earth.

We deplore all forms of commercial and exploitative sex: they cheapen and degrade humanity. We call for the establishment of adequate protective services, guidance and counseling opportunities for sexually abused children. We insist that all persons—regardless of age, gender, marital status or sexual orientation—are entitled to have their human

and civil rights ensured.

We commit ourselves to be in ministry for and with all persons.

¶65.

Petition Number:31065-FO-65.G-D;Rita Taylor, First UMc, Groveton, TX.

Holy Scriptures support male/female marriage and not same gender marriages

Amend 65G:

We recognize that sexuality is God's good gift to all persons. . . . We call the Church to take the leadership role using the Holy Scriptures, as written, as the guide for all decisions concerning homosexuality and lesbianism as they relate to Christian living. Accepting no other source to base its decision upon, in bringing together these disciplines to address this most complex issue. Further, within the context of our understanding as addressed in the scriptures, of this gift of God, we recognize that God challenges us to find responsible, committed, and loving forms of expression.

Although all persons are sexual beings whether or not they are married, sexual relations are only clearly affirmed in the marriage bond of one man and one woman to each other and not one man to one man or one woman to one woman. Therefore, the church will not condone or approve or recognize any other such unions. Sex may become . . .

We recognize the continuing need for full, positive scripture backed, and factual as per scripture, sex education opportunities for children, when old enough to handle such education, determined by the laity of the individual church, youth, and adults. The Church offers a unique opportunity to give quality guidance and education in this area.

Homosexual and lesbian persons no less than heterosexual persons are individuals of sacred worth. All persons need the ministry . . . and with self: while not compromising the scriptures and precepts of the teaching of the scriptures. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching,~~ We believe that homosexuality, lesbian, gay, transvestites, transgender, bisexuality, pedophiles and any other practices of the homosexual and lesbian lifestyles, and the practice thereof, are sinful just like the sins of

murder, stealing, etc. Therefore, homosexuality and lesbianism are wrong, according to the scriptures and not an acceptable lifestyle that the church can recognize; rather should teach against as sin and sinful lifestyles. We also believe the scriptures when dealing with individuals who insist upon adhering to a sinful lifestyle, regardless of the sin, in that according to 1 Corinthians 5:1 . . . we have the right and duty to withhold fellowship from those who refuse to leave a sinful lifestyle. Wwe affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons.

## ¶65

Petition Number:31066-FO-65.G-D;John Terneus, Oklahoma.

**Strict worldwide laws against sexual exploitation including media images**

Amend third paragraph of 65G:

We deplore all forms . . . of human personality. We call for strict worldwide enforcement of laws prohibiting the sexual exploitation or use of children by adults including images in all media. We call for the establishment . . . children thus abused paid for by the convicted perpetrator. We insist that all persons, regardless of age, gender sex, marital status, or sexual orientation practices, are entitled to have their human and civil rights ensured.

## ¶65

Petition Number:31067-FO-65.G-D;John Terneus, Oklahoma.

**Need age appropriate sex education**

Amend fourth paragraph of 65G:

We recognize the continuing need for full, positive, age appropriate and factual sex education . . .

## ¶65

Petition Number:31070-FO-65.G-D;Ad Council, Central UMC, Decatur, IL.

**Sexuality expressed only in marriage between one male and one female**

Delete first paragraph of 65 and replace with the following new text:

We recognize that sexuality is God's good gift to all persons to be expressed only in the union of marriage between one man and one woman.

## ¶65.

Petition Number:31071-FO-65.G-D;Sharon R. Johnson, Lincoln, NE.

**Name calling, bashing and other judging behaviors are inappropriate for Christians**

Amend fifth paragraph of 65G:

Homosexual persons . . . sacred worth. All persons need . . . with others, and with self. This being so, then bashing, name calling, and other judging behaviors are not appropriate actions for those who consider themselves Christians. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, we~~ affirm Since more recent studies have given us a totally different understanding of homosexuality and since we believe that God's grace is available to all; Wwe will do all in our power to be in ministry for and with all persons.

## ¶65

Petition Number:31072-FO-65.G-D;Annual Conference, Troy.

**Local churches encouraged to study homosexuality using UMC official study materials**

Delete fifth paragraph of 65G and replace with the following new text:

We acknowledge with humility and pain that The United Methodist Church has been unable to arrive at a common mind on the compatibility of Christian teaching with the living out of one's homosexual orientation in a sexual relationship. Many consider such to be incompatible with Christian teaching. Many others believe that living out one's homosexual orientation in a sexual relationship is compatible with Christian teaching when done in the context of human Covenantal faithfulness. The church seeks further understanding the leading of the Holy Spirit through continued study and prayer



on this issue. Every local church is encouraged to study the issue of homosexuality using the denomination's official study materials.

## ¶65.

Petition Number:31074-FO-65.G-D;John Terneus, Oklahoma.

**Do not condone idea that homosexuality is innate, irresistible or irreversible**

Amend fifth paragraph of 65G:

Homosexual persons . . . sacred worth. All persons need . . . a reconciling relationship with God that transforms relationships with others and with self. ~~Although we~~ We do not . . . with Christian teaching, Christian behavior, professing membership in The United Methodist Church and the notion that homosexuality is innate, irresistible and/or irreversible. We affirm that God's grace is available to all through repentance and faith in Jesus Christ as Lord and Savior. We commit. .

## ¶65.

Petition Number:30038-FO-65.H-D;Christian Forum Class, First UMC, Renton, WA.

**Family violence and abuse**

Delete last sentence 66H:

~~We also commit ourselves to social witness against the coercion and marginalization of former homosexuals.~~

## ¶65

Petition Number:30008-FO-65.J-D;Cecila K. Sledge, Beavercreek, OH.

**Limit conditions for abortion**

Amend 65 J, fourth sentence:

. . . But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from ~~an unacceptable~~ a medically deleterious pregnancy.

## ¶65.

Petition Number:30201-FO-65.J-D;Jack W. Plowman, Mt Lebanon UMC, Pittsburgh, PA.

**UMC shall be neutral on abortion**

Add a final sentence to 65J:

No board, agency, committee, commission, council or task force shall directly or indirectly support, subsidize, belong to, be affiliated with, or in any way endorse or participate in any group or organization which permits, advocates, or opposes the performance of abortions under any circumstances.

## ¶65.

Petition Number:30287-FO-65.J-D;Jill D. Alventosa-Brown, Western N.C..

**Church take responsibility for any child whose mother cannot raise her child**

Amend 65J:

Human beings are created by God. Children are a gift of God and a sign of hope and life in a world marred by despair and death. The beginning of human life and the ending of human life are the God-given boundaries of earthly, human existence. ~~While~~ Not only have individuals ~~have~~ always had some degree of control over when they would die, they ~~now~~ also, throughout much of history, have had the awesome power to determine ~~when and even~~ whether new individuals would be born. As affirmed in Scripture, tradition and experience, our belief in the sanctity of ~~unborn~~ all human life and in the unborn as God's gift makes us reluctant to approve abortion. ~~But~~ Likewise, we are equally bound to respect the sacredness of the life and well-being of the mother, ~~for whom devastating damage may result from an unacceptable pregnancy.~~ In continuity with past Christian teaching, we recognize tragic and rare conflicts, ~~of where~~ the life of the unborn child with directly and immediately threatens the physical life of the mother, that may justify abortion, and in such cases we encourage clergy and congregations to pray for and support such mothers and their families. ~~support the legal option of abortion under proper medical procedures.~~ We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We also deplore the murdering of those who perform and who assist in the performance of abortions, as such murdering violates basic Christian



teachings. We call all Christians to a searching a prayerful inquiry into the sorts of conditions that may warrant abortion. We call on fathers of unborn children to accept responsibility for the children they have helped to bring into the world, and believe that the irresponsibility is equal to that of the mother in every way and includes financial, nurturing, and time commitments. We commit our Church to continue to provide nurturing ministries (including the ministry of forgiveness and reconciliation) to those who terminate pregnancy for any reason, and ministries of hospitality (including the ministry of adoption) both to those in the midst of a crisis difficult pregnancy, and to those who give birth. We recognize that governmental laws and regulations do not provide all the guidance required by the informed Christian teaching, conscience and affirm that such laws and regulations should not permit or advance among the citizenry a casual disregard for unborn human life. In the midst of a culture which devalues human life, God, through baptism, is creating a community of life called Church. As a part of our baptismal covenant and as members of that community of life, we are called to offer and to embody the life-giving, life-transforming gospel of Jesus Christ to and for all children and mothers. We call on the Church to live out its baptism and to provide such a community of love and forgiveness that pregnant women from every age, race, nationality, language, economic background, or marital status would feel welcomed just as they are in our congregations and would discover a new and living hope. Further, any pregnant woman who, for any reason, does not want to or cannot raise her child should be able to go to the closest United Methodist congregation, and that church should take responsibility (if necessary, full responsibility) for the raising of that child, and the well-being of the mother. This, we believe, is in part what it means to be a baptismal community dedicated to welcoming the stranger. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.

## ¶65

Petition Number:31076-FO-65.J-D;Annual Conference, West Virginia.

UMC statement not strong enough so add that we believe life of unborn child should be protected

Delete third sentence of 65J and replace with new text:

Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. We believe that the life of the unborn child should be protected.

## ¶65.

Petition Number:31077-FO-65.J-D;Annual Conference, Alabama-West Florida.

Deplore violent acts directed against those that provide abortion even tho don't support abortion

Amend 65J:

Human beings are created by God. The beginning of life human lives and the ending of life human lives are the God-given boundaries of earthly, human existence. While Not only have individuals have always had some degree of control over when they would die, but also, through much of history, they now have had the awesome power to determine when and even whether new individuals will would be born. Our belief in the sanctity of unborn all human life, including the unborn, as God's gift, as affirmed in Scripture, tradition, and experience, makes us reluctant to approve abortion. But We are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic and rare conflicts of where the life of the unborn child with directly and immediately threatens the physical life of the mother, that may seem to justify abortion, and in such cases encourage clergy and congregations to pray for and support such mothers and their families. Support the legal option of abortion under proper medical procedures. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We deplore the use of the cruel form of late-term abortion known as 'partial birth abortion,' in which the infant is killed as it is being born; and we believe it should be illegal, under mans law as it is under God's law except incases where the mother's life is threatened. We also deplore the murdering of those who perform, and who assist in the performance of abortions; such murdering violates basic Christian teaching. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We commit our Church to continue to provide nurturing ministries

(including the ministry of forgiveness) to those who terminate a pregnancy for any reason, and hospital-ity ministries (including the ministry of adoption) to those in the midst of a crisis difficult pregnancy, and to those who give birth. We recognize that governmental laws and regulations do not provide all the guidance required by the informed Christian teaching conscience, and affirm that such laws and regulations should not permit or advance, among the citizenry, a casual disregard for unborn human life. In a culture which devalues human life, the Church is a community of life, offering the life-giving, life-transforming gospel of Jesus Christ. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.

¶65.

Petition Number:31078-FO-65.J-D;Diana H. Quinton, Collierville UMC, Collierville, TN.

**Human life begins in the womb at conception and abortion is not a safe procedure**

**Amend 65J:**

The beginning of life . . . human existence. While individuals . . . will be born. Human life begins in the womb at conception. God creates, forms and is intimately involved with the unborn child. God's purpose for the individuals begins to be fulfilled before birth. Therefore, because of our belief in the sanctity of unborn human life, we do not approve of abortion. Devastating damage results from abortion, not only death for the unborn baby, but also emotional, physical, psychological, and spiritual side effects, and sometimes death, for the mother. Abortion is not a safe procedure. We reject abortion as a means of birth control. . . . Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. We call all Christians to follow God's law to defend and to seek to preserve the life of the unborn child. We are also called to minister to women who are in crisis pregnancies and to minister to and evangelize those involved in past abortion. . . .

¶65

Petition Number:31080-FO-65.J-D;Ad Council, Central UMC, Decatur, Illinois.

**No official agency of UMC may be contrary to the UMC abortion ban; keep nurturing ministries**

Delete current text of 65J and replace with the following new text:

The beginning of life and the ending of life are the God-given boundaries of human existence. The United Methodist Church is against abortion. No agency/organization shall take a stand contrary to this. We commit our Church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth.

¶65.

Petition Number:31092-FO-65.J-D;Dan Beirer, Hartland UMC, Hartland, MI.

**Reword paragraph 65 to indicate inability to categorically approve abortion**

The beginning of life. . . human existence. . . . Our belief in the sanctity of unborn human life makes us ~~reluctant to approve abortion~~ unable to categorically approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy a physically dangerous pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that there are some pregnancies that may physically endanger the life of the mother may justify abortion, and in such cases we support the legal option of abortion under proper medical procedures. ~~We cannot affirm abortion as an acceptable means of birth control; and we unconditionally reject it as a means of gender selection.~~ We unconditionally reject abortion as a means of birth control and/or gender selection.

¶65.

Petition Number:31390-FO-65.J-D;Church Conference, Thurmont UMC, Thurmont, MD.

**Believe in sanctity of and personhood of the unborn but abortion may be considered**

The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die they now ~~have the awe-some power to~~ may legally determine when and even



whether new individuals will be born. Our belief in the sanctity of and the personhood of the unborn human life makes us reluctant to approve abortion. But We are equally bound to respect the sacredness of the life and well-being of the mother; ~~for whom devastating damage may result from an unacceptable pregnancy.~~ In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may seem to justify abortion, and ~~in such cases we support the legal option of abortion under proper medical procedures.~~ that in such rare cases, all medical options should be examined to preserve life. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that ~~may warrant cause them to consider abortion.~~ We commit our Church to continue to provide nurturing ministries to those who ~~terminate a pregnancy and the life of the unborn,~~ to encourage those in the midst of a crisis pregnancy to seek other options than abortion, and to support those who give birth. Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning ~~abortion~~ the lives of the unborn and mother should be made only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.

¶65.

Petition Number:30016-FO-65.L-D;Kay A. Hatch.

The dying should make decisions with medical, pastoral and other appropriate counsel.

Add a sentence at the end of 65L:

We further assert that decisions faced by the dying should be made with thoughtful and prayerful consideration by the parties involved, with medical, pastoral, and other appropriate counsel.

¶65

Petition Number:30547-FO-65.L-D;Gen'l Board of Church & Society.

Death with dignity

Delete 6L)

¶65

Petition Number:30549-FO-65.L-D;Gen'l Board of Church & Society.

Faithful care of the dying

Delete current text and replace with the following new text, 65L:

No one can cope with life's pain and suffering and ultimate death without the help of God through other people. Care for the dying is part of our stewardship of the divine gift of life. The use of medical technologies to prolong terminal illnesses requires responsible judgement about when life-sustaining treatments truly support the goals of life, and when they have reached their limits. There is no moral or religious obligation to use these when they impose undue burdens or only extend the process of dying. Dying persons and their families thus have the liberty to discontinue treatments when they cease to be of benefit to the patient.

Even when one ceases to resist death, the church and society must continue to provide faithful care, including pain relief, companionship, and support for the dying person in the hard work of preparing for death.

¶65.

Petition Number:30550-FO-65.M-D;Gen'l Board of Church & Society.

Suicide

Add a new subparagraph after 65L titled *Suicide*:

A Christian perspective on suicide begins with an affirmation of faith that nothing, including suicide, separates us from the love of God. (Romans 8:38-39). Therefore, we deplore the condemnation of people who take their own lives, and we consider unjust the stigma that so often falls on surviving family and friends.

The church has an obligation to see that all persons have access to needed pastoral and medical care and therapy in those circumstances that lead to loss of self-worth or suicidal despair. We encourage the church to provide education to address the biblical, theological, social and ethical issues related to suicide, including United Methodist theological semi-



nary courses focusing on the issues of suicide.

We strongly encourage Pastors to address this issue through preaching. We urge Pastors to provide pastoral care to attempters, survivors, and their families, and to those families who have lost loved ones to suicide, seeking always to remove the oppressive stigma around suicide wherever it might appear.

We give thanks for the increased awareness of suicide, the effective efforts in prevention, and the support offered to attempters, survivors and their families as a result of church ministry and the work of professional societies and volunteer organizations.

#### ¶65.

Petition Number:31052-FO-65.c-D;Annual Conference, East Ohio.

#### **Bishops shall comply with 65C**

Be it resolved that the East Ohio Annual Conference . . . request[s] all bishops of The United Methodist Church to comply with ¶65C, page 87, of the 1996 *Book of Discipline*. . . . We refer to Bishop Jonathan D. Keaton's letter of January 21, 1999, to all clergy in the East Ohio Annual Conference.

#### ¶65.

Petition Number:31053-FO-65.c-D;Thurston Shumway, Wyoming.

**Allow ministers who believe blessing gay unions is not incompatible w/Christian teaching to do so**

Amend 65G, fifth paragraph, third sentence:

~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching,~~ we affirm that God's grace is available to all. We recognize the witness of some homosexual persons that their sexual orientation is an integral part of their being and cannot be changed. We also recognize the witness of persons who once considered themselves homosexuals but found this was not an integral part of their being and found it possible to change to a heterosexual orientation. We seek the knowledge and wisdom to minister to the unique and sometimes conflicting needs of both groups.

#### ¶65.

Petition Number:31079-FO-65.j-D;Carla Thompson, Christ UMC, Memphis, TN.

#### **Abortion is incompatible with Christian teaching**

Delete current text of 65J and replace with the following new text:

**We believe that every human life is a sacred gift from God and created by God. We find abortion incompatible with Christian teaching.**

#### ¶66.

Petition Number:30164-FO-66-D;LeeBelle Murray, St Andrews Parish UMC, Charleston, South Carolina, 10 indiv..

#### **Minister and treat those with HIV and AIDS with dignity and respect**

Add a new paragraph after 66R:

**S) *Persons Living with HIV and AIDS*—Persons diagnosed as positive for Human Immune Virus (HIV) and with Acquired Immune Deficiency Syndrome (AIDS) often face rejection from their families and friends and various communities in which they work and interact. In addition, they are often faced with a lack of adequate health care, especially toward the end of life.**

We recognize and affirm the full humanity and personhood of all individuals living with HIV and AIDS as full members of the family of God who should be treated with dignity and respect.

We affirm the responsibility of the Church to minister to and with these individuals and their families regardless of how the disease was contracted. We support their rights to employment, appropriate medical care, full participation in public education, and full participation in the Church.

We urge the Church to be actively involved in the prevention of the spread of AIDS by providing educational opportunities to the congregation and the community. The church should be available to provide counseling to the affected individuals and their families.

## ¶66.

Petition Number:30197-FO-66-D;Leigh Dry, First UMC, Katy, TX.

Equal rights regardless of social or economic class

Add a new paragraph after 66H:

In a society eager to assign labels and classifications to people, we affirm the equal value, importance and dignity of all persons, regardless of perceived or actual social or economic class. We deplore the use of labels to categorize the relative social or economic importance of a person. We uphold basic human needs of all people, regardless of class, to clean water, adequate nutrition and health care, clothing and shelter, fundamental education, and purposeful work. We support ministries that provide healthy and meaningful lifestyles for people of all classes. Further, we are committed to the creation of churches that cross the lines of classism, and encourage outreach and welcoming ministries that greet and assimilate people of all classes into the life of the church. We embrace the gifts of all people and encourage their participation, uplifting them in all areas of ministry.

## ¶66.

Petition Number:30225-FO-66-D;Jack Albright, Texas.

We abhor all violence esp. that inflicted on folks because of ethnic, religious, sexual/gender diff.

Add a final sentence to first paragraph of 66:

We abhor all violence, especially that inflicted on those because of ethnic, religious, sexual orientation, and gender differences.

## ¶66

Petition Number:30245-FO-66-D;Jerry L.Carpenter, Texas.

Moderation in alcohol consumption for some

Delete first sentence of 66J and substitute the following:

In light of recent scientific and medical research supporting moderation in alcohol consumption as

part of a healthy lifestyle, we recognize that moderation may be acceptable for many persons and should not be viewed with criticism or disdain. We also recognize that some persons should continue to practice abstinence from alcohol because of medical problems, which they may encounter due to its usage. In either case, prayerful consideration of this choice should be made by the individual.

## ¶66.

Petition Number:30495-FO-66-D;Gen'l Board of Church and Society.

Church promote positive uses of the Internet and work with civic groups to make it safe

Add a new subparagraph following 66P:

*The Internet*--Development of the Internet and other electronic means of communication is radically changing the way in which many people communicate. The Internet provides creative opportunities for human advancement drawing upon vast resources around the world. The positive consequences of the Internet continue to expand: adults and children can contact their peers anywhere, utilize the resources of the world to nurture their minds and spirit, and look for ways to attain their goals. Therefore, the church should promote positive uses of the Internet, and equal access to it. However, the Internet also exposes users to grave dangers. Therefore, the Internet must be managed responsibly, especially for children, in order to maximize its benefits, while minimizing the risk of exposure to inappropriate and illegal materials. Religious and civic groups must work together to make the Internet a safer place for all.

## ¶66.

Petition Number:30499-FO-66-D;Gen'l Board of Church & Society.

Sustainable agriculture

Add a new subparagraph after 66N: (translated by GBCS from the German language)

Sustainable Agriculture

A prerequisite for meeting the nutritional needs of the world's population is an agricultural system which uses sustainable methods, respects ecosys-

tems, and guarantees financial security for people that work the land.

We support a sustainable agricultural system which will maintain and support the natural fertility of agricultural soil, promote the diversity of flora and fauna, and adapt to regional conditions and structures—a system where agricultural animals are treated humanely and where their living conditions are as close to natural systems as possible. We aspire to an effective agricultural system where plant, livestock, and poultry production maintains the natural ecological cycles, conserves energy, and reduces chemical inputs.

Sustainable agriculture requires a global evaluation of the impacts of agriculture on food and raw material production, the preservation of animal breeds and plant varieties, and the preservation and development of the cultivated landscape.

World trade of agricultural products needs to be based on fair trade and prices, based on the costs of sustainable production methods, and must consider the real costs of ecological damage. The needed technological and biological developments are those that support sustainability and consider ecological consequences.

#### ¶66.

Petition Number:31088-FO-66-D;Riley B. Case, North Indiana.

#### Church support adoption agencies where biological parents unable to care for children

Add a new subparagraph after 66H:

*Rights of Children Waiting to be Born*—We believe that the love that God has for all persons extends even to those in the womb and that such love must be humanly expressed in the commitment to guard the sanctity of all life. Because we are reluctant to approve abortion, we believe the church should support adoption agencies in those cases where natural fathers and mothers are unable to extend that love.

#### ¶66

Petition Number:31214-FO-66-D;GCOM.

Add "young people" to title

Amend 66D:

~~*Rights of Youth and Young Adults*~~ *Young People*—Our society is characterized by a large population of ~~youth and young adults~~ *young people* who frequently find . . . difficult. Therefore, we urge development of policies that encourage inclusion of ~~youth and young adults~~ *young people* in . . . exploitation. Creative . . . socially available for ~~youth and young adults~~ *young people*.

#### ¶66.

Petition Number:31265-FO-66-D;Annual Conference, Cal-Pacific.

#### Violence motivated by hate

Add the following as Section 66 I) and reletter accordingly:

*I) Right of All Persons to Be Safe from Violence Motivated by Hate*—Violence has regularly been used as an instrument of terror against marginalized classes, groups, or races. Violence motivated by hate is not primarily violence against an individual, but violence against a group. Although an individual suffers the immediate impact of the violence, the group as a whole is also intimidated and terrorized. Such violence may be directed against groups based on considerations of gender, race, national origin, economic status, sexual orientation, or any number of real or perceived differences. We deplore violence of all kinds, but find violence motivated by hate to be especially despicable. We therefore encourage all United Methodist Churches 1) to take a stand against all forms of violence motivated by hate, 2) to engage in regular self-evaluation to discern how its own actions and statements might contribute to a climate that enables and perpetuates ongoing acts of violence motivated by hate, and 3) to take positive action to create communities where all persons will be safe from violence motivated by hate.

#### ¶66.

Petition Number:31351-FO-66-D;Annual Conference, Virginia.

#### Support section on "Media Violence & Christian Values"

Whereas, the members of the Virginia Annual Conference are strongly opposed to the vulgar lan-



guage and explicit sexual and violent content found on TV, movies, radio and the Internet; and

Whereas, these explicitly indecent shows tend to degrade the moral fiber and character of our society and threaten the well-being of our children,

Be it resolved that the Virginia Annual Conference affirms its support for the position of the as expressed in the Social Principles, paragraph 66, section P, "Media Violence and Christian values."

Be it further resolved that we call upon all local congregations to support and encourage parental responsibility to monitor their children's viewing and listening habits on TV, movies, radio and the Internet,

Be it further resolved that we call upon local congregations, parents and individuals to express their opposition to the gratuitous portrayal of violent and sexually indecent shows by writing to the stations that air them and the companies that sponsor them.

Be it further resolved that we call upon individuals to express their opposition to the corporate sponsors of these shows by the selection and purchase of alternate products.

¶66.

Petition Number::Gary L Thurman, First UMC, Midland, TX.

**Delete this paragraph**

¶66.

Petition Number::MFSA.

**We deplore acts of hate against anyone**

Add to the end of the first paragraph of 66:

**We deplore acts of hate or violence against groups or persons based on race, ethnicity, gender, sexual orientation, religious affiliation, or economic status.**

¶66

Petition Number::MFSA.

**White people in U.S. have privileges denied to people of color**

Add the following between the first and second sentences of first paragraph of 66:

The rights . . . holds particular persons and groups of persons. Recognizing that White people in U.S. society are unfairly granted privileges and benefits that are denied to persons of color, we We affirm all persons as equally valuable in the sight of God.

¶66.

Petition Number::Marcia Hauer, Estacada UMC, Portland, OR.

**Equal access to marriage for all persons**

Amend last sentence of first paragraph of 66:

We support the basic rights . . . medical care, marriage, legal redress for grievances, and physical protection.

¶66.

Petition Number::Jeanne Knepper, University Park UMC, Portland, OR.

**Add "church" to expand meaning**

Amend first paragraph of 66:

The rights and privileges a church or society bestows upon or withholds from those who comprise it indicate the relative esteem in which that church or society holds particular persons and groups of persons. . . . We therefore work toward societies a church and society in which each person's value is recognized, maintained, and strengthened.

¶66.

Petition Number::Charles W Bush, First UMC, Montgomery, AL.

**Sexual orientation can't be used to gain the same benefits as heterosexual couples**

Delete second and third sentences of 66H and re-

place with new text:

Certain basic human rights and civil liberties are due all persons. ~~We are committed to supporting those rights and liberties for homosexual persons. We see a clear issue of simple justice in protecting their rightful claims where they have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. We support those rights for all persons, but since the practice of homosexuality is incompatible with Christian teaching, sexual orientation cannot be used to equate the homosexual relationship with the same lawful status enjoyed by male/female married couples. Moreover, we support efforts to stop violence and other forms of coercion against gays and lesbians. We also commit ourselves to social witness against the coercion and of former homosexuals.~~

¶66.

Petition Number::Annual Conference, Minnesota.

Add phrase "those who understand themselves" to broaden understanding

Amend last sentence of 66H:

. . . We also commit ourselves to social witness against the coercion and of those who understand themselves to be former homosexuals.

¶66.

Petition Number::Jenne Knepper, University Park UMC, Portland, OR.

We support right/liberties for all persons

Amend title and second sentence of 66H:

*Equal Rights Regardless of Sexual Orientation or Gender Identity*—Certain basic human rights . . . all persons. We are committed to supporting those rights and liberties for ~~homosexual persons~~ all persons, regardless of sexual orientation or gender identity.

¶66.

Petition Number::Mark Tooley, Pender UMC, Fairfax, VA.

Affirm that has the right to uphold certain standards of sexual morality

Delete current text of 66H and replace with the following new text:

*Equal Rights Regardless of Sexual Sin*—Certain basic human rights and civil liberties are due all persons, regardless of past or current sexual sins. Grace and mercy are available to all. We deplore any form of hatred or violence directed at persons because of their sexual practices. We also commit ourselves to social witness against the coercion and of former homosexuals. We reject laws or policies that equate sexual practice with morally neutral characteristics such as race, gender or ethnicity. We affirm the right of organizations, like The United Methodist Church, to expect their employees or members to uphold certain standards of sexual morality.

¶66.

Petition Number::Mark Tooley, Pender UMC, Fairfax, VA.

Abhor forced abortion or sterilization

Add to the end of 66I:

We abhor any policy of forced abortion or sterilization.

¶66.

Petition Number:.-1-D;Linda Middelberg, Christ UMC, Kettering, OH, AdBd StPaul 1UMChurch.

Oppose cloning of humans

Add the following sentence to the end of first paragraph of 66M:

We condemn any experimentation into the cloning of humans or the genetic manipulation of the gender of an unborn child.

¶66.

Petition Number:.-1-D;Linda B. Troy, Church of the

Savior, Cincinnati, OH.

### Change "sex" to "gender"

Amend second sentence of 66F:

We therefore urge that every effort be made to eliminate ~~sex-~~ gender role stereotypes ...

### ¶66.

Petition Number:-1-D;Walter B. Saul II, Sunnyside Centenary UMC, Portland, Oregon, 3indiv;1AdCouncil.

**Retain commitment against coercion and of former homosexuals**

Retain final sentence of 66H

### ¶66.

Petition Number:-1-D;Ad Council, Forest Park, Lima, OH, 7AdBd;57indiv;2ChConf.

**Reject same-sex living arrangements rights reserved for heterosexual marriage.**

Amend 66H:

Certain basic human rights and civil liberties are due all persons. We are committed to support those rights and liberties for homosexual persons. ~~We see a clear issue of simple justice in protecting their rightful claims where they have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, We reject, however, efforts to extend to same-sex living arrangements those rights generally reserved to preserve and support heterosexual marriage. We support efforts to stop violence ...~~

### ¶66

Petition Number:.A-D;Gen'l Board of Church & Society.

**Members of racial & ethnic groups have right of equal access to financial opportunities**

Amend tenth sentence of 66A:

We further assert . . . housing purchase or rental, credit, financial loans, venture capital, and insurance policies; and to positions of leadership . . .

### ¶66.

Petition Number:30078-FO-66.C-D;Beth Patterson, First UMC, Lubbock, TX.

**List of abuses children need protection from to include emotional abuse**

Amend last sentence 66C:

In particular, children must be protected from economic, physical, **emotional**, and sexual exploitation and abuse.

### ¶66.

Petition Number:30135-FO-66.C-D;Annual Conference, California Nevada.

**Children's environmental protection**

Add a final paragraph to 66C:

Children must also be protected from exposure to toxic chemicals, since there is a suggested link between rising rates of children's cancers and such exposures, as well as to exposure from hazards in the environment. Even when such links are not proven, we urge precaution to ensure that homes, schools, parks, and other places where children gather are free from toxic chemical contamination. Furthermore, we uphold parents' right to know the specific chemicals to which their children are being exposed, and to protect their children from exposure to toxic chemicals.

### ¶66.

Petition Number:31084-FO-66.G-D;John Terneus, Oklahoma.

**Through repentance & faith in Jesus homosexuality can be changed-gen'l agencies share this**

Add a new subparagraph to 66G:

**All persons, including homosexuals and lesbians, are invited to share God's means of grace in all**



United Methodist churches: worship, Bible study, prayer, Lord's Supper, counseling, and communications. The Good News that through repentance and faith in Jesus Christ as Lord and Savior homosexuality can be changed is to be shared by all agencies at all levels of the United Methodist Church by all means.

## ¶66.

Petition Number:30631-FO-66.H-D;Ad council, Epworth, Oklahoma City, OK.

### Equal rights to all persons.

Amend 66H:

*Equal Rights Regardless of Sexual Orientation or Gender Identity*—Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for ~~homosexual~~ persons all persons, whatever their sexual orientation or gender identity. We see a clear issue . . . equal protection before the law. In addition, we oppose heterosexism in all its forms. Moreover, we support efforts to stop violence and other forms of coercion against ~~gays and lesbians~~ all persons, whatever their sexual orientation or gender identity. We also commit ourselves . . .

## ¶66

Petition Number:31086-FO-66.H-D;Sharon R. Johnson, Reconciling UMs, Lincoln, NE.

### Judging behaviors are not appropriate actions for those who consider themselves Christian

Amend 66H:

Certain basic human . . . all persons. . . . Moreover, we support efforts to stop violence and of coercion against gays and lesbians. We consider **bashing, name calling, and other judging activities and behaviors to be not appropriate actions for those who consider themselves Christians.** We also commit ourselves to social witness against the coercion and marginalization of what some people call former homosexuals.

## ¶66.

Petition Number:31087-FO-66.H-D;Local church, Bering Memorial UMC, Houston, TX.

### Support efforts to stop marginalization of former homosexuals & transgendered persons

Amend 66H:

Certain basic human...due all persons.... Moreover, we support efforts to stop marginalization, violence and other forms of coercion against gays, and lesbians, **former homosexuals, and transgendered persons.** We also commit...

## ¶66.

Petition Number:30009-FO-66.J-D;Annual Conference, Germany Central Conference.

### Prevention of addiction and care of addicts

Delete current text in 66J and replace with the following:

The proper use of medications, drugs and substances used for human pleasure is a part of human responsibility for creation. Use and misuse, benefit and injury are separated by a fine line. It is difficult to recognize the line and to keep it. Therefore we support measures of the State and of medical and pharmaceutical experts to regulate the access to purchase and use of these substances (e.g., through access by prescription only, prohibition of trade in addictive and intoxicating substances, prohibition of advertising for sale of injurious social drugs). The use of alcohol and of products containing nicotine, as well as the unnecessary use or overly high dosage of medications can lead to heavy damage to health as well as the psychic and social capacities to lead a normal life. Voluntary abstinence is a credible witness to God's liberating love. This love bids us to help, and to take on, the endangered, the addicted, and their families. All who have experienced liberation are able to communicate it with others. (Yet) we want to do this with appropriate specialized knowledge, and in awareness of our limitations and possibilities. We will also employ and support all methods for prevention, as, for example, in propagating information, in are thinking and a nurturing of behavioral patterns in families, congregations and society in general, in encouraging individual decision and resolve, and in nurturing personal relationships based on commitment. We com-

mit ourselves to assisting those who have become dependent, and their families, in finding good opportunities for treatment, for ongoing counseling, and for reintegration into society.

## ¶66.

Petition Number:30012-FO-66-J-D;Richard R. Haight, Covenant UMC, Gaithersburg, MD.

### Clarify position on drugs

Amend 66J:

(a) *Alcohol and Other Drugs*—We affirm our long-standing support of ~~abstinence from alcohol not using alcoholic beverages in any form~~, as a faithful witness to God's liberating and redeeming love for persons. We understand that alcohol is a drug and when used, seriously disrupts the lives of many individuals and their families. We support ~~abstinence from the use of any illegal drugs: the non-use of ethyl alcohol~~ In beverages in any of its forms. Since the use of ethyl alcohol ~~and illegal drugs~~ is a major factor in crime, disease, death, and family dysfunction, we support educational programs ~~encouraging that encourage abstinence from such use: the non-use of alcoholic beverages~~. We recognize that alcoholism is a disease that cannot be cured, but which can be managed if the person so afflicted follows a spiritual program such as the twelve steps of Alcoholics Anonymous, or Al-anon. The Bishops are obliged to actively urge the pastors in their various conferences to speak out against the use of ethyl alcohol as being contrary to Scripture, and that those pastors lead their congregations by prayerfully asking Almighty God to deliver those persons afflicted with the disease of alcoholism, and their families, from its grip.

(b) Millions of living human beings are testimony to the ~~beneficial consequences~~ benefits of therapeutic drug use; ~~that come from the use of legal drugs when prescribed by a licensed physician and when used as prescribed. and~~ Millions of others are testimony to the detrimental consequences of illegal drug ~~misuse~~ use. We encourage wise policies relating to the availability of potentially beneficial or potentially damaging prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of all opiates, and other mind altering drugs not prescribed

by a physician. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists. Drug-dependent persons and their family members are individuals of infinite human worth deserving of treatment, rehabilitation, and ongoing life-changing recovery. ~~Misuse~~ Use of such drugs should be viewed as a symptom of underlying disorders for which remedies should be sought.

## ¶66.

Petition Number:30403-FO-66.g-D;Study Commission Health & Fitness.

### People with disabilities have a rightful place in both church and society

Amend 66G:

We recognize . . . family of God. We also affirm their rightful place in both the church and society. We affirm . . . and/or psychological disabilities whose ~~different particular needs . . . or personal relationships might interfere with~~ might make more challenging their . . . We urge the Church and society to recognize and receive . . .

## ¶67.

Petition Number:30131-FO-67-D;Annual Conference, California-Nevada.

### How corporations behave affects their public support

Add a new paragraph to 67:

*Corporate Responsibility* — Corporations are responsible not only to their stockholders, but also to other stakeholders: their workers, suppliers, vendors, customers, the communities in which they do business, and the earth which supports them. We support the public's right to know what impacts corporations have in these various arenas, so that people can make informed choices about which corporations to support.

We applaud corporations that voluntarily comply with standards that promote human well being and protect the environment.

¶67.

Petition Number:30723-FO-67-D;Annual  
Conference, Nebraska UM Rural Fellowship.

### Family farms and farmers

Add a new paragraph to 67:

*Family Farms*—The value of family farms has long been affirmed as a significant foundation for free and democratic societies. In recent years, the affirmation of independent farmers has been threatened by the increasing concentration of all phases of agriculture into the hands of a limited number of transnational corporations. The concentration of the food supply for the many into the hands of the few, raises global questions of justice that cry out for vigilance and action.

We advocate for the rights of all people to possess personal property, to earn a living by tilling the soil, and to eat of the bounty of God's earth. We support all governmental efforts that insure free and fair markets, full and fair prices, and free and fair property rights.

We call upon the agri-business sector to conduct itself with respect for human rights primarily in the responsible stewardship of daily bread for the world, and secondarily in responsible corporate citizenship that respects the rights of all farmers, small and large, to receive a fair return for honest labor.

We call upon our churches to do all in their power to speak prophetically to the matters of food supply and the people who grow the food for the world.

¶67.

Petition Number:31671-FO-67-D;Gary L Thurman,  
First UMC, Midland, TX.

Delete this paragraph

Delete this paragraph.

¶67.Petition Number:31673-FO-67-D;Mark  
Tooley, Pender UMC, Fairfax, VA.

Protecting private property essential component of  
utilizing God's gifts

Add to the end of 67A:

We recognize the importance of protecting private property as an essential component of any society where freedom is safeguarded. The right to acquire and retain private property is vital for fully utilizing God's gifts of creativity, stewardship, and charity.

¶67.

Petition Number:31674-FO-67-D;Mark D Walz, KY.

Delete collective bargaining paragraph

Delete 67B

¶67.

Petition Number:31089-FO-67.D-D;Annual  
Conference, East Ohio.

Ensure products one purchases are not made in  
sweatshop conditions

Amend first sentence of 67D:

Consumers should exercise their economic power to both encourage the manufacture of goods that are necessary and beneficial to humanity while avoiding the desecration of the environment in either production or consumption; and to ensure that the products they purchase are not made in sweatshop conditions by workers being exploited because of their age, gender, or economic status.

¶68.

Petition Number:31649-FO-68-D;J Philip Wogaman,  
Baltimore-Washington.

We reject war as a usual instrument of national  
policy

Delete current text in first sentence of 68G and  
replace with new text; amend second sentence;  
amend 69C, second sentence:

~~Though coercion, violence, and war are pres-~~



ently the ultimate sanctions in international relations; we reject them as incompatible with the gospel and spirit of Christ. From the beginning, the Christian conscience has struggled with the harsh realities of violence and war, for these evils clearly frustrate God's loving purposes for humankind. We yearn for the day when there will be no more war and people will live together in peace and justice. Some of us believe that war, and other acts of violence, are never acceptable to Christians. Others hold that war and violence are sometimes necessary to prevent even greater evils or injustices from occurring. We honor the witness of pacifists who will not allow us to become complacent about war and violence. We also respect those who support the use of force, but only in extreme situations and only when the need is clear beyond reasonable doubt. We therefore urge the . . .

69C . . . We therefore reject war as an usual instrument of national foreign policy . . .

¶68.

Petition Number:31675-FO-68-D;Leonard D Slutz,  
Hyde Park Community UMC, Cincinnati, OH.

Delete this paragraph

Delete Article XIV of 62, page 60

¶68.

Petition Number:31676-FO-68-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

Oppose capital punishment and urge its elimination

Delete last sentence of 68F

¶68.

Petition Number:31677-FO-68-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

Allow voluntary prayer in schools

Add the following to the end of 68D:

The state should not prohibit the free exercise of organized, voluntary prayer in public

schools or at other public occasions. It is vital that we not misinterpret the rightful separation of church and state as the abolition of all religious expression from public view.

¶68.

Petition Number:31678-FO-68-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

Delete first two paragraphs

Delete the first two paragraph of 68G

¶68.

Petition Number:31679-FO-68-D;Charles E O'Brian,  
Bethany UMC, Johnstown, PA.

Enforced military service is incompatible w/the gospel

Amend second and third paragraphs of 68G:

We reject believe national policies of enforced military service as incompatible with the gospel: ~~We acknowledge while recognizing the agonizing tension created by the demand for military service by national governments worldwide. We urge all young adults to seek the counsel of the Church as they reach a conscientious decision concerning the nature of their responsibility as citizens. Pastors are called upon to be available for counseling with all young adults who face conscription, including those who conscientiously refuse to cooperate with a system of conscription. When a sincere struggle of conscience and the nature of responsibility of citizenship is in conflict, the counsel of the church should be sought. Pastor's are called upon to be available to counsel those persons.~~

~~We support and extend the ministry of the Church to those persons who conscientiously oppose all war, or any particular war, and who therefore refuse to serve in the armed forces or to cooperate with systems of military conscription. We also The support and extend the Church's ministry of the church is extended to all those persons who conscientiously choose to serve in the armed forces or to accept alternative service no less than those who by burden of conscience decline to accept military conscription.~~

¶68.

Petition Number:31680-FO-68-D;Jonathan Carlsen,  
Calvary UMC, Chicago, ILL.

Remove sentence that is misplaced re not condoning violent protest against abortion

Delete sixth sentence of 68E:

... accept the costs of disobedience. ~~We do not encourage or condone, under any circumstances, any form of violent protest or action against anyone involved in the abortion dilemma.~~ We offer our prayers for ...

¶68.

Petition Number:31682-FO-68-D;Gary L Thurman,  
First UMC, Midland, TX.

Delete this paragraph

Delete this paragraph

¶68.

Petition Number:30552-FO-68.-1-D;Gen'l Board of  
Church & Society, GBGM.

Criminal and restorative justice

Delete current text and replace with the following new text in 68F:

*Criminal and Restorative Justice*—To protect all persons from encroachment upon their personal and property rights, governments have established mechanisms of law enforcement and courts. A wide array of sentencing options serves to express community outrage, incapacitate dangerous offenders, deter crime, and offer opportunities for rehabilitation. We support governmental measures designed to reduce and eliminate crime that are consistent with respect for the basic freedom of persons.

We reject all misuse of these mechanisms, including their use for the purpose of revenge or for persecuting or intimidating those whose race, appearance, lifestyle, economic condition, or beliefs differ from those in authority. We reject all careless, callous or discriminatory enforcement of law that withhold justice from all non-English speaking persons and persons with disabilities. We further sup-

port measures designed to remove the social conditions that lead to crime, and we encourage continued positive interaction between law enforcement officials and members of the community at large.

In the love of Christ, who came to save those who are lost and vulnerable, we urge the creation of a genuinely new system for the care and restoration of victims, offenders, criminal justice officials, and the community as a whole. Restorative Justice grows out of biblical authority which emphasizes a right relationship with God, self and community. When such relationships are violated or broken through crime, opportunities are created to make things right. Most criminal justice systems around the world are retributive. These retributive justice systems profess to hold the offender accountable to the state and use punishment as the equalizing tool for accountability. In contrast, restorative justice seeks to hold the offender accountable to the victimized person, and to the disrupted community. Through God's transforming power, restorative justice seeks to repair the damage, right the wrong, and restore the victim, the offender, and the community. The Church is transformed when it responds to the claims of discipleship by becoming an agent of healing and systemic change.

¶68.

Petition Number:30551-FO-68.A-D;Gen'l Board of  
Church & Society.

Basic freedoms

Amend title; add a final sentence at the end of paragraph 68A:

*A) Basic Freedoms and Human Rights -- We hold . . . Furthermore, the . . . whenever it occurs. For the same reason, we oppose capital punishment and urge its elimination from all criminal codes.*

¶68.

Petition Number:30194-FO-68.F-D;Jonathan B. Jonas,  
Virginia.

Oppose life imprisonment w/o parole, death penalty as these deny God's redemptive power

Amend 68F:

To protect all citizens from those who would encroach upon personal and property rights, it is the duty of governments to establish police forces, courts, and facilities for the confinement, punishment, and especially for the rehabilitation of offenders. . . . In the love of Christ . . . imprisoned. ~~For the same reason, we oppose capital punishment and urge its elimination from all criminal codes.~~ We believe that Christ's grace and power can transform and renew even the vilest offenders. Therefore, we oppose forms of punishment, including life imprisonment without the possibility of parole, that deny God's capacity to change criminal offenders into new creations and rehabilitated citizens. We particularly abhor capital punishment and urge its immediate elimination from all criminal codes.

## ¶68.

Petition Number: 30214-FO-68.F-D; Annual Conference, North Carolina.

### Amend criminal justice paragraph

#### Amend 68F:

. . . We further support measures designed to remove the social conditions between law enforcement officials and members of the community at large. In the love of Christ, who came to save those who are lost and vulnerable, we urge the creation of genuinely new systems for the care and support of the victims of crime and for rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned. History demonstrates that the state is incapable of creating a reformatory prison environment. In practice, our corrections institutions alone can offer little more than pejorative incarceration. True inmate rehabilitation occurs not in institutions of government but in the work of the Holy Spirit to change the human heart.

We recognize that our national corrections philosophy can never match the formative success rate of the Gospel. We call upon every local church to become directly involved in, or supportive of, evangelical prison ministry. Also, the church should involve itself in "after-care" ministries that can help inmates following their release, as well as healing ministries to the victims of crime (violent or otherwise).

We urge the passing of laws by which, wherever possible, actual material damages and court ordered emotional and other damages should be translated into monetary values and repaid to

crime victims. This would be done by those who had wronged them, through work restitution in which they work at various supervised jobs, to repay their victims and to ease the tax burden of their crimes and incarcerations.

We encourage incarceration as a social demonstration to violent or habitual criminals that they have done wrong and are being punished. Then they can make the kinds of restitutions with victims and with society that might lead to reconciliation with them, with themselves, and with their God. Such reconciliation, not mere rehabilitation, should be the ultimate goal of incarceration.

Capital punishment does not allow the opportunity for such reconciliation and restoration of life. We believe capital punishment to be contrary to the principle of the sanctity of human life as created in the image of God. For these reasons ~~For the same reason,~~ we oppose capital punishment and urge its elimination from all criminal codes.

## ¶69.

Petition Number: 31683-FO-69-D; Gary L Thurman, First UMC, Midland, Tx.

### Delete this paragraph

#### Delete this paragraph

## ¶69.

Petition Number: 31684-FO-69-D; Mark Tooley, Pender UMC, Fairfax, VA.

### We deplore war and use peaceful settlement of all disputes among nations

Delete current text of 69C and replace with the following new text:

We deplore war and urge the peaceful settlement of all disputes among nations. We acknowledge that many Christians oppose any participation in war. But we also acknowledge that most Christians regretfully realize that, when peaceful alternatives have failed, that force of arms may be preferable to unchecked aggression, tyranny and genocide. Every government has the responsibility to protect the safety of its people. We support verifiable arms control agreements, especially regarding chemical and nuclear weapons. We pray for that day



when the Prince of Peace shall reign in majesty over all nations.

## ¶69.

Petition Number:31090-FO-69.-1-D;Kent Mason, Calvary UMC, Latham, NY.

**United Nations is anti-Christian and anti-God**

Delete second paragraph of 69D and replace with the following text:

Persons and groups must feel secure in their life and right to live within a society if order is to be achieved and maintained by law. We denounce as immoral an ordering of life that perpetuates injustice. Nations, too, must feel secure in the world if world community is to become a fact.

We commend the efforts of all people in all countries who pursue world peace through law. We reaffirm our historic concern for the world as our parish and seek for all persons and people full and equal membership in a truly world community.

## ¶70.

Petition Number:30632-FO-70-D;Ad council, Epworth, Oklahoma City, OK.

**Delete "marriage" add "covenant relationships."**

Amend third paragraph of 70:

We joyfully receive for ourselves and others the blessings of community, sexuality, ~~marriage~~, ~~covenant relationships~~, and the family.

## ¶70.

Petition Number:30633-FO-70-D;Ad council, Epworth, Oklahoma City, OK Jeanne Knepper.

**Affirm rights and dignity of all persons whatever their race, ethnicity, gender, etc.**

Amend fourth paragraph of 70:

We commit ourselves to the right of . . . and to the

rights and dignity of ~~racial, ethnic, and religious minorities~~ all persons, whatever their race, ethnicity, gender, sexual orientation, gender identity, or religious affiliation.

## ¶70.

Petition Number:31685-FO-70-D;Scott E Manning, Trinity UMC, Six Lakes, MI.

**Social Principles are a spirit-filled guide for discernment and not church law**

Add the following new paragraph to the end of 70:

The Social Principles are a prayerful guide of the United Methodist Church. They are meant to be a spirit-filled guide for discernment and prayer within the life of the church and its membership. The Social Principles are a guide, not church law. No member of the United Methodist Church, whether clergy or laity, shall be bound in church law by any part of the Social Principles.

## ¶70.

Petition Number:31686-FO-70-D;Gary L Thurman, First UMC, Midland, TX.

**Delete this paragraph**

Delete this paragraph

## ¶103.

Petition Number:30875-FO-103-D;Riley B. Case, North Indiana.

**Work for reconciliation under Jesus**

Amend third paragraph of 103:

We are called together . . . the Christian community. . . ~~We call persons into discipleship; and for the reconciliation of all things under the Lordship of Jesus Christ.~~

## ¶103.

Petition Number:30876-FO-103-D;Riley B. Case,  
North Indiana.

### Ambassadors of Christ

Delete last line of third paragraph of 103; add a new fourth paragraph:

~~We call persons into discipleship.~~

As ambassadors of Christ we are sent into all the world to bear witness to the gospel so that all persons might come into a saving relationship with Jesus Christ to the end that every knee should bow and every tongue confess that Jesus Christ is Lord.

## ¶104.

Petition Number:30318-FO-104-D;Gen'l Board of Discipleship.

Use language consistent with By Water and the Spirit

Amend second sentence of 104:

... and discipleship. All Christians are called through their baptism to this ministry of servanthood ...

## ¶106.

Petition Number:30319-FO-106-D;Gen'l Board of Discipleship.

Relocate definition of baptism from 215 to 106

Amend 106:

... unstinting service. Entrance into the church is ~~acknowledged in~~ through baptism and may include persons of all ages. In valid baptism, water is administered in the name of the triune God (specified in the ritual as Father, Son and Holy Spirit) by an authorized person, and the Holy Spirit is invoked with the laying on of hands, ordinarily in the presence of the congregation. In this sacrament the church claims God's promise; and the seal of the Spirit ... Such a ministry is ratified by the church in confirmation, ...

## ¶110.

Petition Number:31419-FO-110-D;Annual Conference, West Michigan.

All may participate in "ecclesiastical disobedience" but are subject to discipline

Amend 110 by adding the following:

The United Methodist Church is a denomination representing the full plurality of humanity and a plurality of ministry expressions. We celebrate that God is made manifest in and through us both because of and in spite of that pluralism. Even as the church stumbles toward an understanding of the mystery of the mind of God, even creating this Book of Discipline each quadrennium as our current thought on the divine will, we recognize that there will be disagreement within the household of faith. As such, we affirm the right of all in Christian ministry, both lay and clergy, to participate in "ecclesiastical disobedience." As we affirm that right, we also affirm that the law of the church shall be upheld and those participating in "ecclesiastical disobedience" are subject to the disciplinary action as set forth within the Book of Discipline."

## ¶115.

Petition Number:30877-FO-115-D;Jim Sutton, First UMC, Warwick, NY 377 indiv.

UMs commit to Doctrinal Standards, to God as Father and Jesus as the only Savior

Add a new paragraph to 115:

All United Methodists are called to be disciples of Jesus Christ. The United Methodist Church is called to be a faithful Christian church in the Wesleyan heritage. This includes honest commitment by the clergy, including the bishops, and the laity to our Doctrinal Standards as stated in the *Book of Discipline*; to God as Father, Son and Holy Spirit; and to Jesus Christ as the son of God, the one and only Savior of the world, and the Lord of all. The United Methodist Church shall reject all kinds of idolatry and reject worship of false gods and goddesses.

## ¶116.

Petition Number:30598-FO-116-D;Gen'l Board of Higher Ed & Ministry.

**Elders are called to the office & responsibilities of deacon as well**

Amend third sentence of 116:

... Within these specialized ministries ... Sacrament, and Order (—323) ~~as well as to the office and responsibilities of a deacon~~. Through these distinctive . .

### ¶117.

Petition Number:30058-FO-117-D;John Fluth, Skidmore UMC, Dallas, TX.

**UM seminaries to comply with Am. with Disabilities Act by 2011 with no exceptions**

Add to the end of fourth paragraph of 117:

In the spirit of this declaration, United Methodist seminaries will meet Americans with Disabilities (ADA) accessibility standards by the year 2011. Exemptions for historical or existing buildings are not allowed under this requirement.

### ¶117.

Petition Number:30136-FO-117-D;Annual Conference, California Nevada Margaret Hansen.

**Define UM inclusive language further**

Amend 117:

We recognize that God made all creation and saw that it was good. As a diverse people of God who bring special gifts and evidences of God's grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus' ministry to all persons.

Inclusiveness means openness, acceptance, and support that enables all persons to participate in the life of the Church, the community, and the world. Thus, inclusiveness denies every semblance of discrimination.

The mark of an inclusive society is one in which all persons are open, welcoming, fully accepting, and supporting of all other persons, enabling them to par-

ticipate fully in the life of the church, the community, and the world. A further mark of inclusiveness is the setting of church activities in facilities accessible to persons with disabilities.

In The United Methodist Church inclusiveness means the freedom for the total involvement of all persons who meet the requirements of The United Methodist Book of Discipline in the membership and leadership of the Church at any level and in every place.

Inclusiveness means openness, acceptance, support and willingness to change and adapt in such a way that all persons are enabled to participate fully in the life of the church. Thus, inclusiveness denies every semblance of discrimination. We repent of the fact that often we have divided and excluded in ways which have been unjust and painful. We confess that agonizing divisions are still a reality in our midst. We seek to build God's "beloved community" in which all are equally welcomed and empowered.

We recognize that the United Methodist Church is an inclusive church in which all persons are both welcomed and welcoming, where leadership is open to all and buildings, resources, fellowship and worship are accessible to all regardless of physical or psychological disability, language spoken, gender, race, culture, social status, sexual/affectional orientation, marital status, age, culture or nationality.

The grace of God, which is central to the experience and history of our movement, requires that we are fully open to all of God's people, without any prejudice and filled with God's unconditional love.

### ¶117.

Petition Number:30203-FO-117-D;Ad Board & COM, First UMC, Enterprise, AL.

**Inclusiveness doesn't mean accepting homosexual lifestyle**

Add a new, final subparagraph to 117:

While The United Methodist Church believes that Christ's saving grace is available to all persons, we do not, for the sake of inclusiveness and openness, endorse, condone or accept any practice or lifestyle, such as the homosexual lifestyle, which is committed with the belief that such practice or lifestyle is appropriate and not sinful in direct contradiction to The United Methodist Book of Discipline, the Articles of Religion, the Confession of Faith, Wesley's Sermons



and the teachings of Christ.

### ¶117.

Petition Number:30301-FO-117-D; Gen'l  
Commission on Status & Role of Women.

**Inclusiveness should include encouragement to  
full participation against discrimination**

Amend second paragraph of 117:

Thus, inclusiveness denies every semblance of discrimination, and requires active encouragement of the full and equitable participation of all persons. Furthermore, we abhor violence against persons because of their diversity from the majority.

### ¶117.

Petition Number:30643-FO-117-D;Ad council,  
Epworth, Oklahoma City, OK.

**No unit of UMC shall discriminate**

Add to the end of second paragraph of 117 the following:

Therefore, no unit of The United Methodist Church shall discriminate on the basis of race, color, national origin, ethnicity, disability, gender, sexual orientation, social status, or economic condition in employment or volunteer positions in the Church.

### ¶117.

Petition Number:31420-FO-117-D;Annual  
Conference, Minnesota.

**Delete last paragraph**

Amend 117:We recognize that God . . . to persons with disabilities.

~~In The United Methodist Church inclusiveness means the freedom for the total involvement of all persons who meet the requirements of The United Methodist Book of Discipline in the membership and leadership of the Church at any level and in every place.~~

### ¶117.

Petition Number:31421-FO-117-D;Jeanne Knepper,  
University Park UMC, Portland, OR.

**UMC may not discriminate based on these six**

Amend 117:

We recognize that God made all creation . . . leadership of the Church at any level and in every place.No unit of The United Methodist Church may discriminate against laypersons on the basis of race, ethnicity, gender, disability and/or sexual orientation in employment or volunteer positions in the church.

### ¶120.

Petition Number:31148-FO-120-D;GCFA.

**Clergy are employees of the local church or the annual conference**

Amend 120:

Employment Status of Clergy—Ministry in the Christian church is derived from the ministry of Christ(para. 310). Jesus makes it clear to us that he is a shepherd and not a hireling (John 10:11-15).Similarly, United Methodist ~~pastors~~ clergy appointed to local churches are not employees of ~~those churches~~ the local church or the annual conference. . . . In addition, any such classifications should be accepted, if at all, only for limited purposes, as set forth above, . . .

### ¶200.

Petition Number:31606-FO-200-D;David M Stanley,  
Wesley UMC, Muscatine, Iowa.

**UM affirms that Jesus Christ is one and only Savior of the world, Lord of all**

Amend "Rationale for Our Mission," page 114 by adding two new paragraphs at the beginning:

The United Methodist Church affirms that Jesus Christ is the Son of God, the one and only Savior of the world, and the Lord of all.

The Church affirms and shall be obedient to the words of Jesus Christ in John 14:6(NIV): "I am the way and the truth and the life. No one comes

to the Father except through me." Although we respect persons of all religious faiths and we defend the right of religious freedom, we affirm that "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved." (Acts 4:12, NRSV)

### ¶301.

Petition Number:30355-FO-301.1-D;Gen'l Board of Discipleship.

**Make language consistent with "By Water & the Spirit" for discipleship**

Amend 301.1:

Ministry in the Christian church is derived from the ministry of Christ, who. Christ calls all persons to receive God's gifts of baptism and salvation and to follow in the way of love and service discipleship.

### ¶303.

Petition Number:30996-FO-303.2-D;Allison Gambre, Texas.

**Bishops are pastors and teachers of doctrine principally through colleges and council**

Amend 303.2:

Ordination is fulfilled in leadership of the people . . . administration of the Discipline of the Church are ordained elders. Through the Holy Spirit, which has been given to them, bishops are considered pastors within the Church so that they are teachers of doctrine, elders of sacred worship, and ministers of governance. Bishops by their very nature have the function of teaching and ruling primarily through their colleges and council.

### ¶303.

Petition Number:30810-FO-303.4-D;GCCUIC.

**Ordination for the same or equivalent order is not repeatable**

Add a new subparagraph after 303.4:

**In keeping with ancient Christian teaching and**

our Wesleyan tradition, we affirm that ordination for the same, or equivalent order, is not repeatable.

### ¶304.

Petition Number:30902-FO-304-D;Sharon R. Johnson, Lincoln, NE.

**Forbidding homosexuals' ordination limits the work of the Holy Spirit**

Amend 304.3:

While persons set apart . . . Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers or appointed to serve in The United Methodist Church. Forbidding ordination to homosexuals, whether avowed practicing or not, puts a limit on the work of the Holy Spirit that is incompatible with the understanding United Methodists have for that Person of the Trinity. We also believe that refusing an appointed pastor for that reason or because he/she supports homosexuals is also incompatible the United Methodist policy on diversity.

### ¶304.

Petition Number:30482-FO-304.1-D;Ad. Board, First UMC, Guntersville, Alabama, 7AdCo ;2AdBd; WI.

**Add paragraph to insure that clergy support and promote UMC doctrinal standards**

Add a new subparagraph after 304.1i:

Subscribe to and teach United Methodist doctrine as delineated in —62 and 63of *The Book of Discipline* (1996).

### ¶304.

Petition Number:30651-FO-304.1-D;Russ Loehr, North Clairemont, San Diego, CA James R. Hill; 1AdCoun.

**To qualify for ordination, sign statement affirms God's perfect will.**

Add a new subparagraph to 304.1

j) Additionally, no person shall be ordained a deacon or an elder, who shall not have filed on record with an appropriate annual conference authority a signed statement, available for viewing upon request, affirming the following: "I do not believe that homosexuality is God's perfect will for any person. I will not practice it. I will not promote it. I will not allow its promotion to be encouraged under my authority."

### ¶304.

Petition Number:30634-FO-304.2-D;Ad council, Epworth, Oklahoma City, OK.

Delete "marriage" add "all covenant relationships"

Amend second sentence of 304.2:

To this end, they agree . . . fidelity in ~~marriage~~  
and all covenant relationships, celibacy in singleness  
...

### ¶304.

Petition Number:31448-FO-304.2-D;MFSA,  
Wisconsin CBCS.

Delete fidelity and celibacy

Amend 304.2:

2. For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of the influence of an ordained minister on the lives of other persons both within and outside the Church, the Church expects those who seek ordination to make a complete dedication of themselves to the highest ideals of the Christian life. To this end, they agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, ~~fidelity in marriage and celibacy in singleness~~, social responsibility, and growth in grace and in the knowledge and love of God.

### ¶304.

Petition Number:31449-FO-304.2-D;Jeanne Knepper, Universty Park UMC, Portland, OR.

Delete 304.2; 306.4f; 315.9n; 321.4a(6); 326.7a(6)

Delete 304.2, 306.4f, 315.9.n, 321.4.a(6) and 326.7.a(6)

### ¶304.

Petition Number:30001-FO-304.3-D;Admin. Council, Plymouth UMC, Plymouth, OH, 2 AC;4 ADCoun;98 indiv..

Practicing homosexuals forbidden to enter ordained ministry

### ¶304.

Petition Number:30055-FO-304.3-D;Joe S. Florence, North Texas.

Remove the words "self avowed"

Amend 304.3:

Since the practice of homosexuality is incompatible with Christian teaching, ~~self-avowed~~, practicing homosexuals . . .

### ¶304.

Petition Number:30109-FO-304.3-D;Randall Aldering, First UMC, Kalamazoo, Michigan, 7AdBd;84ind;1SSclass.

Remove "self-avowed" replace with "persons who practice homosexuality" definition included.

Amend second sentence of 304.3 and delete footnote:

. . . Since the practice of homosexuality is incompatible with Christian teaching, ~~self-avowed practicing homosexuals~~ persons who practice homosexuality are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church. A person who practices homosexuality is understood to mean a person who:

a. Openly acknowledges to a bishop, district superintendent, district committee on ordained ministry, board of ordained ministry, clergy session, or other person in nonconfidential conversation that the person practices homosexuality; or



b. Has entered into a "holy union" or other covenant resembling marriage with a person of the same sex; or

c. Is found guilty of engaging in homosexual practice by reasonable evidence by an appropriate body of The United Methodist Church.

~~1. "Self-avowed practicing homosexual" is understood to mean that a person openly acknowledges to a bishop, district superintendent, district committee of ordained ministry, board of ordained ministry, or clergy session that the person is a practicing homosexual. See judicial Council Decisions 702, 708, 722, 725, 764.~~

### ¶304.

Petition Number:30117-FO-304.3-D;Charles Lott, First UMC, Ithaca, Michigan.

**Not just homosexuals can be disqualified from the ordained ministry**

Delete current text in 304.3 and replace with the following:

While persons set apart by the church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living. Since all Christians are called to be "in world but not of the world" and enjoined to "avoid all appearance of evil," persons who engage in or advocate, publicly or privately, any activity, practice or mode of conduct of whatever nature which is explicitly or implicitly forbidden or condemned in the scriptures of the New Testament and in those passages from the Law and the Prophets which are reaffirmed in the New Testament, or is explicitly or implicitly declared incompatible with Christian doctrine, teaching or practice by this *Book of Discipline* shall not be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

### ¶304.

Petition Number:30146-FO-304.3-D;Annual Conference, California Nevada, 5AC;1 AdCouncil; 270 indiv..

**Remove language excluding homosexuals**

Delete second sentence of 304.3 and its footnote:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals<sup>1</sup> are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

~~<sup>1</sup>"Self-avowed practicing homosexual" is understood to mean that a person openly acknowledges to a bishop, district superintendent, district committee of ordained ministry, board of ordained ministry, or clergy session that the person is a practicing homosexual. See judicial Council Decisions 702, 708, 722, 725, 764.~~

### ¶304.

Petition Number:30180-FO-304.3-D;Church and Society, New England 85 indiv., Worcester, MA.

**Remove exclusive status from ordained ministry**

Delete paragraph 304.3

### ¶304.

Petition Number:30190-FO-304.3-D;Catherine Newlin, South Indiana 189 INDIV; Pacific NW Conf..

**Remove excluding sentence about homosexuality so all who are called may serve**

Delete second sentence of 304.3

### ¶304.

Petition Number:30208-FO-304.3-D;Ad Council, Moreland UMC, Wooster, OH,3AdCo;255ind;1SS;1UMC;1AC;.

**Keep language excluding homosexuals from ordained ministry**

Retain 304.3 as now worded.

**¶304.**

Petition Number:30263-FO-304.3-D;Seven  
Reconciling Congregations, Harvard Epworth UMC,  
Cambridge, MA MFSA; 1 Ad Co; 2indiv.

**Delete paragraph 304.3**

Delete paragraph 304.3

**¶304.**

Petition Number:30900-FO-304.3-D;Donald F. Guest,  
Northern Illinois.

**Homosexual union conducted only in local  
churches where member majority & pastor consent**

Amend 304.3:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. Since ordained ministers exercise their ministry in covenant with all Christians, especially with those whom they lead and serve in ministry, and since there is general disagreement in the United Methodist Church around issues of sexual orientation; ceremonies that celebrate homosexual unions shall be conducted only in those local churches where there is no objection to the same from the majority of its members and where the ordained minister is also consenting. (At least two-thirds of the members present at the annual charge conference of the local church must support the decision to conduct services that celebrate homosexual unions), and; since the practice of homosexuality is incompatible with Christian teaching . . .

**¶304.**

Petition Number:30901-FO-304.3-D;Dawn Yelverton,  
Nashville, TN 2 UMC;1AnC;60indiv.

**Remove sentence that discriminates against homo-  
sexuals in their vocation**

Amend 304.3:

While persons set apart . . . ~~Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers, or~~

~~appointed to serve in The United Methodist Church.~~

**¶304.**

Petition Number:30997-FO-304.3-D;Floramay Miller,  
McCabe UMC, Bismarck, ND.

**Divorcees who remarry may not be accepted as  
candidates for ordained ministry**

Amend 304.3:

While persons . . . Since the practices of homosexuality and remarriage after divorce during the lifetime of the ex-spouse is are incompatible with Christian teaching, self-avowed practicing homosexuals and divorcees who remarry while the ex-spouse is living are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

**¶304.**

Petition Number:30998-FO-304.3-D;Floramay Miller,  
McCabe UMC, Bismarck, ND.

**Homosexuals in committed relationships be evalu-  
ated for ministry same as for heterosexuals**

Amend 304.3:

While persons set apart . . . ~~Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~ Since faithful Christians disagree on . . .

**¶304.**

Petition Number:31447-FO-304.3-D;Mark Tooley,  
Pender UMC, Fairfax, VA.

**Monogamy in marriage/celibacy in singleness is  
the sexual standard for clergy**

Amend 304.3:

3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy

living in the world. Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church. The sexual standard for ministers, as for all Christians, is monogamy in marriage and celibacy in singleness.

### ¶304.

Petition Number:31450-FO-304.3-D;Patricia A. McCallister, Fort Jones UMC, Fort Jones, CA.

**Delete sentence excluding homosexuals from being ordained and footnote to this paragraph**

Amend 304.3:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals (1) are not to be accepted as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

~~Footnote: "Self-avowed practicing homosexual" is understood to mean that a person openly acknowledges to a bishop, district superintendent, district committee of ordained ministry, board of ordained ministry, or clergy session that the person is a practicing homosexual. See Judicial Council decisions 702, 708, 722, 725, 764.~~

### ¶304.

Petition Number:31451-FO-304.3-D;Marjorie Byroads, Williams Center Asbury UMC, Bryan, OH.

**Practice of homosexuality is incompatible with the Holy Scriptures**

Amend 304.3:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. Since the practice of homosexuality is incompatible with the Holy Scriptures and

Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, ordained as ministers, or appointed or **reappointed** to serve in The United Methodist Church.

### ¶304.

Petition Number:30267-FO-304.h-D;Robert H. Thompson, Wesley UMC, Oklahoma City, OK.

**Candidates shall accept that all Scriptures are inspired by God, are the true & only rule of faith**

Delete current text in 304h and replace with the following:

Accept that all Scripture, including and limited to each and all thirty-nine (39) books of the Old Testament and each and all twenty-seven (27) books of the New Testament (or, as set forth in Article V, of the Articles of Religion, page 58, *Book of Discipline*) are inspired by God and are true, trustworthy, and are the only and sufficient rule of faith (doctrine) and practice (our manner of worshiping God in spirit and in truth) and that in deliberations concerning these matters, the statement of the Scripture always takes precedence over tradition, experience and reason, current social customs and philosophies.

### ¶304.

Petition Number:30622-FO-304.h-D;Annual Conference, Alaska Missionary.

**Qualifications for Ordinations shall include leading congregations in making disciples.**

Amend 304 h:

Accept that Scripture contains . . . and possess the skills essential to the practice of ordained ministry for leading congregations in making disciples for Jesus Christ.

### ¶304.

Petition Number:30899-FO-304.1i-D;Riley B. Case, North Indiana.

**Ordinands must accept UMC doctrine as well as discipline**



Amend 304. 1i:

Be accountable to The United Methodist

Church, accept its doctrines and Discipline and authority, accept the supervision of those appointed to this ministry, and be prepared to live in the covenant of its ordained ministers.

## Find the resources you need at [www.ileadyouth.com](http://www.ileadyouth.com)

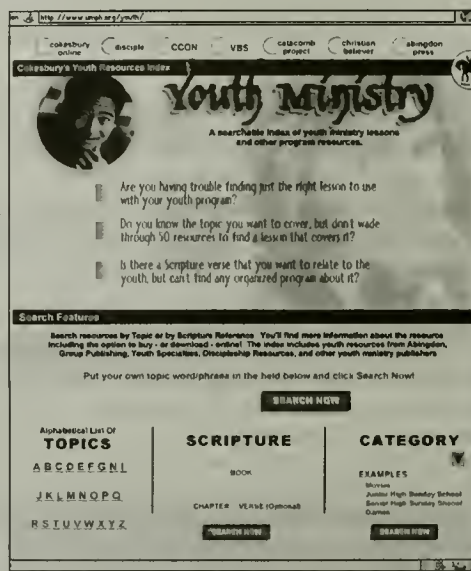
Have you ever wanted to study a topic with your youth, but just couldn't find the right resource? Now there's a website geared specifically to give youth leaders an easy way to find the youth program that meets your ministry needs. This exciting new website features a frequently updated collection of programs and lessons searchable by topic or Scripture. When you find the right resource, you can order print volumes, or, in many cases, download the individual program. No more searching frantically through dozens of books, no more ordering expensive resources that have only one program you want! For example:

- Pull down a list and click on the category "movies" for programs from *Reel to Real*
- Enter "John 15: 12-13" for programs based on that Scripture
- Type in "gossip" for a list of print resources and downloadable lessons on that topic
- Hit the letter "S" for an alphabetical listing of lessons/resources covering topics such as sexuality, sin, and spirituality



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DCA-871-00

## Proposed Resolutions

Petition Number:30046-FO-NonDis-U;Julia M. Cyrus, Lakewood UMC, Jacksonville, FL.

### UMs be accountable to Scripture, Bk of Discipline, and Social Principles

Whereas, the family of United Methodism has been beset by a recent rash of publicized difficulties which have caused rumbles within the life of our church; and

Whereas, some of our leaders have seen fit to act in ways not in keeping with Scripture, *The Book of Discipline*, or The Social Principles [and] as a result of their participation, advocacy of, or belief in performing same-sex unions, a loss of unity and wholeness has been inflicted upon our denomination; and

Whereas, there are charges about huge assets being held by various bodies of the church—even accusations of misuse and hoarding of 'our money'; it is not OUR money, it is rather the money which we have, by scriptural requisite, obligated to others. It is God's money being put to work in behalf of the poor, needy, and downtrodden. Verification of audits completed by independent sources confirm the church's faithful expenditure and dispersal of all funds and the records are available for all to witness; and

Whereas the denomination has suffered the 'bad press' and deliberate miscommunication of groups both within and outside the church, and criticism, more political than spiritual, has been used to attack and tear down the body of the church. Assailants have chosen to overlook and/or completely disregard the real evidence of God's working throughout the church, using little to no Christian ethics, members of some alliances have failed to use truth, honesty, or scruples in reporting activities of both the church and its many bodies. This "bearing of false witness" against one's neighbor has left a trail of divisiveness which has polarized members into camps sometimes dubbed either "liberal" or "conservative," and,

Whereas, our connective structure, while certainly not flawless, does have inbuilt "checks and balances" mandated and organized by the provisions of the *Book of Discipline*. These safeguards depend on an informed membership and opportune occasion to dialogue with church agencies and leaders,

Therefore, let it be resolved that the year 2000 General Conference of the United Methodist Church resolve to impel and charge each of its members with the imperative to "gossip the gospel" and be held accountable to Scripture, *The Book of Discipline* and the Social Principles. We as members of the United Methodist Church has been far too casual in learning, knowing, and relating the story of what really goes on within our denomination. Let US—the members—be the "heart and start" of accountability. Let us be charged with building up, not tearing down, our family of the church in the world. Accountability begins with each Child of God, regardless of his/her personal feelings, reaching out to the next Child of God and extending the holiness of God's goodness. Let us make this the accountable reality in our lives and our churches; let us, as a denomination, be renewed by and with His Holy Spirit and responsible unto Him.

Petition Number:30071-FO-NonDis-O;Edward F. Conway, 55 indiv; So.Dist.Rio Grande Conf; 1 Ch Coun.

### Keep present language regarding homosexuality and same gender unions in Book of Discipline

Whereas, we have debated, studied and restudied the homosexuality issue for over twenty-five years; and

Whereas, we have resolved it, it is in our *Book of Discipline*; and

Whereas, we must now get on with the ministry of healing those who wish to be healed;and

Whereas, this is what we are about: called to be disciples of Jesus Christ for the purpose of healing; and

Whereas, we are not called to be in political maneuvering of one kind or another,

Therefore, be it resolved, that

a. the General Conference continue the present language in relationship to homosexuality and same sex unions that is mandated in the *Book of Discipline*

and that every annual conference resolve to follow suit;

b. that each annual conference be urged to design programs specifically targeted to help those wishing to leave the lifestyle of homosexuality and achieve equality and wholeness in Christ Jesus;

c. that each annual conference be encouraged to urge its local churches to develop said programs and activities, which would be directed to promoting healing and change for those who want change.

Petition Number:30103-FO-NonDis-O;Melody Priest, St. Paul UMC, South Charleston, WV.

#### **Biblical creation account is literally true**

Whereas, the book of Genesis is the foundation for the Gospel message (Genesis 3 and Romans 5:11); and

Whereas, God's work of creation sets the pattern for worship (Genesis 2:1-3 and Exodus20:11); and

Whereas, our Lord Jesus Christ spoke of the book of Genesis as factual (Genesis 1:27 and Matthew 19:4-5);

Therefore, be it resolved that The United Methodist Church affirms that the biblical record of history in Genesis, chapters 1-11, is an accurate and historical account of the recent (thousands rather than millions of years ago) creation of the world in six literal 24-hour days and the Noachian flood was worldwide (Genesis 7:23-24 and Luke 7:26-27).

Petition Number:30114-FO-NonDis-O;Loren L. Anstadt, Leavittsville UMC, Leavittsville, Ohio, 3AC;2indiv;1ADCouncil.

#### **Opposition to dilation and extraction aka partial birth abortion**

Whereas, Scripture teaches the sanctity of human life:

Exodus 20:13 You shall not murder.

Deuteronomy 30:19-20 Now choose life,

so that you and your children may live and that you may love the Lord your God, listen to God's voice, and hold fast to God.

Whereas, Scripture recognizes the god-given value of life in the womb:

Psalm 139:13-16 For you created my inmost being; you knit me together in my mother's womb, I praise you because I am fearfully and wonderfully made; . . . All the days ordained for me were written in your book before one of them came to be.

Jeremiah 1:4 Before I formed you in the womb I knew you, before you were born I set you apart.

Luke 1:41, 44 When Elizabeth heard Mary's greeting, the baby leaped in her womb.

Whereas, our Social Principles affirm "our belief in the sanctity of unborn human life and our "reluctan[ce] to approve abortion." Further, we clearly "support the legal option of abortion" only in those cases of "tragic conflicts of life with life that may justify abortion,"and "we cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection"; (*Book of Discipline*, Paragraph 65J)and,

Whereas, medical science has advanced the date at which premature babies can survive as early as the fifth month of pregnancy; and

Whereas, the "partial-birth abortion" procedure takes the life of a unborn fetus late inpregnancy, which could survive outside its mother's womb, and whose body is mostly delivered vaginally when its life is taken; and

Whereas, "partial-birth abortions" are performed frequently in cases where the mothers' physical life or health are not in danger, and there are no cases of abortion is "medically necessary", and

Whereas, the American Medical Association supports the ban on partial-birth abortions as "a procedure which is never the only appropriate procedure and has no history in peer reviewed medical literature or in accepted medical practice development" (AMA press release, 5/10/97); and

Whereas, our 1998 East Ohio Conference Resolution 1998-6 and the Council of Bishops' Pastoral Statement, dated 4/30/98, emphasize children and their protection;

Therefore, be it resolved that the 2000 General



Conference of the United Methodist Church:

1. opposes the performance of "partial-birth abortions" (also known as "dilation and extraction")

2. urges all physicians not to perform partial birth abortions;

3. urges our senators and congress people to re-institute legislation in the United States Congress, at the earliest possible date to ban partial-birth abortions nationwide

4. direct the General Conference Secretary to send this resolution to all the U.S. House members and Senators. Also send a letter with the resolution urging the Congress to legislate ban of "partial-birth abortions" (dilation and extraction).

Petition Number:30165-FO-NonDis-O;Annual Conference, California Nevada.

### **Social principles are a call to faithfulness, not law**

The California-Nevada Annual Conference petitions the 2000 General Conference to amend the Preface (page 84) to the Social Principles by insertion of a clause into the final sentence of the third paragraph so that it would read:

The Social Principles are not church law, but are a call to all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice.

Petition Number:30175-FO-NonDis-O;Annual Conference, North Indiana.

### **Include definition of word "discipleship" in CPT report**

Whereas, the Connectional Process Team of the United Methodist Church has issued its preliminary report on the restructuring of the Church; and

Whereas, the Connectional Process Team has reaffirmed the central and essential task for the Church of making disciples for Jesus Christ; and

Whereas, the church has historically understood

discipleship in the context of Christian community to include commitment to and work toward peace and social justice for all God's people; and

Whereas, our Lord expressly invited his disciples to pray for the will of God to be done on earth as it is in heaven; and

Whereas, the Connectional Process Team's report is inadequate in that no comprehensive definition of discipleship is included,

Therefore, be it resolved that the use of the words "disciple" and "discipleship" in the CPT report be as follows: "Discipleship (a disciple) means personal relationship with and commitment to Jesus Christ as Savior and Lord, inner transformation into his likeness through the power of the Holy Spirit experienced within Christian community, and faithful exercise of fruits and gifts of the Spirit to bring others to Christ and to work for peace and social justice for all God's people."

Petition Number:30183-FO-NonDis-O;Richard Yaussy, East Ohio.

### **Agree to disagree in love about homosexuality and same sex unions**

Whereas, there is scriptural support for varying and diverse views regarding homosexuality; and

Whereas, there are conscientious and sincere Christians with differing views who fervently feel that their position is in accordance with God's will; and

Whereas, The United Methodist Church has historically and traditionally valued and upheld diverse theological views and widely differing positions on social and political issues;and

Whereas, the Holy Spirit has not yet revealed a definitive answer on this matter,

Therefore, be it resolved that we accept and respect differing views on homosexuality and same sex unions within the United Methodist Church. Let us agree to disagree in love and not hold that one position is the "official" view of The United Methodist Church.

Petition Number:30198-FO-NonDis-O;Robert C. Cook, Missouri UMC, Columbia, Missouri 155 indiv..

**Health care is a basic human right; end private health insurance; adopt nat'l health care system**

Whereas, the quality of health care in the United States is based upon ability to pay and not on the needs of patients; and

Whereas, persons with AIDS, cancer, chronic illness, mental infirmity, substance addiction, or catastrophic illness or injury face financial ruin and prolonged suffering in the absence of health insurance; and

Whereas, with the advent of managed care, HMOS, PPOS and across the board budget cuts to Medicaid programs, fewer Americans than ever have access to adequate health care; and

Whereas, private health insurance companies continue to reduce or deny benefits while increasing premiums and maintaining high profits; and

Whereas, the sick and the infirm are least able to challenge usurious insurance companies when claims are denied even though a life saving and/or comprehensive treatment plan was prescribed by a duly licensed physician or practitioner who knows the patient; and

Whereas, the United Methodist Social Principles state in paragraph 66Q), "Health care is a basic human right. . . It is unjust to construct or perpetuate barriers to physical wholeness. . . We also recognize the role of government in ensuring that each individual has access to those elements necessary to good health"; and

Whereas, the New York Annual Conference has prepared a comprehensive petition to the United Methodist Church under the title, "Just and Inclusive Health Care in the United States" which we fully endorse,

Therefore, be it resolved that we, the undersigned individual lay and clergy members of the United Methodist Church, petition the General Conference of the United Methodist Church to act upon its position that "health care is a basic human right" and to call for an end to private health insurance, and

Be it further resolved that the United Methodist Church demand health care for all citizens, legal aliens, and Native Americans residing in the United

States or its territories, and that a national health care system be adopted that provides for all persons regardless of economic status, medical condition or other physical or mental challenges, race, color, national origin, gender, age, sexual orientation, or any other status.

Petition Number:30207-FO-NonDis-O;Ad Board & COM, First UMC, Enterprise, AL, Ad.Coun-Forest Park UMC.

**Adhere to doctrinal purity or leave the UMC**

Whereas, the United Methodist Church in *The Book of Discipline*, Part II, "Doctrinal Standards and Our Theological Task," states, in paragraph 63, under the heading of Scripture, that scripture is the primary source and criterion for Christian doctrine; and

Whereas, it also states that the Holy Spirit inspired the biblical authors to bear witness of Christ and that through him we might be reconciled to God; and

Whereas, we endorse the Wesleyan theology and traditions, we are appalled at the attempts of theology which mock, repudiate, dismiss or alter in any way the gospel by which we have been saved; and

Whereas, we commit ourselves anew to upholding the doctrinal integrity of the church with the Bible as our basis; and

Whereas, we affirm the Apostles' Creed as the summary of doctrine, we also affirm that persons who are ordained within United Methodism should adhere and teach the Gospel of our Lord Jesus Christ and the doctrine of the Church; and

Whereas, those persons who do not believe and are not willing to teach and proclaim this gospel should leave the United Methodist Church, as stated in paragraph 414.3 of the *Book Of Worship* rather than attempt to change the gospel of the church; and

Whereas, all areas of the church which include the areas of ministry need fresh evaluation as to

a. Accountability to scripture

b. Accountability of ministries (especially as they pertain to scripture)

1. Development of purpose (goals)

2. Written objectives to achieve goals

3. Evaluation

c. Accountability of agencies (as mentioned in part b)

Therefore, be it resolved that the Bible is the source of our theology. "[Our] heritage is grounded in the apostolic witness to Jesus Christ as Savior and Lord, which is the source and measure of all valid Christian teaching." (pp 39-40, *Book of Discipline*),

Be it resolved, as United Methodists, we again affirm Jesus Christ as our Lord and Savior of the world. It is our desire to encourage other people to experience the justifying and sanctifying grace of God and to enable them to grow in the knowledge and love of God within the church family, and

Be it further resolved that this affirms the Bible as the doctrinal basis of the United Methodist Church with God as our head, Jesus, His son, as our Savior and the Holy Spirit as His witness and no others. It also affirms that all episcopal leaders are called to adhere to, teach and proclaim this gospel.

Petition Number:30223-FO-NonDis-O;Annual Conference, Oregon-Idaho.

### Regarding exclusionary language

#### Regarding Exclusionary Language

We join in the following declarations:

1) There are differing interpretations of Scripture among equally sincere and devoted Christians regarding the moral character of homosexual behavior. We respect each member's right to his/her own views about homosexuality, and our differences will continue to be discussed as we learn from one another and from the movement of God's Spirit in our midst.

2) There are conflicting and inconclusive understandings among the general populace as well as members of the medical and scientific communities regarding the causes of homosexuality.

3) Since there is no consensus regarding the causes and moral acceptability of homosexuality, the denial to homosexual persons, on the basis of sexual orientation alone, of ordination and recognition of holy unions constitutes a discriminatory and unjust

policy of our church. We will actively seek to eliminate discriminatory language from our United Methodist *Book of Discipline*.

4) We call upon homosexual and heterosexual persons to adhere to the same ethical standards governing their personal lives and family arrangements.

5) Regarding same gender services of holy union, we strongly affirm that each pastor will be free to decide for himself/herself whether or not they can in good conscience officiate at such a service.

6) We fully support our church which proclaims equal rights for all persons regardless of national, racial, ethnic, religious, or sexual orientation.

Petition Number:30257-FO-NonDis-O;Annual Conference, Alabama-WFlorida AC.

### Require UM-related educational institutions to prohibit alcohol or lose UMC funding

Whereas, *The Book of Discipline*, 1996, paragraph 66j) affirms the United Methodist "...long-standing support of abstinence from alcohol as a faithful witness to God's liberating and redeeming love for persons"; and

Whereas, the General Council on Finance and Administration (GCFA) is charged to guard against the use of apportioned general funds for alcoholic beverages,

Therefore, be it resolved that the Alabama-West Florida Annual Conference affirms this position and petitions the General Board of Higher Education and Ministry to place all United Methodist affiliated educational institutions on notice, in keeping with the United Methodist traditional and historic stand, to prohibit the presence of alcoholic beverages on their campuses or risk the suspension of receiving United Methodist funds.

Petition Number:30258-FO-NonDis-D;Annual Conference, Alabama-WFlorida.

### Deny funds to organizations involved in promotion or practice of abortion



Whereas, the sanctity of life is affirmed in the Bible and *The Book of Discipline*, 1996, paragraph 65J, as being a gift of God, and

Whereas, the procedure of abortion does, in fact, prematurely bring about the end to stated God given life; and

Whereas, to date, some 35 million innocent, unborn babies have been aborted in this country since the 1973 U.S. Supreme Court ruling (*Roe v. Wade*) and this nation has seemingly lost the will to discern right from wrong,

Therefore, be it resolved that the Alabama-West Florida Annual Conference strongly affirms the true sanctity of life and the withholding of any funds going to any individual, group, organization, agency, committee or council, regardless of affiliation, involved in the promotion and/or practice of providing abortion services.

Petition Number: 30260-FO-NonDis-O; Central Conference, Africa.

**Africa Central Conference guided by para. 71.7 in BD regarding homosexuality**

Add a new subparagraph to 71:

The Africa Central Conference recommends to the 2000 General Conference that a clause be added to its United Methodist *Book of Discipline*, as 71.7, stating:

As our religion and our African traditional culture are against homosexuality, we, the church in Africa, are totally against such unions, marriages, and styles of life and we will not allow the ordination of homosexual persons within our continent, or accept services of pastors with such orientations, who may have been ordained outside the African continent.

Petition Number: 30586-FO-NonDis-O; Gen'l Board of Church & Society.

**The use of alcohol and drugs on campuses**

Whereas, United Methodist colleges should provide an environment suitable for pursuing a higher education in a Christian atmosphere; and

Whereas, recent studies, including one by the Harvard School of Public Health, showing that 44 percent of college students—many of them under legal drinking ages—may be binge drinkers, defined as one who consumes four-to-five drinks or more in a sitting. Many reported drinking to get drunk, and alarming percentages of students reported alcohol-related incidents, such as missing classes, personal injuries, sexual assault, or other forms of violence and vandalism.

Therefore be it resolved, that The United Methodist Church continue to address this issue through (1) the Special Program on Substance Abuse and Related Violence Staff and Interagency Task Force, and the Drug and Alcohol Work Area of the General Board of Church and Society partnering with United Methodist College presidents and/or staff, as well as other agencies and programs that are working on the issue of reducing college drinking, by promoting an alternative lifestyle that encourages "wellness" without drugs and alcohol, seeking authentic advocates for this alternative lifestyle, and having these advocates promote this image on United Methodist campuses around the world, and (2) carrying out the five program components of SPSARV: Leadership Development; Community Demonstration Programs; Advocacy; Grants; and Educational and Promotional Resources.

Petition Number: 30616-FO-NonDis-O; Ralph Pedersen, California Nevada.

**Delete all language proscribing homosexuality and excluding homosexual persons from candidacy.**

Delete all language in the *Book of Discipline* proscribing homosexuality, and all language excluding homosexual persons from candidacy for ministerial orders, and from entering into same gender covenants (services of holy union).

Petition Number: 31793-FO-NonDis-O, Ann Britton,

Beach Lake, PA, 350 indiv.

### Rewrite Social Principles

We petition that the General Conference commission a panel to re-write the Social Principles of the United Methodist Church. The panel shall include the chair of each annual conference and central conference delegation to the General Conference. The panel shall seek testimony and proposals from annual conferences and local churches. A proposed draft shall be sent no later than January 1, 2003 to all United Methodist local churches with a request for their study, review, and by December 31, 2003. The panel shall then revise the draft and submit it to the 2004 General Conference.

Petition Number:30619-FO-NonDis-O;Ad Council, Epworth UMC, Oklahoma City, OK.

### New Resolution on Adoption.

The Social Principles of The United Methodist Church state, in the section "The Nurturing Community," paragraph 65A/*The Family*—"We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and fidelity." They further acknowledge that the family encompasses a wide range of options. One of those options is the family that includes adopted children.

Clinical and social service agencies that relate professionally to adoption issues look for and encourage the same attitudes and behaviors that should apply for birth children. These attitudes and behaviors include: parental love; parental responsibility; encouragement of identity development of the child; physical, emotional, and economic security of the child; educational growth of the child;and socialization of the child.

Studies done by a variety of clinical and educational agencies and institutions concur that the six factors mentioned above, expressed in various forms, are vital for a sense of stability and dependability experienced by children in a family system regardless of its parental makeup.

Some of the most recent studies of families and children have been done by the Search Institute of Minneapolis, Minnesota, which has identified forty developmental assets that help children grow in a healthy, caring, and responsible environment.

External assets include: support (e.g. the family provides a high level of love and support; the child experiences caring neighbors); empowerment (e.g. children are valued by being placed at the center of family life; the parent[s] serve[s] others in the community); boundaries and expectations(e.g. the parent[s] and other adults model positive, responsible behavior; the parent or parents have realistic expectations for children's growth and development); and constructive use of time (e.g. The parent[s] expose[s] children to a variety of creative activities; the parent[s] provide[s] positive supervised time at home).

Internal assets include: commitment to learning (e.g. family members are motivated to do well in school, work, and community; the parent[s] enjoy[s] learning and demonstrate this through personal learning activities); positive values (e.g. the family values caring, helping behaviors; the family values honesty); social competencies (e.g. parental planning and decision-making behaviors are modeled and observed; peaceful conflict resolution is modeled and observed);and positive identify (e.g. the family models high self-esteem; the family has a positive view of the future).

It has been observed that, as the above mentioned assets are experienced, children and families demonstrate stability and growth regardless of whether children are of birth origin or adopted. The same dynamic and outcome have been observed in households of same gender parents.

Therefore, be it resolved that the United Methodist Church supports and encourages adoption by all persons who demonstrate these attitudes, behaviors, and assets.

Petition Number:30649-FO-NonDis-O;Reconciling Task Force, Pittsburgh, PA.

**Church dedicate itself to be in ministry to all persons.**

Whereas, we affirm our belief in the inestimable worth of each individual because we are human beings created by God and loved through and by Jesus Christ, and we affirm all persons as equally valuable in the sight of God (Preamble to Social Principles and —65 and66, 1996 *Book of Discipline*); and

Whereas, baptism is God's gift of unmerited grace through the Holy Spirit and marks the



entrance of persons into the church and its ministries of love, justice, and service(—310, 1996 *Book of Discipline*); and

Whereas, we affirm that through baptism God has made us members of one body of Christ so that all who follow Jesus have spiritual gifts to share for the common good (1Corinthians 12:4-27); and

Whereas, in addressing the nurturing function of Christian fellowship, our United Methodist Social Principles assert that human sexuality is a complex gift of which we have limited understanding (—65G, 1996 *Book of Discipline*); and

Whereas, we believe that homosexual persons no less than heterosexual persons are individuals of sacred worth and that all persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self(—65G, 1996 *Book of Discipline*); and

Whereas, an individual confronting his or her own minority sexual orientation and/or that of a close family member, friend, or associate often experiences isolation, confusion, and fear when he or she needs information, guidance, and support (“Teens at Risk,” 1996 *Book of Resolutions*); and

Whereas, we recognize that teens dealing with questions about sexual orientation are at a greater risk for suicide; (“Teens at Risk,” 1996 *Book of Resolutions*) and

Whereas, the teachings and actions of Jesus demonstrated radical inclusion of those rejected by mainstream society; and

Whereas, a resolution was adopted at General Conference, 1996, which issued a call to our churches to reach out in love and compassion to all persons, regardless of sexual orientation, becoming beacons of love in a stormy sea of hatred, discrimination, and violence(“Call for a Rebirth of Compassion,” 1996 *Book of Resolutions*); and

Whereas, we are called to renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also the depths of our common life and work(Preamble to the Social Principles),

Therefore, be it resolved, that the United Methodist Church dedicate itself to a minis-

try of Christ-like hospitality and compassion to persons of all sexual orientations, and to a vision of unity through openness to the spiritual gifts of all those who have been baptized into the Body of Jesus Christ. Such ministry and openness may include: welcoming sexual minorities, their friends, and families into our churches and demonstrating our faith in a loving God; a willingness to listen and open our hearts to their stories and struggles in our churches, districts, annual conferences and General Conference; encouraging study and dialogue around issues of sexuality; and praying for all those who are in pain and discord over our Christian response to this controversial issue.

Petition Number:30661-FO-NonDis-O;Ad Bd,  
Belmont, Johnstown, PA 2AdCouncil.

Renew support that scripture take precedent in the quadrilateral.

Whereas, recent scholarship shows that Scripture was primary to John Wesley and that tradition, reason, and experience have their place but are subordinate to, and are never to replace, Scripture; and

Whereas, the people in the pews of the churches are longing to hear the voice of Jesus Christ, the living word of God, through the preaching of the written word of God; and

Whereas, the people are challenging our preachers to proclaim the Bible as the sacred canon for God's people; and

Whereas, some persons within and without the Church believe and teach that the biblical doctrines of the virgin birth, the resurrection, the cross, and the trinity are obsolete and do not conform to the beliefs and lifestyles of the modern culture and age,

Therefore, be it resolved that the 2000 General Conference of The United Methodist Church recognize and ask all our clergy and laity to recognize that Scripture is primary; that tradition, reason, and experience are subordinate to Scripture and that the Holy Bible is the primary source of our Christian life and doctrine.

Petition Number:30663-FO-NonDis-O;Ad Council,  
Kellogg UMC, Kellogg, IA, AdCounc-Pleasant View UMC.



**Local churches called to express God's love through Jesus to homosexuals and lesbians.**

Whereas, the church should not denounce sin without offering hope to the sinner; and

Whereas, the church should reflect the love of God, affirming that we are all sinners saved by grace,

Therefore, be it resolved that the General Conference of the United Methodist Church encourages every local church to express God's love through Jesus to homosexual and lesbian persons and their families and friends, and each annual conference should provide at least one ministry that assists persons who wish to be liberated from the homosexual or lesbian lifestyle.

Petition Number:30664-FO-NonDis-D;Ad Co, Kellogg, Kellogg, IA, AdCoun-Pleasant View UMC.

**Retain fidelity in marriage and celibacy in singleness.**

Whereas, The Book of Discipline, <1997>304.2, requires an agreement "to exercise responsible self-control by . . . fidelity in marriage and celibacy in singleness" as one of the qualifications for the ordained ministry; and

Whereas, this standard of sexual morality, taught by Jesus Christ, should be accepted by all persons,

Therefore, be it resolved that the General Conference of the United Methodist Church reaffirms the Christian moral standard of fidelity in marriage and celibacy in singleness, for all persons. This standard was practiced and taught by Jesus Christ. (Matt. 19:4-6, 15:19 and Mark7:21, RSV) The widespread rejection of this standard by secular culture, and the frailty of human nature, are reasons for the church to uphold and advocate this standard, not to retreat from it.

Petition Number:30665-FO-NonDis-O;Ad Co, Kellogg UMC, Kellogg, IA, AdCoun-Pleasant View UMC.

**Jesus is the only way.**

Whereas, it is necessary to remember whose we are; and

Whereas, the Council of Bishops' May, 1998, pastoral Statement affirms, "The decisive victory has already been won in Jesus Christ" and "We know that in Jesus Christ, 'all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of the cross'" (Colossians 1:20);

Therefore, be it resolved that the General Conference of The United Methodist Church reaffirms and confesses that Jesus Christ is the Son of God, the one and only savior of the world, and the Lord of all.

Be it further resolved that the General Conference of the United Methodist Church reaffirms and will seek to be obedient to the words of Jesus Christ in John 14:6 (NIV), "I am the way and the truth and the life. No one comes to the Father except through me." Although we respect persons of all religious faiths and we defend the right of religious freedom, we reaffirm that "there is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

Petition Number:30666-FO-NonDis-O;Ad Board, Belmont UMC, Johnstown, PA.

**Holy Scriptures are the authentic word of God and Scripture should take precedent in the quadrilat.**

Whereas, the people of the United Methodist Church are called to a life of faith as disciples of Jesus Christ (Psalm 24, John 14:15, 1 Peter 1:13-16, Matthew 28:18); and

Whereas, our Wesleyan heritage encourages us to be scripturally holy, with an awareness of our tradition and the leading of the Spirit, as accorded to reason, but with the emphasis on Holy Scripture (Psalms 119 and 105, Matthew 4:4, John 1); and

Whereas, we endeavor in our teachings and study to be grounded in Scripture, always leading back to scriptural roots; and

Whereas, we wish to minimize the possibility of being misled or otherwise swayed by culture or politics (Ephesians 4:11-16),

Therefore, be it resolved, the members of the Administrative Board of the Belmont United Methodist Church of the Western Pennsylvania Conference of The United Methodist Church petitions the General Conference 2000 to affirm that the Holy Scriptures are the authentic word of God, and

Be it further resolved that this General Conference 2000 renew its support that Scripture take precedent in the quadrilateral of scripture, tradition, experience, and reason.

Petition Number:30674-FO-NonDis-C; Pamela LeMarill Walton, Waynesfield UMC, Waynesfield, OH 76 Indiv.

#### **Prohibit the union or marriage ceremony of homosexuals in UMC**

Resolved, that the 2000 General Conference prohibit the union or marriage ceremony of homosexuals in the United Methodist Church.

Petition Number:30696-FO-NonDis-O; Annual Conference, Pacific Northwest.

#### **GC develop a "Quadrennial Directional Statement" on homosexuality away from "schism"**

Be it resolved, that the Pacific Northwest Annual Conference petitions the 2000 General Conference, in the name of Jesus Christ, to boldly model new methods of dealing with conflictual issues, such as homosexuality.

Be it further resolved that the 2000 General Conference take the necessary time during its deliberations to do the following:

1. Adopt dialogue rules and a Covenant of Trust in order to give all participants a safe environment around which honest dialogue at the General Conference can take place.

2. Agree to meet in small groups around the question of homosexuality, giving opportunity in each group for brief testimonials from gays and lesbians and ex-gays and ex-lesbians, putting a human face on the issue, as well as those who do not agree with this practice as the will of God for human life.

3. Establish ways to move forward as the Body of Christ while continuing to explore how the early church met its own threats of schism, and how theological insight and biblical study can lead us to discern God's will for the church today.

4. Challenge each member of the General Conference to pray and fast and seek further guidance of the Holy Spirit.

Be it further resolved that the 2000 General Conference develop a Quadrennial Directional Statement on the issue of homosexuality that would model discernment, leading the church away from "schism" and "conflict" and "trials" toward a new vision of "welcoming" to all people.

Be it further resolved that we call upon the 2000 General Conference to dream boldly, and to think boldly, and to act boldly in the name of our welcoming God who cares for all. Although Christians disagree on the compatibility of homosexuality with Christian teaching, we affirm that God's grace is available to all.

Petition Number:30848-FO-NonDis-O;GBGM.

#### **Public education and the Church in the USA**

##### **I. Historic Church Support for Public Education.**

The United Methodist Church has issued statements supportive of public education, and now at a time when public education has become a political battleground, the Church is called to remember, first and foremost, the well-being of all God's children. Education is a right of all children and is affirmed by scripture which calls us to "train them in the right way" (Proverbs 22:6). Furthermore, the Social Principles affirm that education "can best be ful-



filled through public policies which ensure access for all persons to free public elementary and secondary schools and to post-secondary schools of their choice" (§74D).

The public school is the primary route for most children into full participation in our economic, political, and community life. As a consequence of inequities in our society, we have a moral responsibility to support, strengthen and reform public schools. They have been, and continue to be, both an avenue of opportunity and a major cohesive force in our society, a society becoming daily more diverse racially, culturally, and religiously.

Historically, education, particularly the ability to read the Bible, has been held to be essential to the development of religious faith. To that end, the great figures of the Reformation called for the establishment of schools. Our founder, John Wesley, was dedicated to the education of poor and underprivileged children. The Sunday School Movement of the latter 18th century was an outgrowth of this ministry and largely established a model for access to public education, regardless of social or economic status. Our heritage should lead us to defend the public schools, and to rejoice that they now more nearly reflect the racial, ethnic, and religious diversity of our country than they have ever done before.

## II. The Larger Social Context

We welcome the fact that many public schools now teach about diversity and the role of religion in human life and history; and we applaud the schools' efforts to promote those virtues necessary for good citizenship in a pluralistic democracy. These reforms help to accommodate the constitutional rights of all students and their parents. Just as we encourage schools to ensure that all religions are treated with fairness and respect, so we urge parents and others to refrain from the temptation to use public schools to advance the cause of any one religion or ethnic tradition, whether through curriculum or through efforts to attach religious personnel to the public schools. We believe that parents have the right to select home schooling or private or parochial schools for their children. But with that personal right comes an obligation to support quality public education for all children. The long-range solution is to improve all schools so that families will not be forced to seek other educational alternatives.

At a moment when childhood poverty is shame-

fully widespread, when many families are under

constant stress, and when schools are limited by lack of funds or resources, criticism of the public schools often ignores an essential truth: we cannot improve public schools by concentrating on the schools alone. In this context, we must address with prayerful determination the issues of race and class that threaten both public education and democracy in America.

## III. Public Funding Issues

By almost any standard of judgment, the schools our children attend can be described in contradictory terms. Some are academically excellent; others are a virtual disgrace. Some are oases of safety for their students; others are dangerous to student and teacher alike. Some teachers are exceptionally well qualified; others are assigned to areas in which they have little or no expertise. Some school facilities are a fantasy land of modern technology; others are so dilapidated that they impede learning.

The wide disparities among public schools exist largely because schools reflect the affluence and/or the political power of the communities in which they are found. Within virtually every state, there are school districts that lavish on their students three or four times the amount of money spent on other children in the same state. A new phenomenon in our society is "re-segregating of communities" which further diminishes the effectiveness of public schools. Most tellingly, the schools that offer the least to their students are those serving poor children, among which children of color figure disproportionately, as they do in all the shortfalls of our common life. Indeed, the coexistence of neglect of schools and neglect of other aspects of the life of people who are poor makes it clear that no effort to improve education in the United States can ignore the realities of racial and class discrimination in our society as .

We acknowledge the debate over whether public funds might appropriately be used to remedy the lingering effects of racial injustice in our nation's educational system. Families with limited resources, trapped by middle-class flight in failing urban schools, have little choice but to send their children to private or parochial schools. Without some public support, such a choice may be impossible for them.

We do not purport to resolve our differences over this issue, but we do affirm our conviction that public funds should be used for public purposes.



We also caution aid to primary and secondary religious schools raises constitutional problems and could undermine the private schools' independence and/or compromise their religious message.

#### IV. What the Local and National Church Can Do

Local churches and all communities of faith must become better informed about the needs of the public schools in their communities and in the country as a whole. Without adequate information, we cannot defend public education and the democratic heritage which it supports. Without full knowledge of our religious and democratic traditions, we cannot ensure that those elected to school boards are strongly committed to both public education and religious liberty.

Therefore, we call upon local churches, annual conferences, and the general agencies of The United Methodist Church to support public education by:

1. Establishing partnerships with local public schools such as providing after-school and vacation enrichment programs, adopt-a-school programs, and literacy and reading emphases.

2. Monitoring reform efforts in public schools, including the creation of charter and magnet schools, of schools-within-schools, and of classes sized to best advantage all children.

3. Honoring teachers for the crucial work they do and for being role models for young people; and advocating for salaries commensurate with their vital role in society.

4. Encouraging school libraries to provide quality materials that will broaden students' understanding of human life all over the world.

5. Insisting that all curricula present the best textbooks and teaching at all levels acknowledging that, through our religious faith, we encourage children to read, to imagine, and to understand the many wonders of God's world.

6. Providing parenting classes to emphasize the special responsibilities of families to schools and school-aged children.

7. Encouraging the use of curricula in all schools that reflect the role of the many racial and ethnic groups in the history and culture of the United States.

8. Rejecting racial- and gender-biased

curricula and testing which limit career options of children and youth.

9. Advocating for quality, age-appropriate, comprehensive health education in the public schools.

10. Advocating for the inclusion of differently-abled students in our classrooms, and ensuring that teachers have the special training needed to meet these children's needs.

11. Supporting thoughtful reform and innovation in local schools to improve teaching and learning at all levels.

12. Advocating at the state level for adequate public school funding and equitable distribution of state funds; and supporting efforts to end unjust educational disparities between rich and poor communities.

13. Learning about public school issues, offering candidate forums during schools board elections, and educating church members about local funding ballot issues and about the historical role of churches in creating and supporting public schools.

14. Advocating for strengthened teacher training, for enhanced professional development for teachers and administrators, and for policies that assign teachers only to disciplines in which they are fully prepared, to classes whose size encourages individualized assistance, and to schedules that give teachers time to prepare or consult with other teachers, students, and parents.

15. Supporting standards-based school reforms and working in districts and states until the country as a whole has reasonable and challenging standards by which to assess students and schools.

16. Encouraging the development of smaller schools (including "schools within schools") to provide a caring environment.

17. Calling upon the United States' Congress to pass and fully fund legislation to repair and modernize school facilities and to create new facilities as needed.

18. Advocating for universal, early, and quality preschool education for all children.

19. Advocating for public education as a basic human right; and not relying solely on school fund raising and state alternative revenues, such as gambling, for financial support.

Petition Number:30850-FO-NonDis-O;GBGM.

## Restorative justice

### I. Biblical Theological Grounding

The words of Micah ring out clearly, setting the tone for justice ministries in the Church: "He has told you, O Mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

Justice is the basic principle upon which God's creation has been established. It is an integral and uncompromising part in God's redemptive process, which assures wholeness. Compassion is characterized by sensitivity to God's justice and, therefore, sensitivity to God's people.

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. Through love, caring, and forgiveness, Jesus Christ is able to transform lives and restore dignity and purpose in those who were willing to abide by his principles.

Jesus was concerned about victims of crime. In the story of the Good Samaritan, Jesus explored the responsibility we have for those who have been victimized: "Which of these three, do you think, was neighbor to the man who fell into the hands of the robbers?" He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'" (Luke 10:36-37)

Jesus was concerned about offenders, those who victimize others. He rejected vengeance and retribution as the model of justice to be used for relating to offenders: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;...." (Matthew 5:38ff.) Jesus also indicated the responsibility Christians have for offenders: "I was sick and you took care of me, I was in prison and you visited me.... Truly I tell you, just as you did it to one of the least of these... you did it to me." (Matthew 25:36, 40)

The Apostle Paul believed that this biblical concept of justice which was reflected in the life of Christ was a primary mold of Christian community and responsibility: "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." (II Corinthians 5:18-19)

While acknowledging that the biblical concept of justice focuses on the victim, the offender, and the community in the hope of restoring all to a sense of God's wholeness, it is also important to understand that our Methodist heritage is rich with examples of ministries carried out in jails and prisons. John Wesley (and others in his inner circle, including a brother, Charles) had a passion for those in prison. As early as 1778, the Methodist Conference adopted action making it the duty of every Methodist preacher to minister to those who were incarcerated. United Methodists have reaffirmed and expanded the mandate for prison ministry and reform in many different chapters of our denominational history. This is a part of our identity and call.

Criminal justice in our world rarely focuses on the biblical initiatives of restoration, mercy, wholeness, and shalom. Out of a desire to punish rather than restore, governments around the world have made retribution the heart of their criminal justice systems, believing that this will deter crime and violence. The statistics indicate the colossal failure of retributive justice. Therefore, we call on the Church to embrace the biblical concept of Restorative Justice as a hopeful alternative to our present criminal justice codes. Restorative Justice focuses on the victim, the offender, and the community in the desire to bring healing and wholeness to all.

### II. Our Current Criminal Justice System: A Retributive Justice System

#### A. Victims:

When crime is defined as the breaking of a law, the state (rather than the victim) is posited as the primary victim. Criminal justice, as we know it, focuses



little or no attention on the needs of the victim. Legal proceedings inadvertently cause crime victims, including loved ones, to experience shock and a sense of helplessness which is further exacerbated by financial loss, spiritual and emotional trauma, and often a lack of support and direction. Many victims feel frustrated because, in most cases, there seems to be little or no provision for them to be heard or to be notified of court proceedings. Victims, moreover, are seldom given the opportunity to meet with their offenders, face to face, in order to personally resolve their conflicts and to move toward healing, authentic reconciliation, and closure.

#### B. Offenders:

Our criminal justice systems around the world have become increasingly based on retribution. This focus on punishment has resulted in massive increases in the number of incarcerated persons across the globe. Because prisons are often places where dehumanizing conditions reinforce negative behavior, present criminal justice systems actually perpetuate a cycle of violence, crime, and incarceration, especially among those whose race, appearance, lifestyle, economic conditions, or beliefs differ from those in authority.

Incarceration is costly. Citizens are therefore paying billions of dollars for the support of systems that consistently engender a grossly dehumanizing experience characterized by the loss of freedom, the loss of contact with family and friends, the loss of self-determination, the loss of education, the loss of adequate medical care, and the loss of religious freedom and opportunities for spiritual growth. C. Community:

Criminal justice, as we know it, is retributive justice. It is consumed with blame and pain. It is a system of retribution that pays little or no consideration to the root causes of criminal behavior. It does not aim at solutions that will benefit the whole community by helping the community to repair the breach and often fails to come to terms with the social conditions that breed crime. Retributive justice permanently stigmatizes the offender for past actions, thereby creating such a sense of alienation from the community that social reintegration is virtually impossible. An offender who is held in exile away from the community cannot be held accountable to the community for his or her wrongdoing. An ex-offender who is ostracized and kept in exile after paying his or her debt to society is further violated. He or she is stripped of the oppor-

tunity to fully understand the consequences of the crime committed, to make restitution to the victim, to be reconciled with the community, or to heal and become a viable member of the community.

### III. Our Vision Of Restorative Justice

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. The concept of restorative justice shows us specific ways by which to transform lives and effect healing.

Restorative justice asks: Who has been hurt? What are their needs? Whose obligations are they?

We label the person who has been hurt "the victim." But the victim is essentially a survivor who need not remain a victim for his or her entire life. The victim needs healing and emotional support. Victims (survivors) want people to recognize the trauma they have endured and how this trauma has affected their lives and the lives of their loved ones. Often survivors/victims need counseling, assistance, compensation, information, and services. Victims/survivors need to participate in their own healing. They may need reparations from the offender, or the victim may want to meet the offender and have input during the trial, sentencing, and rehabilitation process.

During the healing process, the victim often asks: Why me? What kind of person could do such a thing? Therefore, they may want to meet their offender to receive answers to such questions. Victims deserve to have these questions answered and to hear that the offender is truly sorry.

Victims suffer real pain; however, encouraging vengeance does not heal pain. The community needs to aid in the recovery of the victim. The community can help the victim by not ostracizing him or her, by learning how to accept him or her as a person and not just a victim.



Offenders are harmed as well. An offender is harmed by being labeled for life as an offender. One or more bad decisions or actions sometimes measures the total of an offender. Offenders are further harmed when they are denied the opportunity to make amends, to have respectful interaction with others, and to develop healthy social skills before, during, or after incarceration. Often young offenders do not have constructive guidance or a good role model in the community. Sometimes they need treatment for a disorder, life skills development or mentoring with clear and achievable expectations of heightened self-awareness and accountability.

The victim and the community need to identify ways the offender can remedy hurt and harm caused. The offender needs to understand how his or her behavior affected others, and acknowledge that the behavior was indeed harmful. The offender needs to be transformed into a contributing citizen of the community with a system of limits and support.

Crime hurts the community. When crime occurs, the neighborhood is disrupted; people become more isolated, fearful, distrusting, and uninterested in the community. Restorative justice helps to release the community members from their fear of crime; it empowers them with the knowledge that circumstances are not out of their control. The community needs to express pain and anger to the one or ones who caused the harm. However, we need to take one step further by helping in the healing process. We need to understand and address the causes of crime to prevent future occurrences. The victim, community, and offender (when possible) need to help others who face similar struggles.

Restorative justice opens the opportunities for personal and community transformation. This transformation cannot be mapped, planned, or put into a program or structure. Nevertheless, it can be encouraged and nurtured.

United Methodists have the will, the vision, the opportunity, and the responsibility to be advocates for systemic change. We are called to minister with all parties affected by crime: the victim, the offender and the community.

Expectations are high for the faith community to lead the way in practicing restorative justice. We need to own and advocate a vision of restorative justice. We need to be supportive to members of the congregation who are victims, offenders, and their families, and especially to those who work toward restoration in the criminal justice system.

The Church must initiate models of restorative justice with service providers, policy makers, and law enforcement. We need to work in partnership with the criminal justice system to make it more open, accessible, humane, effective, and rehabilitative, and less costly. We need to see our own complicity in community breakdowns and in the racism and classism present in the enactment and enforcement of criminal law. We must also advocate for social and economic justice to see the restoration and strengthening of our communities. IV. A Call To Action

As United Methodists we are called to:

repent of the sin we have committed that has fostered retributive justice;

speak prophetically and consistently against dehumanization in the criminal justice system;

establish Restorative Justice as the theological ground for ministries in The United Methodist Church and to build bridges of collaboration and cooperation to advance the practice of Restorative Justice with boards and agencies within The United Methodist Church, with United Methodist and other Methodist communions around the globe, with other faith communities in the United States and worldwide; and with non-profit organizations, and/or governmental organizations;

Intensify our redemptive ministries with those who work in criminal justice, victims of crime and their families, those who are incarcerated in jails and prisons and their families, and communities traumatized by crime.

At the General Church Level:

# **1. Restorative Justice Ministries Inter-Agency Task Force:**

Continue and expand the work of The United Methodist Church's Restorative Justice Ministries through the Inter-Agency Task Force, which serves as the global coordinating committee for criminal justice and mercy ministries mandated by the 1996 General Conference of The United Methodist Church, by the following:

A. Maintain and broaden the involvement of general agencies in this Task Force, including: the General Board of Global Ministries (as "lead" or "administrative agency"), the General Board of Discipleship, the General Board of Higher Education and Ministry, the General Board of Church and Society, the General Council on Ministries, the Council of Bishops, and other relevant agencies and initiatives.

## **B. Fulfill these specific functions:**

Provide a biblical-theological basis for a restorative justice approach to criminal justice.

Be a center for resourcing, teaching, learning, and networking.

Work collegially with other groups and organizations whether they are inside or outside the denomination, religious or secular, by finding common ground to bring about systemic change in the spirit of mediation (even when there is disagreement about theological rationale).

Coordinate the training, networking, and advocacy for Restorative Justice Ministries of The United Methodist Church by working with jurisdictions, annual conferences, central conferences, districts, local United Methodist Churches and their communities.

Serve as the primary advocate and interpreter of Restorative Justice Ministries.

Identify and expand critical models and facilitate the development of Restorative Justice Ministries, on a global basis, at all levels of The United Methodist Church.

**Manage the Restorative Justice Ministries budget and assist in procuring additional funding for these ministries in strategic locations across the Church.**

## **2. Specific General Church Agencies:**

A. Identify and implement disciplinary functions that can strengthen The United Methodist Church's effectiveness in the area of restorative justice.

B. Continue to implement and expand the special mandates from the 1996 General Conference.

## **At Conference and Jurisdictional Levels:**

1. Support networking at annual conference, central conference, jurisdiction, and other levels to expedite processes of training and resource sharing.

2. Encourage annual conferences to establish inter-agency restorative justice task forces to coordinate restorative justice ministries within their bounds, with special emphasis on partnership with the Restorative Justice Ministries Inter-Agency Task Force and the facilitation and resourcing of local church ministries.

## **At the Local Level:**

1. Encourage local congregations to provide adult and youth education programs on restorative justice: theory, practice, issues, models, resources (utilizing curriculum resources, printed and audio-visual, provided through the above mentioned connectional sources).

2. Encourage congregations to provide safe space to enable people to share real experiences of vic-

timization, incarceration, or other direct encounters with the criminal justice system and/or restorative justice processes.

3. Encourage congregations to schedule a "Restorative Justice Ministries Sunday" to generate deeper awareness by the entire congregation regarding the contrasting paradigms of retributive justice and restorative justice—and their different outcomes.

4. Encourage congregations to organize or form direct service and/or advocacy efforts to support the work of restorative justice.

5. Work with local ecumenical and/or interfaith agencies and other community agencies to:

Convene consultations of representatives of the restorative justice community to define policy/legislative needs and strategies.

Encourage/resource congregations to work on restorative justice—working through regional judicatories and media.

Encourage/initiate dialogue with correctional/criminal justice system officials.

Identify and nurture criminal justice system leaders (e.g., judges, attorneys, wardens, police, etc.) regarding "restorative justice."

Involve local congregations in ministries with juvenile detention centers and domestic violence centers.

Build covenant discipleship groups at the local level for restorative justice advocates, as well as for other persons involved in the criminal justice system.

Promote victim-offender mediation and other restorative justice processes.

Identify and develop coalitional partnerships with victims assistance groups, advocacy groups, jail and prison ministry groups, ex-offender assistance groups, etc.

Plan and implement strategies for advocacy that encourage legislative support for restorative justice programs.

Petition Number:31038-FO-NonDis-O;Rosa Lee A. Bell, Elaine UMC, Elaine, AR.

### **Maintain homosexual language where it is found in the Book of Discipline**

Retain the language in 65C, 65G, 304.3, and 807.4 regarding homosexuality as is in the 2000 *Book of Discipline*.

Petition Number:31039-FO-NonDis-O;Gene Burris, Bonaire UMC, Bonaire, GA.

### **Uphold current language and position based on principles/law in the 1996 BoD**

Uphold 65C, 65G, 65J, 66H, 213, 215, 217, 222.1, 222.1a), 304.3

Support local church freedom of conscience in determining general ministries to support with their apportionments.

Oppose any movement at reconstructing the global UMC that would eliminate the voice/input of international delegates in the forming of the U.S. UMC policies.

Petition Number:31050-FO-NonDis-O;Local church, Bering Memorial UMC, Houston, Tx.

### **Social Principles are a call for all to a prayerful studied dialogue of faith and practice**

Add a sentence to the end of the third paragraph of the Preface to the Social Principles, p. 84:

To this end, individual members, agencies, boards, conferences, and other units of the United Methodist Church, including local churches, are encouraged to participate in joint witness of our Social Principles.



Petition Number:31063-FO-NonDis-O;Faith Smith,  
Fowler UMC, Spokane, WA 4 Indiv..

**Retain all existing homosexual language in the Social Principles, BOR and BOD**

Retain all existing homosexual language in the *Social Principles, Book of Resolutions and the Book of Discipline*. We proclaim our dedication to promote scriptural holiness and fervently oppose the acceptance of the homosexual agenda. We firmly believe that sexual sin—heterosexual or homosexual—is not acceptable behavior according to the holy scriptures. We petition the 2000 General Conference to make no changes or additions to extend 65G of the 1996 Book of Discipline (Social Principles) as petitioned by the Pacific Northwest Annual Conference.

Petition Number:31082-FO-NonDis-O;Task force on denominational concerns, Marietta First UMC, Marietta, GA.

**Oppose any changes that would grant approval of partial-birth abortion**

Petition Number:31083-FO-NonDis-O;Task force on denominational concerns, Marietta First UMC, Marietta, GA Samantha E Neville.

**Retain language in BOD on the sanctity of the unborn child**

Petition Number:31277-FO-NonDis-O;Ad Council, Seaford UMC, Seaford, NY 3AdBd; 5 AdCoun;.

**Doctrinal integrity**

We live in an era of heightened spiritual aware-

ness. Speculation abounds on the existence and nature of God, the meaning of human relationships, modes of spirituality, the endeavor for justice, the possibilities for peace, and the ground of hope. The United Methodist Church, given the opportunity of bearing winsome witness to the transforming reality of the gospel of Jesus Christ, has grown unclear and hesitant in its affirmation of the saving power of Christ.

We affirm the need for theology to take contemporary forms of expression, but find a clear and present danger of severing ourselves from the apostolic testimony to the Christian faith. "United Methodists share a common heritage with Christians of every age and nation. This heritage is grounded in the apostolic witness to Jesus Christ as Savior and Lord, which is the source and measure of all valid Christian teaching." (Discipline, 1996, Par. 60, pp.39-40) It is the apostolic faith more than the contemporary experience of persons that defines the center and circumference of Christian teaching. While broadly ecumenical in many areas, we are not indifferent in matters of doctrine.

We affirm with John Wesley that the Christian is "fixed as the sun in the main branches of Christian doctrine." (Sermon, Catholic Spirit).

Therefore, as United Methodists we again affirm Jesus Christ as the unique Savior of the world. We again take as our task the summoning of people to experience the justifying and sanctifying grace of God and to assist them in their growth in the knowledge and love of God within the context of Christian community. In addition to the primitive faith of the universal Church, we endorse those Wesleyan distinctives which comprise the doctrinal standards of United Methodism. We reject attempts at theologizing which mock, repudiate, dismiss, or essentially alter the gospel by which we have been saved.

On behalf of Christian sisters and brothers who have been scandalized by efforts which reconstruct the nature of God, deify personal experience, and deny Jesus Christ as the unique Savior of the world, we commit ourselves a new to vigilance in our doctrinal integrity.

We understand a fresh interest in doctrine to be essential in renewing our effectiveness. Our doctrinal standards define United Methodism as standing within the broad stream of apostolic Christianity. These standards are distinguishing characteristics of our identity.

When persons become members of local congre-

gations they, along with the congregations of which they are becoming part, affirm the Apostles' Creed as a summary of doctrine ("Baptismal Covenant I", p.35, UMH).

When persons are ordained within United Methodism they covenant to "proclaim the faith of the Church and no other..." (Book of Worship, 675, "Order of Service for Ordination of Elders"). The certificate of ordination attests that each ordinand is "set apart for the work of an Elder ... so long as this person continues to be a faithful servant of Jesus Christ and adheres to and teaches the Gospel of our Lord Jesus Christ and the doctrine of the Church." (Emphasis added).

Episcopal leaders are given responsibility to "guard, transmit, teach, and proclaim corporately and individually the apostolic faith..." (par. 414.3). All general agencies of the United Methodist Church are amenable to the General Conference (par. 702) and we take this amenability to extend to an affirmation of the doctrinal perspectives of the denomination on whose behalf the general agencies have been created to serve. Some, having made these commitments in good conscience at one time, may determine that they are no longer able to affirm and uphold the doctrinal standards of United Methodism. In such instances it is a matter of both justice and integrity that these persons officially withdraw from the covenant of membership, ordination, consecration, or institutional leadership rather than attempt to promote a different gospel under the auspices of the Church. Those whose teaching and/or leadership demonstrably repudiates the doctrine of United Methodism and who persistently refuse to relinquish their privilege of leadership granted by the people they have been called to serve, are subject to the provisions for removal as provided in the Discipline. A lack of accountability in the teaching tasks of the Church only leads to weakness within and without. Vigilance in doctrine undergirds a vibrant understanding of both our identity and the good news to which we bear witness.

A fresh interest in doctrine is essential as well to renewed engagement with the cultures of which United Methodists are part. Christian doctrine generally, and our doctrinal standards in particular, engage in the great opposites of human experience: law and grace, sin and forgiveness, guilt and absolution, wrath and mercy, life and death, God coming to us and our coming to Christ, obedience and freedom, authority and accountability, curse and blessing, hell and heaven. These opposites stand within creative balance in our doctrinal standards. A small mistake in Christian teaching can lead to huge blunders in human well-being. For the sake of the world Christ came

to save, the Church must take exceptional care to faithfully communicate the truth in which we find life eternal and abundant.

Petition Number:31278-FO-NonDis-O;Sandy Liddell, Cal-Pacific 266 indiv..

### Challenging the 2000 General Conference to use discernment

Whereas, over the past two years, the California-Pacific Annual Conference has been modeling and learning to use a new and dynamic dialogue-discernment process on the question of homosexuality; and

Whereas, this new process, which grew out of the June, 1997, adoption of Resolution number21, and the June, 1998, Directional Statement, led to the development of constructive dialogue rules,a covenant of trust, and conflict resolution model that enables persons with opposing view points on challenging issues, such as homosexuality, to speak, learn, and listen to each other; and

Whereas, the annual conference approved a "Direction Statement" which pledged "to make our churches 'welcoming' to all people, without regard to sexual orientation, in order to be consistent with the mandate of inclusiveness found within the *Book of Discipline*, 1996; and

Whereas, the spirit of the Directional Statement is leading many of the local churches within the annual conference to be "in constructive dialogue on the Christian response to the issue of homosexuality" and created "levels of creative dialogue" that have both reconciled and transformed how we work together as the Body of Christ on issues of conflict,

Therefore, be it resolved that the 2000 General Conference, in the name of Jesus Christ, be bold enough to think that the Holy Spirit is leading the General Conference to act and model new methods of dealing with issues which may cause conflict, such as homosexuality, and

Be it further resolved that the 2000 General Conference take the necessary time during its deliberations to do the following:

1. Review the creative new models of discernment and conflict resolutions such as the dialogue



rules and covenants of trust, developed by the California Pacific Annual Conference, the General Commission on Christian Unity and Interreligious Concerns, and other annual conferences.

2. Agree to meet during the first week of General Conference in small groups around the question of homosexuality, giving opportunity in each group for brief testimonials from gays, lesbians, ex-gays and ex-lesbians, putting a human face on the issue.

3. Continue to use biblical study, theological discernment, and prayer to discover God's will in decisions about the Church's response to homosexuality.

4. Challenge each member of the General Conference to pray and fast and seek further guidance of the Holy Spirit; and

Be it further resolved that the 2000 General Conference develop a quadrennial Directional Statement on the issue of homosexuality that would model discernment, leading the Church away from "schism" and "conflict and "trials" toward a new vision of "welcoming" to all people without regard to sexual orientation; and

Be it further resolved that we call upon the 2000 General Conference to pray boldly, and to think boldly, and to act boldly in the name of our welcoming God, who cares for all.

Petition Number:31283-FO-NonDis-O;MARCHA.

**CPT recommendations adopted shall include  
propor. no. of racial-ethnic folks to be served**

Whereas, it has taken a long and hard struggle to reach a place of respect and appropriate representation for Racial-Ethnic persons in our denomination; and

Whereas, we have invested in the training of leaders so that they may actively participate in Hispanic ministries; and

Whereas, the history of paternalism has been a stumbling block for the development and growth of Hispanic churches,

Therefore, be it resolved that the Gen-

eral Conference ensure that any organizational structure recommended by the Connectional Process Team and adopted by the United Methodist Church be Racial-Ethnic inclusive, making sure that the legislation approved will include representation of Racial-Ethnic persons as members of its Boards and agencies, particularly Hispanics/Latinos, in a proportionate number as the people that it intends to serve.

Petition Number:31355-FO-NonDis-O;Ad Council,  
Seaford UMC, Seaford, NY 1AdBd; 1 Church  
Council.

### **Parental family responsibility**

We affirm the principle of parental responsibility in families. The family in its varying forms is the fundamental unit of society and constitutes the primary focus of love, nurture, and acceptance, bringing fulfillment to both parents and children. Healthful, wholesome and complete personhood develops as one is loved and responds to that love, and in that relationship comes to wholeness as a child of God.

Each married couple has both the right and the duty prayerfully and responsibly to control conception according to the circumstances of their family. In our view they are free to use those means of conception control considered medically safe, including abstinence and voluntary sterilization. The decision to conceive a child must include acceptance of the parental responsibility to provide for the child's spiritual, moral, mental, and physical nurture and growth.

To support the sacred dimensions of personhood, all reasonable efforts should be made by parents, other family members, the community of faith and the community at large to ensure, insofar as possible, that every conceived child is born with a healthy body and comes into an environment conducive to healthy spiritual, moral, mental and physical nurture and growth so that the child may develop his or her full potential and become a constructive and positively contributing member of society.

In accordance with the Scriptures we believe that all sexual intercourse with anyone other than one's spouse is forbidden. Therefore all unmarried persons should abstain from sexual intercourse, thereby avoiding conception and contributing to the development of that community environment which is conducive to healthy spiritual, moral, mental, and



physical nurture and growth.

When conception takes place and pregnancy occurs, we believe that the resulting unborn life is a human being and therefore has a right to be born, loved and cared for. In those tragic cases where continuance of pregnancy clearly endangers the life or health of the mother, the path of mature Christian judgement may indicate the consideration of abortion. While we support the legal right of the mother to have an abortion in these cases, we encourage the mother to counsel with her husband, family, pastor, and doctor to make a responsible decision concerning the personal and moral question of ending the life of her unborn child through abortion or risking her own life by carrying the baby to full term.

In support of mature parental family responsibility we call upon our churches to:

1. Provide spiritual and moral leadership and guidance for all families, providing fellowship and relational support during times of pregnancy.

2. Provide factual as well as spiritual and moral education for both parents and children on human sexuality and family life, including means of marriage enrichment, fights of children born and unborn, responsible and joyful expression of sexuality in marriage, abstinence from sexual intercourse outside of marriage, and responsible attitudes toward male and female roles in family, home, and marketplace.

3. Provide spiritual and moral counseling opportunities for married couples and those

approaching marriage on the principles of parental family responsibility.

4. Provide education and make information and materials available to married couples so that they can exercise responsible choice in the area of conception control. We support the free and morally responsible flow of information on reputable, effective and safe nonprescription contraceptive techniques and devices through educational programs and through periodicals and other advertising media directed toward married couples.

5. Provide spiritual and moral support and counsel in those tragic cases when a pregnant mother's life is clearly endangered by continuation of her pregnancy as she grapples with the moral questions concerning the finality of abortion for the unborn child, the psychological trauma from her having an abortion, and the risk to her life from continued pregnancy.

6. Encourage and assist the state to make provision in law and practice for the care and treatment of minors who have, or think they have, sexually transmitted diseases, and female minors who are, or think they are, pregnant, after notifying and soliciting the support and help of their parents or guardians. Support of family is crucially important and desirable on such occasions and therefore parents and guardians should be notified, but needed care and treatment should not be contingent upon their approval.

7. Recognize that the family includes a range of realities in addition to the two generational family unit of parents and children (the nuclear family); promote the development of all spiritually, morally and socially responsible and life enhancing expressions of the extended or abbreviated family, including families of grandparents, parents and children, families of grandparents and children, families with adopted or foster children, single parents with children, couples with no children and adults who choose to be single.

8. View parenthood in a broad sense, recognizing that many children in the world today desperately need responsible parental care and that adults in families can realize the choice and fulfillment of parenthood through adoption or foster care.

9. Encourage both men and women to demonstrate actively their parental family responsibility by creating a family context of spiritual, moral, mental, and physical nurture and growth in which the children will have the opportunity to share in the mutual love and concern of their family.

10. Be aware of the fears of many persons in poor and minority groups and in developing nations concerning imposed conception planning and control, oppose coercive use of such policies and services, and strive to see that conception planning programs respect the dignity of each individual person and the cultural diversities of groups.

Petition Number:31356-FO-NonDis-O;Local church, Middleburg UMC, Middleburg, OH 55 indiv; 1 AdCo;

**Scriptures as written are the only/sufficient rule for our faith and practice**

Resolved, that we must yield to the statements in our Constitution, Articles of Religion,Con-

fession of Faith, and General Rules, and that these statements may not be changed by the United Methodist Church either in unison or severally, and that the Scripture as written are the only rule for our faith and practice, and that we may not continue to bear with those who continue to believe and practice contrary to the written Word, and

Be it resolved, that we have born with those who behave contrary to our Constitution for along season, so we call one last time for repentance by those who continue to practice these errors, and if no repentance, then we recommend that the General Conference follow the procedure as set down and take immediate steps to have no more union with them, and

Be it further resolved, that since these are constitutionally protected precepts of the United Methodist Church, reconciliation within the United Methodist Church with opposing viewpoints above is impossible regardless of the length of time or effort expended, and we call the United Methodist Church to return to obedience by actively:

1. Rejecting and refusing to fund all studies which assume or attempt to prove inaccuracies or deficiencies in Scripture, and

2. Rejecting any worshiping or expounding of idols or gods before or against our God, as revealed in Scripture (including refusing to support any statement or practice that would deny that Jesus is the only way to God the Father), and

3. Rejecting as inaccurate any depiction of Jesus that does not agree with the four Gospels, and

4. Refusing to publish and further by removing from distribution al materials, textual or otherwise, that contradict the Scriptures, and

5. Refusing to continue to fund or in any manner support any function whether in the Church or without that denies the deity of Christ, promotes an immoral or sinful act, condition, status or orientation, or in any other way contradicts the directives of Scripture, and

6. Refusing to allow any and al things contrary to Scripture to be presented in our literature, taught in our seminaries, preached from our pulpits, or performed in our churches, regardless of how sincere or well-intended.

Petition Number: 31357-FO-NonDis-O; John C. Thompson, Kansas East.

### **End divisive dissension/disunity by accepting GC decisions**

Whereas, the General Conferences of the United Methodist Church have had an ongoing effort for at least the last seven General Conferences within it to endorse and condone homosexuality as an acceptable and alternative lifestyle and to further endorse and condone same-sex unions as acceptable and alright; and

Whereas, such efforts have continually proven to be divisive and disruptive and thus creating disunity and dissension within the grassroots level of the church causing discussions and persons leaving our denomination of the United Methodist Church,

Therefore, be it resolved that once the church speaks in the 2000 General Conference of the United Methodist Church, the matter be closed and further efforts to endorse and condone homosexuality as an acceptable and alternative lifestyle and to endorse and condone same sex unions as acceptable and alright will cease.

Be it further resolved, this is not to close dialogue with or about homosexuality or ministry to and for homosexuals, but to end the divisive dissension and disunity that is now permeating our church and congregations.

Petition Number: 31363-FO-NonDis-O; Sharon R. Johnson, Reconciling UMs, Lincoln, NE.

### **God considers homosexuals worthy & actions against them give God**

Whereas, in our history, the United Methodist Church was divided because of slavery and racism, and the issue of homosexuality is dividing the church again and in doing so masks many ministries and missions that actively do the work of Christ,

Therefore be it resolved, we move the following be read at the 2000 General Conference and noted for inclusion in the 2000 *Book of Discipline*:

"What God has cleansed, you must not call profane." Acts 10:15 NRSV

Just as Peter needed a message from God that Gentiles (considered by Jews then the way many Christians consider homosexuals today) were the creation of God as well as Jews, so we need to heed the message God is sending us about the worthiness of homosexuals. As creations of God, they are important to God and actions against them grieve God.

"Judge not, and you will not be judged; condemn not, and you will not be condemned." Luke 6:37a NRSV

"For with the judgement you pronounce you will be judged, and the condemnation you give will be the condemnation you get." Matthew 7:2 SRJP

Petition Number:31371-FO-NonDis-O;Mr. F.W. Yeager, Hereford, TX.

**Remove GBCS members who voted to allow homosexuals as leaders in Boy Scouts**

Resolved: remove from office those members of the Board of Church and Society that voted to allow homosexuals to be leaders in the Boy Scouts of America. When these members ignore the Bible (the Word of God), they have no room to be in leadership in the United Methodist Church. We need leaders that glorify God, not ignore Him.

Petition Number:31372-FO-NonDis-O;Atalee Pounders, Sidney UMC, Sidney, Arkansas.

**Any pastor performing same sex-marriages shall be denied right to pastor UM ch. or/license to preach**

Resolved: that "homosexuality is incompatible with biblical teachings" and any same-sex marriages or upholding this same shall be denied the right of pastoring a United Methodist Church or holding license to preach in the United Methodist Church.

Petition Number:31377-FO-NonDis-O;Harry Farrell, Temple, TX.

**Cease discrim/human-rights abuses and persecution of homosexuals & read Rev.Bethune's statement**

Whereas, a careful study of homosexuality and the church by Baptist Pastor Larry Bethune makes it clear that homosexuality is a psychosexual orientation that is not a matter of choice for some people; and

Whereas, many homosexual persons would gladly choose not to be homosexual in orientation because of the struggle and abuse they face in church and society; and

Whereas, there is no Bible verse that condemns homosexuality as an orientation; and

Whereas God could change one's sexual orientation and may have done so for some individuals, but there are many others who have unsuccessfully prayed for such a change; and

Whereas, "love the sinner, hate the sin," is like saying to an African-American, "love the soul, but hate the color," or to a woman, "love the person, but hate the gender,"

Therefore, the United Methodist Church should cease its discrimination, human-rights abuses, and persecution of homosexuals and members should study the 27-page statement by Pastor Bethune.



Petition Number:31379-FO-NonDis-O;Council of Bishops.

### Include "Grace Upon Grace" in BoResolutions

Resolved: that the General Conference Mission Statement, "Grace Upon Grace," adopted by the 1988 General Conference be included in the "Other Resolutions" section of the *Book of Resolutions*.

Petition Number:31385-FO-NonDis-O;Annual Conference, Northern Illinois.

### UMs hold varying interpretations of Scripture and theology

Whereas, "Our Theological Task" in the 1996 *Book of Discipline*, "requires" the participation of all who are in our Church; and

Whereas, the Church encourages serious reflection across the theological spectrum; and

Whereas, United Methodists (U.S.) are to "test the various expressions of faith by asking: Are they true? Appropriate? Clear? Cogent? Credible? Are they based on love? Do they provide the church and its members with a witness that is faithful to the gospel as reflected in our living heritage and that is authentic and convincing in the light of human experience and the present state of human knowledge?" (page 73); and

Whereas, UMs are to use Scripture, "drawing upon careful historical, literary, and textual studies . . ." (page 76); and

Whereas, UMs are to use tradition in "the most basic sense of tradition, the continuing activity of God's Spirit transforming human life" (page 77); and

Whereas, UMs are to use experience, "for the confirmations of the realities of God's grace attested in Scripture" (page 80); and

Whereas, the UM Social Principles are, "intended to be instructive and persuasive in the best of the prophetic spirit" (page 84),

Therefore, be it resolved that we affirm the right of United Methodists to hold varying interpretations of Scripture and theology as described in "Our Theological Task."

Petition Number:31386-FO-NonDis-O;Local church, Elaine UMC, Elaine, AR 23 members.

### All schools/teachers that teach UM ministers be reviewed to insure the BoD is being upheld

Petition Number:31681-FO-NonDis-O;Charles R Moore, SW TX.

### Bishops uphold opposition and call to abolish capital punishment

Whereas, more than 600 persons will have been executed in the United States since the death penalty was resumed in 1977; and

Whereas, of the more than 200 of these homicides carried out by the state of Texas since 1982 all but 37 of which since 1990 were performed under the guidance of two governors who are active United Methodists; and

Whereas, total executions for 1999 in the US will reach 100 or more for the first time in more than half a century; and

Whereas, the US ranked fourth in the world for executions in 1997, after Saudi Arabia, Iran and China; and

Whereas, the US is the only nation in the West which has not abolished the death penalty; and

Whereas, the Methodist Church was the first major denomination in the US to officially oppose the death penalty (General Conference, 1956); and

Whereas, the 1980 General Conference resolution represents one of the most eloquent and prophetic of all religious expressions of opposition to the death penalty, especially in its emphasis on the brutalizing of society by the state's encouragement of vengeance in its use of capital punishment,

Therefore, be it resolved that the Council of Bishops be instructed to honor and uphold the law of United Methodism as expressed in paragraph 68F of the 1996 *Book of Discipline*, opposing and calling for the abolition of capital punishment, requiring all clergy and lay officials to preach, teach and exemplify its sacred intent—especially by calling upon governors and state legislators in capital punishment states to commute present death sentences to life imprisonment and work for the abolition of capital punishment as historically advocated by the United Methodist Church.

Petition Number: 31688-FO-NonDis-O; Annual Conference, Florida.

**Scripture is primary source & criterion for Christian doctrine and try any rebellious bishops**

Whereas, the Holy Scriptures are plain in their classification of homosexual acts (as well as other extramarital sexual acts) as sin, that the grace of God through Jesus Christ is available to all for regeneration, transformation, and thus reconciliation, and that marriage is a holy union between persons of opposite genders; and

Whereas, historically, the United Methodist Church has affirmed its belief in the primacy of Scripture; and

Whereas, the Council of Bishops of the United Methodist Church has reaffirmed its collective belief in the standards as set forth in the *Book of Discipline*;

Therefore, be it resolved that we affirm our belief and conviction that Scripture is the primary source and criterion for Christian doctrine,

Be it further resolved that we commend Bishop Cornelius Henderson and the district superintendents of the Florida Conference for their firm stand in support of the biblical and disciplinary standards regarding same-sex unions,

Be it further resolved that we affirm that the Social Principles are not mere suggestions but rather intended to be instructive and persuasive in the best of the prophetic spirit.

Petition  
Number: 31689-FO-NonDis-O; Administrative Council, Rural UMC, Carlinville, ILL.

**Change legislation in BoD & SP so clergy can serve the spiritual/pastoral needs of the people**

Whereas, United Methodist clergy have the right to determine the spiritual and pastoral needs of the people whom they serve,

Therefore, be it resolved that the legislation of the 1996 General Conference, as printed in the *Book of Discipline*, Social Principles, should be changed to give the clergy this right.

Petition  
Number: 31694-FO-NonDis-O; Administrative Council, First UMC, Navasota, TX.

**Allow voluntary prayer in schools and sports**

Resolution Supporting Prayer in Public Schools and School Sporting Events

Whereas, moral issues are under attack, the theory of evolution is being glamorized, the act of creation is being questioned, and acts of violence such as school shootings are taking place in our society today; and

Whereas, it is very important for churches to take a stand to attempt to stop hostility toward religion and God;

Therefore, be it resolved that the United Methodist Church recommend to Congress that voluntary prayer be permitted in schools and school activities such as sporting events.

Petition Number: 31696-FO-NonDis-O; J Philip Wogaman, Baltimore Washington.

**Establish a Commission on Faith and Order**

Recommending the Creation of a Commission on Faith and Order

Whereas, The United Methodist Church has long needed a theological commission, not as a doc-

trinal "police force" but as a focal point for responsible conversation in the denomination on theological matters; and

Whereas, the need for such a commission was discussed in legislative committee on Faith and Mission at the 1988 General Conference (this was the committee that developed much of the theological material in the Book of Discipline); and

Whereas, serious doctrinal and theological debates rage within our church, and there is a need for disciplined study in a more irenic and less polemical atmosphere; and

Whereas, the structuring of such a commission needs to be somewhat different from other boards and agencies; it should be constituted around recognized expertise more than the usual political methods of selection, although the presence of five clergy people and five lay representatives could be useful in grounding the commission's work in Christian life and practice; and the commission should have a close working relationship with the Council of Bishops;

Therefore be it resolved that The United Methodist Church create a Commission on Faith and Order, and consider using the following structure:

#### General Commission on Faith and Order

**Purpose**—1. There shall be a General Commission on Faith and Order, the purpose of which shall be to foster study and conversation within The United Methodist Church on the meaning of Christian Faith, to assist the other general boards and agencies in the articulation of the theological bases of their assigned tasks, to advise the bishops on theological matters, and to offer proposals to the General Conference respecting theological materials in The Book of Discipline.

2. The commission shall be guided by the Disciplinary sections on doctrinal history and standards and Our Theological Task.

3. The commission shall not be authorized to determine or prescribe doctrinal or theological positions for United Methodists or agencies or institutions of the church.

**Organization**—The General Commission on Faith and Order shall have twenty-five (25) members, to be chosen by the Council of Bishops. Fifteen (15) shall be selected by the Council of Bishops on the basis of their recognized credentials and expertise in diverse biblical and theological disciplines and re-

sponsible theological diversity. Five (5) shall be ordained elders serving as pastors in local United Methodist churches. Five (5) shall be lay members of local United Methodist churches.

**Financial Support**—1. The General Conference shall determine and provide the funding for the Commission in accord with policies and procedures of para. 806.

2. Either on behalf of its total work or on behalf of one of its programs, the commission may solicit and create special funds, receive gifts and bequests, hold properties in trust and administer all its financial affairs in accordance with its own rules and provisions of the Book of Discipline.

**Staff**—1. The general secretary shall be the chief administrative officer of the commission, responsible for the coordination of its work, the supervision of staff, and the administration of its office. The general secretary shall be an ex-officio member of the commission with voice but without vote.

2. All other staff are to be elected or appointed in a manner prescribed by the commission consistent with the affirmative action policies of the church.

**Headquarters**—Location of the office of the Commission shall be determined by the General Council on Finance and Administration, in consultation with the Council of Bishops.

Petition Number: 31704-FO-NonDis-O; Annual Conference, Florida.

#### Enforce BOD strictly and comprehensively

Whereas, there seems to be a problem of Christian accountability within the United Methodist Church organization. In some instances, a few church leaders have acted outside the law of the Church, without regard for being called to accountability. The connectional structure of the Church lends itself to a loose discipline of accountability; however the authority to hold offices accountable for their actions resides with the Council of Bishops; and

Whereas, a few leaders within the United Methodist Church have betrayed their ordination vows, have acted faithlessly and without integrity toward the denomination, and claim, in some instances, that God has justified their actions; and

Whereas, a few United Methodist ministers have supported same-sex unions within the



Church, and in some instances, have not been held accountable for their actions; and

Whereas, a few groups and a few officials within the United Methodist Church have broken Church laws, as defined in the Holy Bible and the *Book of Discipline* and the Social Principles of the United Methodist Church and should be held accountable for their actions,

Therefore, be it resolved, that the Florida Conference hereby petitions the General Conference 2000 to charge the Council of Bishops to diligently, strictly and comprehensively enforce the *Book of Discipline* of the United Methodist Church.

Petition Number: 31705-FO-NonDis-O; Annual Conference, Florida.

**Council of Bishops shall organize against gambling forces**

Whereas, the Florida Conference expresses appreciation to its episcopal leadership for their strong stand in opposition to gambling as a destructive force in society; and

Whereas, Florida's role as one of the leading conferences in the United Methodist Church on the cutting edge of a changing society mandates that it reach out to deal with spiritual ills throughout Methodism,

Therefore, be it resolved that the Florida conference urges the episcopacy to assert leadership throughout the U.S. on this critical issue and promote vigorous and active opposition to the extension of gambling in any area, and

Be it further resolved, that the Florida Conference would ask those bishops of Florida origin to kindly lend their expertise to leading this exercise, to seek a time of special session with the Council of Bishops and be given freedom to recruit those consultants they deem knowledgeable of rendering direction and help at the time of the Council's decision.

Petition Number: 31707-FO-NonDis-O; Susan Kingsbury, Riverton UMC, Riverton, WY 83 indiv.

**Use Promise Keeper statement on homosexuality**

Whereas, we believe that the practice of homosexuality is a sin in God's eyes as affirmed by the Bible (which we accept as the inspired word of God); and

Whereas, we understand that same-sex or homosexual marriages cannot currently be performed by United Methodist clergy without loss of credentials; and

Whereas, a combination of events sends us a clear message as to the direction of some in the United Methodist Church; and

Whereas, to date, to the best of our knowledge, United Methodist leadership has made little or no effect to educate church members so they understand the wording, context and intended result of changes to our *Book of Discipline*; and

Whereas, the problem goes much deeper than the mere issue of homosexuality but strikes to the very core of our faith which is the authority of the Bible,

Therefore, be it resolved that we propose adoption by the United Methodist Church of the . . . concise, overriding guideline that will be clear to all members, clergy and leadership of the United Methodist Church . . . of the statement adapted for a church from the Homosexuality Statement of Promise Keepers following:

As United Methodists, we share the same historic stance taken by United Methodists, Evangelicals and Catholics that sex is a good gift from God to be enjoyed in the context of heterosexual marriage. We believe that the Bible clearly teaches that homosexuality violates God's creative design for a husband and a wife and that it is a sin (Leviticus 18:22; Romans 1:24-27; 1 Corinthians 6:9-10).

Because we have experienced the love of Christ, we desire to share His love with all people. While we have clear convictions regarding the issue of homosexuality, we invite homosexuals to be recipients of God's mercy, grace, and forgiveness, available to everyone through a personal relationship with Jesus Christ. We therefore support their being included and welcomed at our services.

Petition Number:31708-FO-NonDis-O;Donald E Messer, Rocky Mtn William J Abraham,member SW TX.

**GCCUIC sponsor a series of dialogues in next quadrennium on homosexuality & church unity**

Whereas, in consultation with the Council of Bishops, the GCCUIC would develop conversation around homosexuality in the spirit of understanding and care for all persons within the United Methodist family; and

Whereas, building on the model of the GCCUIC's 1999 Conference, "In Disagreement,Charity: Conversation on Homosexuality," these dialogues would seek to engage the church in discerning God's guidance on these matters; and

Whereas, in accepting leadership for developing this series of dialogues, the GCCUIC would forego any role in developing or supporting any legislative changes to the *Book of Discipline*. This moratorium would ensure an open and fair context for thoughtful and prayerful discussion of issues that impact the unity of the church; and

Whereas, funding for these dialogues would come from special grants that the GCCUIC would submit to the General Council on Finance and Administration,

Therefore, be it resolved that the 2000 General Conference request the General Commission on Christian Unity and Interreligious Concerns to sponsor a series of dialogues during the 2001-2004quadrennium on issues related to homosexuality and the unity of the church.

Petition Number:31752-FO-NonDis-O;Charge Conference, Grace UMC, Springfield, ILL.

Ch.Conf's between 2000-2003 shall be a "Time of Reckoning" where vote taken about homosexuality

Whereas, our United Methodist Church contin-

ues to decline in membership and in our effectiveness in cultivating disciples for Christ, let us hear afresh the words of the Lord spoken through Amos when Israel was in trouble: "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land;there is no one to raise her up. For thus said the Lord God: The city that sent out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel. Forthus saith the Lord unto the house of Israel, See ye me; and ye shall live" (Amos 5:1-4); and

Whereas, our United Methodist Church continues to glean knowledge from our Wesleyan heritage that proclaims our catholic spirit in the words, "I mean, first, love me: and that no only as thou loves tall (hu)mankind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee,that 'despitefully use thee and persecute thee'; not only as a stranger as one whom thou knowest neither good not evil—I am not satisfied with this—no, 'if thine heart be right, as mine with thy hear,'then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same warfare, under the same captain of our salvation. Love me as a a companion in the kingdom and patience of Jesus,and as a joint heir of his glory" (John Wesley's Fifty-three Sermons, Sermon XXXIV, "Catholic Spirit"); and

Whereas, our United Methodist Church continues to struggle with the issues of homosexuality to the extent that souls are being harmed and ostracized within our United Methodist family; and

Whereas our local congregations are being torn asunder in love for God, love and loyalty to the sacred scriptures and love or our sons and daughters whose homosexual orientation has been defined as a lifestyle that is deemed to be incompatible with Christian teaching; and

Whereas, even in conversation with other disciplines, such as psychology, sociology, and human sexuality, we continue to disagree about the determining factors of one's sexual orientation; and

Whereas, our local congregations continue to struggle to find meaningful ways to be in ministry with persons whose sexuality is other than heterosexual; and

Whereas, souls are being lost daily as we succumb to our paralyzing disagreements over an issue that may very well have not earthly resolution other than to deem us powerless in offering Jesus Christ the



midst of as a world where hate crimes, teen violence, domestic violence, sexual assault and the mistreatment of the elderly continues to escalate;

Be it resolved that the General Conference 2000, understanding that our lamentations have not grown silent on being in ministry with homosexual persons but our church as in the midst of tears, church trials and solemn conversations, become the fallen people of God who are currently living in troubled times, call upon the United Methodist Church to seek the lord so that we might live out our purpose as disciples of Christ called to go into the world and lift the banner of Christ high so that others might find their way;

Be it further resolved that the General Conference 2000 empower us to not succumb to the temptations to grasp only those biblical truths that isolate homosexual persons while spewing affirmation of lukewarm confusion as is currently presented in the contrast of paragraphs 65C, 65G and 66H in the 1996 Book of Discipline. Rather, we asked that the General Conference call the Church to recognize that God's truth is yet being revealed through the frailty of clay vessels and as such, love for Jesus Christ and the Church for which he died is the foundation upon which we stand so whether in agreement or disagreement on issues of homosexuality we will not forsake the prodding of the Holy Spirit in the midst of the community of United Methodists to continue to search for higher grounds of understanding and justice;

Be it further resolved that the General Conference, in the Spirit of Isaiah 1:18, "'Come now, and let us reason together,' saith the Lord: 'though your sins be as scarlet, they shall be as a white as snow; though they be red like crimson, they shall be as wool,'" declare that all charge conferences from years 2000-2003 shall be deemed "as a Time of Reckoning" whereby the people of the United Methodist Church may have an opportunity to speak and cast an opinion vote at every charge conference on the following issues confronting the church in the area of homosexuality: 1) Shall our ministers in our churches be allowed to conduct ceremonies that celebrate homosexual unions? 2) Shall the General Conference of the United Methodist Church in keeping with para. 212 of the 1996 Book of Discipline allow individual charge conferences to determine the extent of its missional and pastoral ministries with homosexual persons to include but not limited to ceremonies that celebrate homosexual unions? 3) Shall the United Methodist Church ordained "self-avowed practicing homosexuals"?

Be it further resolved that General Conference declare that it shall be the responsibility of the General Board of Church and Society to create the form

and method of reporting the responses to the above three questions and such form and reporting process shall be made available to each annual conference no later than Sept. 1, 2000;

Be it further resolved that the General Board of Church and Society have the responsibility of compiling and reporting the findings as reflected by the voices of those who live out their faith in Jesus Christ through their ministry in charge conferences throughout United Methodism. Said report, shall be made available no later than March 30, 2004, and shall be considered advisory to all delegates of the 2004 General Conference as to where our people stand on the breadth and depth of our ministry with homosexual persons.

Petition Number: 31775-FO-NonDis-O; Frances Jones Creech, St Paul UMC, Goldsboro, NC.

Twelfth chapter of Romans be read each day for a year

Whereas, the recommendation I want to make to the 2000 General Conference is very simple, but very powerful in its use; and

Whereas, it has worked miracles in the lives of many individuals and groups during the past sixty-nine years of my experience,

Therefore, be it resolved that the 12th chapter of Romans be read each day for at least a year.

Petition Number: 31784-FO-NonDis-O; Marjorie Byroads, Williams Center Asbury UMC, Bryan, OH.

Evangelism become the number one Missionary Priority

Whereas, it is imperative for us to fulfill the Great Commission, left to us by Jesus Christ, God's Son, to go into all the world in the power of the Holy Spirit, to influence unsaved persons of our world to receive Jesus Christ as Savior and Lord;

Be it therefore resolved that evangelism become the number-one mission priority of the United Methodist Church for the next quadrennium;

Be it further resolved that evangelism become the number-one priority of all our mission work around the world, and of all our commissions, boards



and agencies at all levels, for the purpose of persuading men, women and children to come to Jesus Christ and so be reconciled to God.

Petition Number:30834-FO-R103-U;Gen'l Board of Global Ministries.

### UMC affirms adoption

Delete "Adoption," p.103 and replace with the following new title and text:

#### Adoption in a Global Context

Every child is a child of God and deserves to grow up in a safe, healthy, and loving family environment. However, for a variety of reasons, including unwanted pregnancy, family violence, addictions, or poverty, children are given up for adoption in hopes of a better future.

Those seeking to adopt a child are faced with many challenges and concerns about the high costs of adoption, international laws and restrictions, interracial or inter-cultural differences, the availability of licensed agencies, and the long waiting times for processing adoptions.

International adoptions have increased dramatically in recent years. In some cases, this has created a lucrative multimillion dollar a year market in the business of "baby selling." High costs of international adoption call into question issues of stewardship while making it cost-prohibitive for families with moderate or low incomes. An international adoption may give a child a new opportunity to live a more abundant life with greater opportunities. However, removing children from their native land can have dire consequences, either because of unresolved prejudices held by the adoptive parents or because the children are unable to adjust emotionally or socially to their new homes. Neither is inter-country adoption a solution to the problems of high birth rates or poverty in the countries of origin. Countries where babies are being considered for adoption are concerned whether they may suffer a "brain drain" since typically only healthy babies, without disabilities or birth defects, are chosen by adoptive parents.

While some may pursue the adoption of children from other countries, many thousands of children in the foster care system wait in the United States for families to adopt them. Adoption advocates point out that children who are under care in the foster care system in the United States are viewed as

"less desirable" by potential adoptive parents, because these children may come from difficult or painful families of origin or may have been harmed by years in successive and less-than-ideal placements. A form of "ageism" prevails in the adoption process, both in the selection of parents and the placement of children.

Cross-racial adoption also presents many challenges. There are divisions over the "correctness" of interracial or cross-cultural adoption. Too often interracial adoption is based on economic class differences, or ability to provide for the child's needs. A family becomes a bi-racial or multi-cultural family when they adopt a child of a different race or culture than their own and, therefore, should be sensitive to the societal impact of racism or xenophobia upon the child. Adoptive parents should not neglect the history and heritage of the child's family of origin (if known) and should affirm racial ancestry and culture. Studies have shown that children from ethnic backgrounds different from their parents grow up with a stronger sense of identity and self-esteem if their birth ethnicity has been positively communicated within the family. Great sensitivity also needs to be expressed with regard to the intricacies of the social welfare system and the impact that adoption may have on Native Americans and other ethnic minorities.

Complex social problems which severely impact children, including racism, poverty, alcoholism, and family violence, need other approaches in addition to foster care and adoption.

In a time when many parents are seeking to adopt children, and when many children are needing a loving, caring family, The United Methodist Church affirms adoption as a means to create and strengthen families. Given the multiple challenges posed by adoption, we call upon all United Methodists, local churches, annual conferences, and general agencies to:

Encourage adoptive parents to respect and affirm the cultural and racial background of the adopted child.

Make adoption more affordable by supporting increased financial assistance to middle- and low-income families considering adoption. Support regulations and policies that enable more qualified foster care families and qualified extended family members to more easily adopt children in their care.

Promote alternatives to adoption by supporting programs which will improve the living conditions of children in their families, their communities and their countries of origin.

Provide access to counseling services for adoptive parents.

In cases where information and contact is desirable for the well-being of the child, work through recognized organizations to make contact between adoptive and birth families.

Encourage those entering into the adoption process to work only with licensed adoption agencies.

Petition Number:31339-FO-R112-U;John Terneus, Oklahoma.

**Military service is not a civil right for anyone so US military exclude homosexuals/lesbians**

Delete current text of "Homosexuals in the Military," p.112, *Book of Resolutions* and replace with the following new text:

Basis: the United States of America was salvaged from Britain and defended from many foes many times by all of the branches of the military. Every member of the military takes an oath to defend the Constitution of the United States. Service in the military is not a civil right for anyone. People have been refused military service for many reasons including age, size, health, marriage, children, and conscientious objection.

Conclusion: The U.S. military can and should exclude from military service anyone who refuses to defend the Constitution of the United States or who reduces good order, discipline, morals, or combat readiness including homosexuals and lesbians whether or not acknowledged or denied.

Petition Number:31359-FO-R126-U;Riley B. Case, North Indiana.

**Amend "Responsible Parenthood"**

Delete last two sentences of fifth paragraph of "Responsible Parenthood," p126, *Book of Reso-*

*lutions*

~~When an unacceptable pregnancy . . . difficult decision. . . . We support the legal right to abortion as established by the 1973 Supreme court decision. We encourage women in counsel with husbands, doctors, and pastors to make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion.~~

Petition Number:31701-FO-R126-U;Jonathan Carlsen, Calvary UMC, Chicago, ILL.

**Responsible parenthood**

Amend Resolution "Responsible Parenthood" (p. 126-27) by deleting paragraphs cited below and substituting with new text:

Fifth paragraph: ~~When an unacceptable pregnancy occurs . . . make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion.~~ When a pregnancy occurs that appears to cause the parent or parents emotional or economic hardship, we in the church should bring all our resources of compassion and support to their aid. This includes prayer, encouragement, information about adoption and other facilities to help those facing difficult pregnancies, economic help, and where needed, job training. These ministries should continue throughout the term of pregnancy and beyond. We can support abortion only in the tragic and rare instances where the life of the unborn child directly and immediately threatens the life of the mother.

Recommendation 7 (p. 127): ~~7. Safeguard the legal option of abortion under standards of sound medical practice, make abortions available to women without regard to economic standards of sound medical practice, and make abortions available to women without regard to economic status; Establish and support ministries for women and families facing difficult and sometimes unplanned and unwelcome pregnancies. Every church should be familiar with the crisis pregnancy and adoption facilities in their area and support them with material aid and volunteer service;~~



Petition Number:30836-FO-R132-U;GBGM.

### Pornography and sexual violence

Delete "Sexual Violence and Pornography," title and text and replace with the following new title and text, p. 132:

#### Pornography and Sexual Violence

The issue of pornography has undergone a dramatic change over the past two decades, one that shifts the definition, increases the complexity, and requires a new level of discussion. The use of violent, aggressive themes accompanying sexually explicit material has continued to increase. Cable television, the Internet, and other new technology have made sexually aggressive media widely available, particularly to children and youth. Pornography is frequently relied upon as a source of information about sexuality. The church needs to lead society in articulating an ethic that affirms God's good gift of human sexuality and that protects the vulnerable from sexual violence and coercion. For this task, we stand on solid ground, from Scripture and from our Social Principles:

"So God created humankind in God's own image, in the image of God was the human created; male and female God created them.... And God saw everything that was made, and behold, it was very good" (Genesis 1:27, 31, RSV-AILL).

"We recognize that sexuality is God's good gift to all persons. We believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society.... we recognize that God challenges us to find responsible, committed and loving forms of expression.... We reject all sexual expressions that damage or destroy the humanity God has given us as birthright.... We deplore all forms of the commercialization and exploitation of sex, with their consequent cheapening and degradation of human personality.... We recognize the continuing need for full, positive, and factual sex education opportunities for children, youth and adults...." (from The Social Principles of The United Methodist Church, Para. 65.II.G)

Common understandings of pornography no longer serve us well. Some of us may believe pornography is a social evil because it is sexual, while others may defend pornography as a universal right to freedom of expression because it is sexual. Yet the truth is that pornography is not about sexuality; it is about violence, degradation, exploitation and coercion. Pornography is not obscene because it is erotic; it is obscene because it is dehumanizing.

While there is not widespread agreement on definitions, the following are suggested as the basis for dialogue:

*Pornography* is sexually explicit material that portrays violence, abuse, coercion, domination, humiliation or degradation for the purpose of arousal. In addition, any sexually explicit material that depicts children is pornographic.

*Erotica* is sexual material, explicit or not, used for arousal and entertainment, that does not portray violence, abuse, coercion, domination, humiliation or degradation. *Sex education materials*, which may or may not be sexually explicit, are used for the purpose of education or therapy; they do not portray violence, abuse, coercion, domination, humiliation or degradation.

The impact of pornography on behavior is difficult to measure. While there is little evidence that consuming pornography causes an individual to commit a specific act of sexual aggression, several studies suggest that such consumption may predispose an individual to sexual offenses, and that it supports and encourages sexual offenders to continue and escalate their violent and abusive behavior. Few dispute the fact that a society that supports multi-billion dollar industries promoting sexual violence as entertainment and portraying the abuse and torture of women and children in a sexual context is a society in trouble.

Pornography is inextricably linked to the oppression of women. Its appeal will continue as long as sexual arousal is stimulated by images of power and domination of one person over another, most often male over female. Pornography is also fundamentally linked to racism; women of color are invariably portrayed in the most violent and degrading ways. The destructive power of pornography lies in its ability to ensure that attitudes toward sexuality will continue to be influenced by images that negate human dignity, equality and mutuality. Pornography contributes to alienation in human relationships and distorts the sexual integrity of both women and men.

The explosion of the Internet in recent years has made access easier for providers and consumers of pornography, and especially for adults who sexually abuse children. There is mounting evidence that pedophiles routinely use the Internet to lure children into their hands. A staggering number of chat rooms promote rape, incest, sex with children, child prostitution and other criminal and violent behaviors.

Pornographic materials are being transmitted in cyberspace on a global scale, permitting access by both adults and children. Disclaimers warning of



graphic materials on these sites have not prevented children from viewing them. Most sites offer free "previews" of graphic, obscene, and violent images and are linked to other sites. According to the United States Commission on Pornography, 12- to 17-year-old adolescents are among the largest consumers of pornography.

Those portrayed in Internet pornographic images are typically women, especially women of color. Female bodies are treated as objects and commodities, and female body parts are redismembered and magnified for pornographic effect and cyber-sexual consumption. The global nature of the Internet and its lack of regulation enables such materials that may be legal in one country to be accessed in a country where they may be illegal. National boundaries are easily crossed, and there is no international code of conduct to monitor pornographic material.

A comprehensive approach to sex education provides the greatest hope for countering pornography. Children, youth, and adults need opportunities to discuss sexuality and learn from quality sex education materials in families, churches and schools. An alternative message to pornography, contained in carefully prepared sex education materials that are both factual and explicit and portray caring, mutually-consenting relationships between adults, is needed. Materials should be measured by the intentions expressed and the goals served, not by the degree of explicitness of sexual imagery. If we fail to provide such materials, we force the reliance of children and youth on pornography as a primary source of information about sexuality.

The temptation to embrace easy answers must be resisted. Government censorship is not an effective tool to deal with pornography. To acknowledge pornography as harmful is not to sanction every possible legal remedy. Censorship carries an inherent risk that it will be used to limit sex education materials and erotica simply because they are sexually explicit. Yet to honor the right to freedom of speech is not to authorize expression of all ideas by any means possible. We know that the exercise of freedom must take place within a framework of social responsibility, with particular regard for the vulnerability of children and youth. A corporate decision not to allow pornography, such as by an online provider, is not censorship; it is corporate responsibility.

The United Methodist Church is already on record naming sexual violence and abuse as sins and pledging to work for their eradication ("Domestic Violence and Sexual Abuse," The Book of Resolutions

1996) and stating that "children must be protected from economic, physical and sexual exploitation and abuse" (The Social Principles, Para. 66.III.C).

Understanding pornography to portray violence, abuse and humiliation in a sexual setting, and understanding any sexually explicit depiction of children to be pornographic, we affirm that The United Methodist Church is opposed to pornography. We further affirm our commitment to quality sex education and our resistance to censorship. We call upon The United Methodist Church, its general agencies, annual conferences and local churches, to:

1. Educate congregations about the issue of pornography;
2. Seek strategies, other than government censorship, to reduce the proliferation of pornography;
3. Work to break the link between sex and violence;
4. Participate in efforts to ban child pornography and protect child victims;
5. Promote the use of United Methodist and other quality sex education materials that help children and youth gain an understanding of and respect for mutually-affirming sexuality;
6. Provide educational sessions for parents on minimizing the risk to children from Internet usage (such as establishing basic rules for teenagers and children, utilizing screening technology, etc.);
7. Encourage parents to utilize filtering software to prevent children from accessing pornographic materials through the Internet;
8. Call for social responsibility in all media, including the Internet, and work with local, national and international groups that advocate for global media monitoring of images of women and children; and
9. Participate in ecumenical and/or community efforts that study and address the issue of pornography.

Petition Number: 31337-FO-R414-U; John Terneus, Oklahoma.

**Include former homosexuals/lesbians in Women's Division materials**

Amend "Teens at Risk," p. 414, *Book of Resolutions*:

All of these materials, support groups, counselors/therapists, clergy and/or congregations, and organizations shall include former homosexuals and former lesbians.

Petition Number:30211-FO-R428-U;Vivian Karwal, Grant UMC, Elliott, Iowa 5 Indiv..

#### Prohibit the sale and/or possession of alcohol on UM campuses

Whereas, United Methodist colleges should provide an environment suitable for pursuing a higher education in a Christian atmosphere; and

Whereas, the majority of college students are under the legal drinking age; and

Whereas, in keeping with our belief that "adults and society in general have special obligations" (paragraph 72C) to children,

Therefore, be it resolved that we petition the 2000 General Conference to reinstate the resolution on the Use of Alcohol and Drugs on Campuses, amended as follows:

That The United Methodist Church

1. Promote an alternative lifestyle that encourages "wellness" without drugs and alcohol
2. Seek authentic advocates for this alternative lifestyle
3. Have these advocates promote this image on United Methodist campuses across the nation, and
4. Prohibit the sale and/or possession of beverage alcohol on United Methodist campuses.

Be it further resolved that this resolution reflects the long-standing United Methodist tradition of abstinence from alcoholic beverages and fosters the that tradition and aims toward providing an educational experience that illustrates our belief in practice by creating a campus environment free from the pressure to drink, or use drugs, and free from the presence of alcohol and illegal drugs.

Petition Number:31702-FO-R570-U;Jonathan Carlsen, Calvary UMC, Chicago, ILL.

#### Religious Liberty

Amend Resolution "Religious Liberty" (p. 570-73):

The United Methodist Church, as a worldwide denomination, declares religious liberty, the freedom of belief, to be a basic human right that has its roots in the Bible. ~~Paul admonished Christians with these words: "Who are you to pass judgment on servants of another?" (Romans 14:4).~~ This is the inescapable conclusion from what the Bible teaches about the reciprocal duties between government and the individual and about how God deals with each individual.

Jesus Christ taught, "Give to the emperor the things that are the emperor's, and to God the things that are God's" (Mark 12:17). This means that both government and God have certain claims on the individual. But when government claims for itself what belongs to God alone—worship or the religious conscience—government overreaches its bounds. Government is God's appointed instrument to keep order and execute justice. It may collect taxes and regulate behavior (Rom. 13-17). But it cannot command the conscience.

Moreover, the Bible clearly teaches that God has given people free will. People are free to obey Him or to disobey. They can follow "the straight path and narrow way" or the wide path to Destruction. God does not command worship of anyone. Therefore, it is presumptuous, if that blasphemous, for us to command what God does not.

The Bible further teaches that the church will experience persecution until the Lord's return (Matt. 5:11-12, 24:9-14; 2 Tim. 3:12; Rev. 6:9-11) and this persecution is the reality of the present day, so that more Christians have died for their faith in the twentieth century than in the previous nineteen centuries combined.

As United Methodists, we know this reality. Our spiritual ancestors in the Wesleyan, Evangelical and United Brethren movements face persecution from the beginning. On both sides of the Atlantic, Methodist, Evangelical and United Brethren preaches suffered mob attacks and government-imposed penalties for preaching the Gospel. IN the British pos-



sessions in the Caribbean, early Methodist missionaries found themselves jailed as "disturbers of the peace." Our brothers and sisters in Germany found their freedom to worship secured only with the unification of the German states in 1871. Even today amid the civil strife in places like Liberia, Sierra Leone and the Congo, our people find themselves the victims of atrocities committed by supporter of one action or another.

We grieve, therefore, when some in our denomination or in our sister churches deny or minimize the extent of persecution throughout the world, dismissing it as the "ravings of the religious right." We grieve that some downplay the issue, calling it "an obstacle to dialogue," and subordinate their compassion for the persecuted to other issues. Most of all, we object to the correlating and confounding as passion for the Gospel with religious bigotry. Such delusions prompt irresponsible speculations and slanders that the expressed desire to win non-Christian peoples to Christ may lead Christians to commit hate crimes and that persecutions occur because the churches are too fervent in their evangelism. This understanding is fundamental to our religious heritage, which requires that we honor God, not by placing our demands on all persons, but by making true account of our own selves. . . .

[p. 571:] The declaration further establishes the rights of parents to provide religious training for their children.

Our test of religious liberty is not limited by these standards. Because "[w]e hold governments responsible for the protection of the rights of people" (The Social Principles, para. 68A), we believe that governments must not only allow people the freedoms listed above, but also must protect religious people from threats, intimidation, coercion, slander, violence, robbery, vandalism and spurious litigation by others. We also believe that religious liberty includes the freedom to doubt or to deny the existence of God, and to refrain from observing religious practices. Further, we believe that persons of faith have the right to propagate their faith through evangelistic outreach; and, if this is so, persons also have the right to convert from one faith to another. Persons must be allowed to live . . . the decisions of faith.

### Threats to Religious Liberty

Religious liberty involves much more than the right to worship . . . Broad latitude must be allowed in

defining this religious function.

### Threats to Religious Liberty

The experience of twenty centuries of persecution teaches that religious liberty is threatened from many quarters. We have already mentioned the harassments and persecutions by nongovernmental groups—competing religions, anti-religious societies, even one family and friends (Matt. 10:34-39), but governments also threaten religious people in many ways.

Theocracies or other governments and societies that give special privileges to adherents of one religion or ideology too often seek to enforce a monopoly of religious expression or belief. These bodies have a particular responsibility to ensure and guarantee not only the religious rights . . . members of the favored group.

### A grave threat to religious liberty . . .

Religious liberty is menaced in other ways. Governments or political movements have used religious institutions or organizations for their own purposes by compromising their personnel through offering power, or by manipulation, infiltration, or control. Governments also subvert religious organizations by means of surveillance of their legitimate activities through use of informers, covert searches of religious property, and politically motivated threats to the safety of religious leaders or the financial operation of religious institutions. Local governmental zoning ordinances sometimes unfairly restrict a church's ability to expand, improve, or relocate their property. The single-minded pursuit of public policy objectives without proper regard for their impact on religion constitutes a multi-faceted threat to religious liberty. Whether the objective is to raise public monies by taxing churches, to maintain the separation of church and state by banning religious discussion in schools, or to compensate creditors by forcing churches to refund the donations given them by those who have gone bankrupt, they represent the removal of religious from society's mainstream and the demotion of religious liberty from an inalienable right to a special privilege to be granted or denied at the government's discretion. We pledge our continual efforts to protect against these activities.

We recognize that situations exist where religious observances seem to threaten the health or safety of a society. . . . They must only be imposed in the midst of clear and serious danger to society beyond that of the observant adult, where there is a compelling public interest. Moreover, such restric-



tions must take the least intrusive form possible.

#### Denominational Action to Expand Religious Liberty and to End Religious Persecution

The United Methodist Church places a high priority on the struggle to maintain freedom of religious belief and practice in throughout the world. ~~Religiously observant persons in some societies. When-~~ever, because of their faith, religious individuals and groups are denied ~~the their rights on which there have been international agreements.~~ Our our members have an obligation to speak out on their behalf of ~~those for whom such freedoms are abridged.~~

To this end, the General Board of Global Ministries is directed to compile an annual report on religious liberty throughout the world. This report will devote special attention to instances of religious oppression and to the plight of persecuted Christians. To prepare this report, the Board will consult and maintain liaison with Amnesty International, Christian Solidarity International USA, the Congressional Human Rights Caucus, Freedom House, the Institute on Religion and Democracy, the Puebla Institute, the Society of St. Stephen, the State Department Advisory Committee on Religious Freedom Abroad, Voice of the Martyrs, and other authorities on the issue of international human rights. This report will be completed each year in time for a summary to appear in the September issue of *The Interpreter* to help local churches prepare for the International Day of Prayer for the Persecuted Church, held every November.

Also, when the Board or its representatives become aware of a church leader's denying, minimizing, or excusing religious oppression or persecution, they shall inform the offender of his or her error following the guidelines set forth in Matthew 19:15-17 and Galatians 6:1-2. If, after two admonishments, the offender has not publicly apologized, they shall issue a public rebuke.

~~In carrying out their responsibilities, United Methodists, United Methodist agencies and institutions, shall:~~ Moreover, we call on our members, agencies and institutions to:

1. Affirm and support . . .
2. Pursue application of these minimal standards

3. Advocate, through prayer, education and political action, to gain religious liberty in all places where it is lacking;

4. Extend the compassionate ministry . . .

5. Educate ourselves so that we will be able to identify and respond to violations of religious liberty both in our own and in other societies; ~~and~~

6. Offer support to the Office of the United Nations Special Rapporteur on Religious Intolerance; ; and

7. Join with churches around the world in observing the International Day of Prayer for the Persecuted Church.

Petition Number: 31540-FO-R694-U; Beth A Holten, Belmont UMC, Dayton, OH.

#### Biblical language

Delete current text of "Biblical Language," p. 694 of *The Book of Resolutions* and insert the following new text:

Inclusiveness concerns more than the words we use. Our speech is a reflection of our personal attitudes toward one another and God. We must name God in many ways so that one descriptive set of terms is not consistently lifted up above others. We affirm the right and custom of the use of biblical language and images in all its forms in worship and our common life together.

Phrases such as "Lord," "King" and "Father" are an integral part of the rich heritage of the faith. We seek not to exclude images and metaphors that have been hallowed through centuries of use, but to supplement them with others that remind us that the Deity is a present reality not to be comprehended by any one exclusive set of terms. In the Bible, the Divine Reality is also described as "Seamstress," "Mother," "Midwife," "Friend," and in many other ways.

While expansion is at times seen as loss to some who love the more restricted usage, it leads to greater compassion between people and, we hope, toward a greater experience of the Reality which we humbly seek to name.

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# General and Judicial Administration

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee



### General Council on Ministries

#### The United Methodist Church

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Greetings to the Delegates to the 2000 General Conference  
of The United Methodist Church  
Cleveland, Ohio

Dear Colleagues in Ministry,

We greet you in the name of Jesus Christ and extend our personal best wishes as you embark on the important responsibilities as Delegates to the 2000 General Conference of The United Methodist Church, the first General Conference of the new millenium. From the day of your election almost a year ago, and continuing through the entire proceedings of the General Conference, we know you approach this responsibility with prayerful thought and preparation, and a sincere commitment to God and to the Church.

The Rules of General Conference provide for the General Council on Ministries to report directly to the Conference. The General Council on Ministries has prepared and now presents this section of the Advance Edition of the *Daily Christian Advocate* to this 2000 General Conference as its report and recommendations for action. These materials represent the response of this Council to 47 specific responsibilities and assignments given to GCOM by past General Conferences through the *Book of Discipline* and additional referrals from the 1996 General Conference.

On behalf of your colleagues in ministry, the members of the General Council on Ministries for the 1997-2000 quadrennium collectively representing United Methodism from all across the globe, we offer these reports and recommendations to you. As together we seek to respond faithfully to God's call for mission and ministry in this new millenium, we pray God will enrich your lives and allow you to faithfully serve in this significant role on behalf of The United Methodist Church in your local setting and in all parts of the world.

W. Woodrow Hearn, President

C. David Lundquist, General Secretary

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## Part I

# Quadrennial Reports of the General Council on Ministries to the 2000 General Conference

## Report No. 1

Petition Number: 31414-GJ-NonDis-0; GCOM

### Fulfilling Christ's Mission in the Life of The United Methodist Church

"Fulfilling Christ's Mission in the Life of The United Methodist Church" was developed by the General Council on Ministries through a collaborative process of conferencing. Continuing the work of the 1993-1996 quadrennium, the General Council on Ministries organized its work around the interactive design approved by the 1996 General Conference.

In an attempt to foster more collaboration and facilitate conversations that result in shared ownership,



Pictured left to right: Bishop Ruediger R. Minor, C. David Lundquist, Bishop John Hopkins, and Marilina de Carvalho.

### Fulfilling Christ's Mission in the Life of The United Methodist Church

*Glimpsing God's movement in the world in the 21<sup>st</sup> century, United Methodists, as a part of the church universal, are called to discern and join in God's mission. We will be a worldwide church, which provides for full and just participation throughout our connection. We will strive for deeper relationships with other churches in the Methodist family. As we make disciples of Jesus Christ, it is crucial to attend to the following:*

1. Invite and nurture people in spiritual growth, centered in scripture and our Wesleyan heritage.
2. Develop lay and clergy leaders empowered by the Holy Spirit to lead the church in spiritual transformation and service.
3. Share the gospel of Christ with all people by using traditional and innovative ways.
4. Practice hospitality, celebrate differences and affirm gifts.
5. Build Christ-like communities and love our neighbors through acts of compassion and justice.
6. Participate in God's saving acts for all creation.
7. Practice deep respect and care for our God-given natural environment
8. Teach stewardship, as a grateful response to God's generosity, that evokes abundant gifts for ministry throughout the church.
9. Practice collaborative, consultative, decision-making processes and implementation in all facets of church life.
10. Communicate effectively and compassionately God's movement within all parts of the church and the world.
11. Speak prophetically to all realities of our many cultures.
12. Work toward God's gift of unity of the whole body of Christ and strengthen interreligious relationship.



GCOM sought to hear the many voices that represent the mission and ministry of The United Methodist Church. Representatives of the general agencies, racial/ethnic caucus groups, the Connectional Process Team, the Connectional Ministry Funding Patterns Task Force, and annual conference leaders joined the GCOM in two consultations (October 1997 in Pittsburgh and April 1998 in New Orleans). These consultations focused on *"Exploring a Common Vision for Mission and Ministry"* (for details of these consultations see *GCOM Report No.16*).

During these consultations twenty-five "prophetic voices" responded to questions to assist us to discern God's preferred future for our church. Time was spent in dialogue, prayer and singing, remembering our heritage and rehearsing our biblical story. Issues that surfaced during these consultations reached particular clarity when the Council gathered in the central conferences in October of 1998. Believing that dialogue with Central Conference United Methodists was a necessary part of the process, Council members visited twenty-two different locations. There they engaged in conversation with some of the 1,387,803 United Methodists who live outside of the United States.

Through these two consultations and visits to central conferences GCOM members developed a way to visualize a place where the church gathers (a common table) and to articulate a missional direction for the coming years. The resulting statement, *"Fulfilling Christ's Mission in the Life of The United Methodist Church,"* was given to the general program agencies to use in their evaluation of present programs and development of their program and funding projections for the next quadrennium. *Fulfilling Christ's Mission* will also be the basis of our Report to the 2000 General Conference, sharing



Above: GCOM Consultation, held October, 1997, in Pittsburgh, PA.



Left: David Lowes Watson speaking at the GCOM Consultation held April, 1998, in New Orleans, LA.

the stories of mission and ministry of the church these four years. We lift up here a few of the millions of mission moments that are the story of our church. As the president of the GCOM, Bishop J. Woodrow Hearn, recently reminded us: *"No one mind can comprehend all that the United Methodist people do in mission and ministry in the world . . . Wherever historic events occur that affect people and wherever there is some need, you can expect United Methodists to be there."*

## 1. Invite and Nurture People in Spiritual Growth, Centered in Scripture and Our Wesleyan Heritage

- Attendance for worship at United Methodist churches has increased over the last six years.

- Seventeen annual conferences in the United States experienced an increase in membership.

- Countless United Methodists have experienced growth through the Disciple Bible Study Program.

- The Hispanic Plan seeks to respond to a Hispanic population increase in the United States of 30.3 million within the next twenty years.

- Over a half million United Methodists serve as leaders for educational work in local churches.

- Nearly 100,000 church school members join churches each year on profession of faith.

- The first pastors' school was held for Cambodian lay pastors and lay persons.

- Baltic Theological School in Estonia was opened as the first United Methodist Seminary in the former Soviet bloc country.

"We have the belief that the 'great cloud of witnesses' includes those who spoke and speak in the language, through the traditions of Native peoples. We have the belief that the beauty of our culture affirms the culture of the early Christians. We have the belief that as Native Christians we have survived all manner of persecution to emerge as witnesses to the grace of God. We believe we have a testimony and mission within the Church and for all our people wherever we are found."

From the Native American Comprehensive Plan report to General Conference 2000

- Lay and clergy gathered at the invitation of the General Commission on Church Unity and Interreligious Concerns to define a process for conversation across different understandings of our tradition (*In Search of Unity*).

- Resources for the 71% of our churches with small memberships (under 100 in attendance) affirm that unique ministry.

## 2. Develop Lay and Clergy Leaders Empowered by the Holy Spirit to Lead the Church in Spiritual Transformation and Service

- United Methodist Seminaries in the Balkans, Russia, Poland and Africa are providing essential leadership training.

- Annual conferences across the church initiated special leadership training programs for lay and clergy based on such models as the Servant Leadership or the Quest for Excellence.

- The United Methodist Office of Loans and Scholarship will offer at least 1,500 students \$2.5 million in low-interest loans over the next four years.

- Ten years of accomplishments of the Women of Color Scholarship and Mentoring program were celebrated.



- The work of ethnic caucuses continues to encourage the development of ethnic leadership.
- 40% of all African American physicians and dentists practicing in the U.S. are Meharry graduates.
- The Africa University presented degrees to 140 students in June 1999. They join the 94 graduates from previous years.
- In 1998, 3,000 scholarships totaling \$3,202,950 were given to United Methodist students.
- Strengthening the Black Church for the 21<sup>st</sup> Century established twenty-five Congregation Resource Centers (CRCs) in vital churches to share with resource teams of laity and clergy from other congregations.
- Africa University has an enrollment of 871 students from 17 African countries with 62 faculty members.
- The Black College Fund continues to support the development of lay and clergy leadership for The United Methodist Church and the world.

Nitza Gomez of Orlando, FL, expressed pride that at the Women's Congress racial differences vanished. "We are all one," she said. "I am a beloved daughter of God and a beloved sister of all of you." She was one of the more than 135 women brought together by the General Commission on the Status and Role of Women to encourage women to discern God's call in their lives.



*Left to right: Bishop Lindsey Davis, D.S. Parnamets, and Riho Purja, project manager of the Baltic Mission Center.*

There are 360 Korean congregations with a combined membership of over 100,000 in the denomination in the United States. Of the 500 Korean American pastors, 95% were born in Korea and 41% were ordained in the Korean Methodist Church. Ninety are clergywomen ordained in The United Methodist Church.

### 3. Share the Gospel of Christ with All People by Using Traditional and Innovative Ways

- Videos, TV spots, radio ads, newspaper outreach, newsletters, brochures and door to door campaigns are all used to tell the ministry story.
- "Now Is The Time!", a video produced by the General Board of Discipleship, reminds us of the realities of our children.
- 1,812 mission personnel serve The United Methodist Church throughout the world through the support of the General Board of Global Ministries.
- Web sites are a new effective way to communicate ministry at all levels of the church.
- The first deaf-blind ministry camp was held in the Baltimore-Washington Annual Conference.

- The Course of Study has emerged as an effective program for pastoral training in Bulgaria, the Czech and Slovak Republics, and Hungary.
- The General Board of Church and Society developed, designed and implemented 138 seminars and workshops during the 1997-2000 quadrennium (64 annual conference groups, 6 district



groups, 24 local churches, 15 ethnic caucuses, several national workshops and 2 international workshops).

#### 4. Practice Hospitality, Celebrate Differences and Affirm Gifts



● The General Board of Global Ministries directors voted to develop a global mission on prison ministry and restorative justice. Restorative justice defines crime as violating people and causing harm rather than breaking laws, and it is aimed at making victims, offenders and their

communities whole again.

#### 5. Build Christ-Like Communities, and Love Our Neighbors, Through Acts of Compassion and Justice

● The Society of Saint Andrews, the General Commission on United Methodist Men, and the United Methodist Committee on Relief have a partnership to provide Meals for Millions and a Hunger Advocate in every annual

conference.

● Rev. Lionel and Marion Muthiah spent three weeks at the Youth House in Zenica, Bosnia.

*Participants who gathered in Atlanta, GA for an October 15-17, 1999, consultation celebrating the vision, goals, and accomplishments of the Women of Color Scholarship and Mentoring Program.*



"My choice to attend a United Methodist seminary was made easier by the support of women and men across the connection who gave to the Ministerial Education Fund."— Kirk VanGilder is a graduate of Iliff School of Theology. He is chaplain at Gallaudet University and pastor of DeafSpirit, an emerging deaf-led faith community in Washington D.C.

There are now 61 annual conferences serving Hispanics compared to 38 in 1993. The National Plan for Hispanic Ministry has assisted 15 annual conferences to develop and implement comprehensive plans.

● Approximately 60,000 mission volunteers served in 48 countries in 1998.

● The Summit United Methodist Church in Columbus, Ohio, serves breakfast to Ohio State University students from 1:00 to 3:00 a.m.

● Nineteen commissioned missionaries are serving in 11 annual conferences to facilitate Hispanic ministries.

● The Native American Plan seeks to serve people in the United States who represent 554 federally recognized tribes or nations.

● The first Black Men's Conference brought United Methodist Men together.

● The General Commission on Religion and Race produced an effective video for discussing race, "Diversity Is."

UMCOR established the Youth House as a place where the needs of refugees, displaced persons and local youth of all nationalities can come and be safe.

- Margaret Tagwira, a biotechnology researcher and chief laboratory technician at Africa University, is teaching the cultivation of mushrooms to orphans in Zimbabwe as access to a better quality of life.
- Peace with Justice activities through annual conferences are supported by special Sunday offerings.
- The GCCUIC created "Acts of Repentance" to be used by the church to repent of racist actions that led to creation of Black Methodist Church denominations.

The United Methodist-related Black colleges have historically provided opportunities for those who could not afford an education. Because of the Black College Fund, I am able to give back to my church."  
-Tiffany Singleton, student at Dillard University (one of the 15,000 students who benefit each year)

## 6. Participate In God's Saving Acts For All Creation

- The GBGM is hiring a Landmine Action Needs Director to guide the Board's initiatives in Mozambique.
- The United Methodist Church is in mission in 162 countries.
- Through its Hurricanes '98 appeal, UMCOR raised roughly \$8 million for relief and rehabilitation in countries affected by Hurricanes Mitch and George.
- 250 students from the 1999 Student Forum of the United Methodist Student Movement spent time in Oklahoma City boxing donations for victims of recent tornadoes.
- Twelve United Methodist deacons and diaconal ministers spent eight days in Cuba on a mission peace caravan sponsored by the General Board of Higher Education and Ministry in cooperation with the General Board of Global Ministries.

## 7. Practice Deep Respect and Care For Our God-given Natural Environment

- The General Board of Church and Society and the Women's Division are advocates for the Nuclear Proliferation Treaty and protection for atmosphere, earth, water and energy conservation.



*Top: Volunteers from Monroe, LA repack health kits destined for refugees in the Balkans.*

*Middle: Team representing The United Methodist Church's Native American Comprehensive Plan joined with Hawaiians for a sunrise service at Makua Beach near Wai'anāe, HI.*



*Bottom: Bishop Hae-Jong Kim, front row, second from right, prays with other clergy and laity at the Korean-American United Methodist Mission Convocation in Los Angeles, CA, May 4-7, 1998.*



- The West Virginia Conference took action in opposition to strip mining in the state.
- A consultation of members of the Native American Comprehensive Plan and Native Hawaiians revealed a common concern of land rights, violation of sacred sites and concerns for economic development.
- Concerned about disappearing forests, particularly in the South, religious leaders are taking their cause to Capitol Hill with an open letter. The letter is signed by 59 religious leaders, 22 of whom are United Methodists.

### **8. Teach Stewardship, As A Grateful Response to God's Generosity, That Evokes Abundant Gifts For Ministry throughout the Church**

- During the 1997-2000 quadrennium, participants in local United Methodist congregations gave over \$16 billion.
- New materials, "Sharing God's Gifts Resources," are available to teach wholeness of giving.
- Youth in churches of many denominations team up on Super Bowl Sunday, with the game plan of helping hungry and needy people. Worshipers donate \$1 as they leave church services on the morning or weekend of Super Bowl Sunday.
- During the next quadrennium the General Board of Higher Education and Ministry is proposing to provide \$2 million toward a Fund for Theological Education in post-communist Europe.

Dr. Randolph Nugent, GBGM General Secretary, lamented the fact that many of the board's far-reaching mission programs never receive the press attention they deserve. "If the stories of mission were to be more widely told and broadly shared...others throughout the world would be better equipped to understand and appreciate the power of the Gospel to change lives."

- Ben Hill United Methodist Church, Atlanta, Georgia will build a \$300,000 residence hall at the United Methodist-related school in Mutare, Zimbabwe, over a three-year period.
- Local churches across the denomination are preaching and teaching tithing. One is St. Mark United Methodist Church in Wichita, Kansas, which meets budget without church dinners, bake sales or car washes.
- The Peace with Justice churchwide Special Sunday Offering increased every year this quadrennium. The 1998 total offering receipts were \$462,054, up 21%.

### **9. Practice Collaborative, Consultative, Decision-Making Processes And Implementation In All Facets Of Church Life**

- Across the church, laity assume a greater role in assuring new vitality in congregations.
- Annual conferences are discovering new ways to work with new freedom of structure.
- General agencies are working together in hundreds of ways. The World Service budget was developed with great collaboration.
- Training for new church pastors is a collaborative effort of the GBGM, GBOD and the annual conference.
- Joint efforts by several general agencies have assured the success of the special initiatives of the church such as the Shared Mission Focus on Young People, Strengthening the Black



Church for the 21<sup>st</sup> Century, Hope for the Children of Africa and Restorative Justice.

- In 1998, the Spanish Language Writers Workshop, a joint agency project, trained 52 participants to develop and enable writers of Spanish language United Methodist resources.
- Many bodies within the denomination are using discernment for decision making.

### 10. Communicate Effectively and Compassionately God's Movement within All Parts of the Church and the World

- United Methodist Communications is providing a new, free video production service to help annual conferences tell their stories.
- GBCS has developed the Social Principles in multiple languages.
- Publications are available in Spanish and Korean from several places within the church.
- UMCCom produced a series of public-service announcements—“Take 5” in 1997, “Move On” in 1998 and “Civility” in 1999—that address everyday situations, such as road rage, supermarket courtesy and respect for others’ opinion. The spots combine revival-gospel, rock and opera music.
- Hundreds of videos tell stories of the church.





*Children living in a shelter in Tegucigalpa, Honduras sing a song with Jim and Jean Strathdee, music directors at St. Mark's United Methodist Church in Sacramento, CA. The two folksingers returned to the United States on November 8, 1999, after spending a week in Honduran villages ravaged a year ago by Hurricane Mitch.*

- Brochures, books, manuals, magazines and every form of print material remain an important way to communicate.

## 11. Speak Prophetically to All Realities of Our Many Cultures

- 32,000 children die of preventable causes every 24 hours. The Bishops have prophetically held children before the church these four years.
- The Methodist Church in Malaysia is moving closer to its goal of establishing an affiliated university in that country. The United Methodist General Board of Higher Education and Ministry is providing encouragement and expertise.

- Thirty-one percent of Americans could be classified as "unchurched"—a proportion that represents up to 65 million adults.

- A convocation designed for non-Hispanic congregations interested in ministries with Hispanics was sponsored by the General Boards of Global Ministries, Discipleship, Higher Education and Ministry and Church and Society—in cooperation with the Office of the National Plan for Hispanic Ministry.

- United Methodist Asian-American language ministry resources are now needed to serve 15 or more language and cultural groups.

- Local church programs developed by GBOD continue to renew and revive (Emmaus, Lay Witness Missions).

- Large groups of United Methodists gathered to hear the stories of mission. (UMW Assembly, the Global Gathering, Youth 99, Black Men's Conference, Exploration, and Black Pastors' Convocation).

The Rev. Ludmila Garbuzova, pastor of 100-member First United Methodist Church of Moscow, with the assistance of Carlton R. Young is developing a Russian United Methodist Hymnal through GBOD and GBGM.

GBGM has asked each conference to form a mission personnel committee to assist in the recruitment of mission personnel. "Many people have briefly considered the possibility of a mission vocation, but they may not have known where to turn to make it happen," said Carole Teague. "Now we have a group in Arkansas whose job is to inform and encourage and recruit future mission personnel."

The Shalom movement has established more than 200 Shalom Zones throughout the United States. The first Shalom Zone training held outside the United States declared the section of Sakubva Township, Zimbabwe, a Shalom Zone.

## 12. Work toward God's Gift of Unity of the Whole Body of Christ and Strengthen Interreligious Relationship

- GCCUIC held a consultation on the Global Nature of the Church, a dialogue on theological diversity, and jointly sponsored a consultation with GBOD on the "Authority of Scripture and the Nature of Revelation."
- United Methodists met with representatives of churches within the Wesleyan-Holiness tradition including the Church of the Nazarene, the Church of Christ Holiness, the Korean Holiness Church, the Wesleyan Church, the Free Methodist Church, the Church of God (Anderson) and the Salvation Army.

church respond to God's ever-creating calling. *The purpose of the council (GCOM), as a part of the total mission of the Church, is to facilitate the Church's program life as determined by the General Conference.* (§ 904)

This purpose has long roots in the history of our denomination. Looking historically in terms of the functions and responsibilities of the current General Council on Ministries, one finds that both the former Evangelical United Brethren Church and the former Methodist Church had very similar agencies as part of their organizational life for decades. Since the early 1950s, the EUB tradition had a coordinating body known as the Council on Administration and a related Program Council. For at least the same period of time, the Methodist Church likewise had a coordinating body called the Coordinating Council. When these former denominations merged in 1968, forming The United Methodist Church, this value was continued in the new church as the General Council on Ministries, and has continued to the present day.

### Report No. 2

Petition Number: 31415-GJ-NonDis-0; GCOM

## Quadrennial Report of the General Council on Ministries for the 1997-2000 Quadrennium

### Introduction

From the beginning, when the Body of Christ has been open to God's new creation and willing to journey toward God's promise, the Holy Spirit has breathed vitality into its forms and blessed its ministry. Faithfulness to this still-creating God always involves sensitive discernment, continual realignment and responsive transformation in organizations and processes. Since 1972, successive General Conferences have given the General Council on Ministries a major responsibility to help the

It was clear that the organizational decisions made by the Wesleyan family of EUBs, Methodists, and later, United Methodists, all affirmed as a core value the importance of a coordinating agency to give leadership and direction to the church's mission and ministry. During the 1997-2000 quadrennium, the General Council on Ministries has sought to be true to its purpose and provide leadership for mission and ministry as The United Methodist Church begins a new century and a new millenium.

As a faithful component of Christ's body and in the face of radical societal change, The United Methodist Church is being called upon to make a relevant transition into the future while holding fast to core Christian beliefs and practices. In such a faithful journey it will be necessary to review our biblical mission, discern and articulate a consistent vision, and take steps to order our life together so that we can be more effective stewards of all our resources.



Eight years ago, the 1992 General Conference commissioned the General Council on Ministries “... to lead the church in a period of discernment, reflection, and study of its mission and structure as it moves into the 21st century.” This mandate was carried out in a spirit of true discernment including bible study, theological review, and conversations with a broad network of church persons who contributed input and reflection.

The purpose of all connectional structures is to enable disciples gathered in learning congregations to fulfill the commission of Jesus Christ. Historically, the church has taken on shapes and practices which represented the best thinking of the day. More recently, much has been discovered about how communities can be guided in focusing on authentic purpose and values, empowered by commitment to a shared vision, and strengthened through servant leadership to move forward for the mutual good. This identity, purpose, and mission has already been voiced through the United Methodist Constitution and other parts of *The Book of Discipline* and was reaffirmed by the 1996 General Conference in approving the Connectional Issues Study of the General Council on Ministries.

The concepts of conferencing and conciliar processes for decision-making are at the core of United Methodism. This cooperating and collaborative style was and is foundational to United Methodist identity and purpose. Historically, and today, United Methodist principles call us to confer and conference.

Consistent with the 1996 General Conference approval of the Connectional Issues Study and the interactive process as an emerging directional design for the organizational life of The United Methodist Church, the General Council on Ministries has affirmed this process and implemented the basic concepts of the interactive organizational process into its life for the 1997-2000 quadrennium.

The Council's style reflected the historic process of conferencing so that the whole and parts work in unity as the work of the General Council on Ministries is confirmed and implemented. As far as possible, the work of the Council was built upon an ongoing process of discernment, visioning, reflection and recommending a self-renewing organization with ongoing envisioning and alignment of the Council's work based on its vision. In a phrase, it has functioned around the concept of the “common table.” A primary focus involves significant worship, enabling the discernment of Christ's leading and calling the General Council on Ministries and the church into discipleship for transformation of persons and the world.

In addition to using this new approach itself, the General Council on Ministries also spent considerable time in developing these new concepts as a style for the church's general agencies in the future. These new concepts offering **A New Season for the Church** centered around what is described as a *Ministry Conference*. GCOM also explored possible legislation of how the *Ministry Conference* might be expressed in the *Book of Discipline*. The results of this learning and work by the General Council on Ministries, envisioning new ways for the church in the future, are shared with the General Conference for information, and are described in more detail in **APPENDIX I** following GCOM Report No. 27.

The General Council on Ministries is pleased to present to the 2000 General Conference the report of its work and activity during the 1997-2000 quadrennium and several recommendations for action by the general conference delegates, as it has fulfilled its disciplinary mandate and responsibilities and special assignments by the 1996 General Conference.

## Organization of the General Council on Ministries

In the 1997-2000 quadrennium the General Council on Ministries was organized with three (3) Ministry Teams and five (5) Support Groups. It also created other special committees and task forces for particular purposes as the quadrennium unfolded. Reports of the work of these units are found below in this quadrennial report. Between sessions of the full GCOM, its Conciliar Forum, represented by Council officers and the chairs and other representatives of each ministry team and support group, functioned on behalf of the Council in important ways.

### Membership of the Council

On recommendation of the General Council on Ministries, the 1996 General Conference reduced the total membership of all fourteen (14) general agencies of the church by approximately one-third overall. As a result, the 1997-2000 General Council on Ministries membership was reduced by 40% from 133 to 78 members and included persons from annual and missionary conferences; seven persons from the central conferences and one from Puerto Rico; six bishops—one from each United States jurisdiction and one from a Central Conference; youth and young adult persons from jurisdictions; and ten additional members at large. These members are complemented by twelve general secretaries.

The General Council on Ministries was led in this quadrennium by the following officers and leaders of Ministry Teams and Support Groups:

#### *Officers:*

- Bishop J. Woodrow Hearn, Houston, TX, President
- Rev. Robert T. Hoshibata, Seattle, WA, Vice President

- Dr. Carolyn E. Johnson, West Lafayette, IN, Vice President
- Ms. Stefanie A. Gray, Davis, CA, Secretary
- Rev. Øystein Olsen, Oslo, Norway, Treasurer

#### *Ministry Team Leaders:*

- Ms. Mary Silva, San Antonio, TX, Leadership
- Ms. Betty Sanders Gordon, Bluefield, WV, Mission Resource
- Ms. Christine Harman, Louisville, KY, Vision

#### *Support Group Leaders:*

- Bishop Edward W. Paup, Portland, OR, Advance for Christ and His Church
- Mr. Jeffery Benson, Plymouth, CA, Elimination of Institutional Racism
- Ms. Marilina deCarvalho, Luanda, Angola, Elimination of Institutional Racism
- Mr. Donald Williams, Hudsonville, MI, Elimination of Institutional Racism
- Rev. Tyrone D. Gordon, Wichita, KS, Ethnic Local Church Concerns
- Ms. Anita Kay Archer, Jackson, TN, Legislation
- Rev. Shirley Montoya, Kayenta, AZ, Native American Concerns

### General Council on Ministries Staff

The numerous responsibilities and assignments given to the General Council on Ministries are

supported by a relatively small staff which works on behalf of the Council.

The executive staff of the Council is composed of the General Secretary, four Associate General Secretaries, the Director of the Advance for Christ and His Church, and the Director of Council Operations. The current GCOM executive staff consists of: C. David Lundquist, General Secretary; Maxine Clarke Beach, Donald L. Hayashi, Nelda Barrett Murraine and Harold E. Wright, Associate General Secretaries; William T. Carter, Director of the Advance for Christ and His Church, and Lola I. Conrad, Director of Council Operations. The General Secretary, the Associate General Secretaries and the Director of the Advance are elected by the GCOM pursuant to *The Book of Discipline*, 1996. The other position is named by the General Secretary in consultation with the staff relations subcommittee of the Council.

In addition to these persons, the Council has a highly qualified support and maintenance staff consisting of the Administrative Assistant to the General Secretary, Special Projects Coordinator, Research Associate, four Executive Secretaries, Financial Secretary, Operational Services Coordinator, Information Systems Coordinator, Building Receptionist, Building Superintendent, and Building Custodian. The Council operates under carefully planned personnel policies including a strong affirmative action program.

At the start of this quadrennium, Ms. Nelda Barrett Murraine joined the GCOM staff as an Associate General Secretary, filling a vacancy created earlier when Dr. Trudie Kibbe Reed left. Ms. Murraine is a diaconal minister in the Central Texas Conference and previously served on the staff of the General Board of Church and Society. Also early in the quadrennium, Rev. Mearle L. Griffith left the Council staff to become Senior Pastor of North Broadway United Methodist Church in Columbus, Ohio, after serving with distinction as a GCOM

Associate General Secretary since 1987. Following a churchwide search, Dr. Maxine Clarke Beach was elected as Associate General Secretary. Prior to joining the GCOM staff Dr. Beach served as Academic Dean at United Theological Seminary in Dayton and Director of the Scarrett-Bennett Center in Nashville. As of March 1, 2000, Rev. Harold E. Wright left the Council staff to become Director of Connectional Ministries in the Desert Southwest Annual Conference.

The General Council on Ministries has enjoyed a supportive relationship with two significant churchwide initiatives established by the 1996 General Conference. The Coordinator of *Strengthening the Black Church for the 21<sup>st</sup> Century* and Director of the *Shared Mission Focus on Young People*, along with Executive Secretaries working with both of these persons, have been members of the GCOM staff during the 1997-2000 quadrennium.

### Office Location

The General Council on Ministries offices are located in the United Methodist Office Building which it owns in Dayton, Ohio. Prior to merger in 1968, this building was the world headquarters for most of the general agencies of the Evangelical United Brethren Church. In addition to the GCOM, other occupants of the building include the headquarters office of National Black Methodists for Church Renewal; the Dayton North and South Districts of the West Ohio Annual Conference; the Miami Valley United Methodist Mission Society; the headquarters offices of the United Methodist Association of Health and Welfare Ministries; the Greater Dayton Christian Connection (Council of Churches); the Health Ministries Program of Franciscan and Good Samaritan Medical Centers; and the Southwest Ohio/Northern Kentucky Association of the United Church of Christ.



## Council Relationships

In performing its responsibilities, the General Council on Ministries has extensive involvement and connection with constituencies all across the connectional church. Additionally, Council members and staff have related on numerous occasions to the general agencies of the denomination as well as each of the annual conferences in the United States, primarily in the latter instance through annual conference council directors. The staff of the GCOM is consistently asked to resource and assist jurisdictions and annual conferences. Council representatives also consulted with episcopal and other leaders in the central conferences as it explored implications of the global church.

What follows are individual reports of the work of the Ministry Teams and Support Groups of the General Council on Ministries, plus a review of the other assignments carried out during the quadrennium on a council-wide basis.

### Ministry Teams

The Council carried out most of its work through three Ministry Teams: the Leadership Ministry Team, the Mission Resource Ministry Team and the Vision Ministry Team. Many of the Council's responsibilities from *The Book of Discipline, 1996* and other assignments from the General Conference were assigned to the Ministry Teams for design, development and implementation. These teams were organizational units within the General Council on Ministries, developed to work collaboratively to accomplish the Council's work.

#### Leadership Ministry Team

The Leadership Team focused on the development of servant leadership for the Council and its implementation for The United Methodist Church. Through collaboration with annual conferences and general agency leaders, the Leadership Team sought to bring about unified,

covenantal planning for the church. The outcome was awareness of the leadership needs of the Council and the church and collaboration in developing models and styles that energized and renewed vision-led servant leaders for the transformation of the world. (Specific disciplinary objectives and responsibilities assigned to the Leadership Ministry Team were: ¶¶ 905.2, 905.4, 906.8, 906.10, 906.11, 906.15, 906.16, 906.17 and 906.19)

The initial areas of work assigned to the Leadership Team were:

1. Resourcing leadership in the annual conferences of the central conferences and the jurisdictions
2. Planning/Coordination among the general agencies
3. Developing and coordinating methods for collaboration with general agencies and annual conferences in the central and jurisdictional conferences for listening, reflection and shared communication within and between these bodies and the General Council on Ministries
4. Providing for the Council's General Secretaries Elections responsibilities
5. Developing ways to enhance communication and linkages with various constituencies, including use of modern technology
6. Relating to the Council's research function for the denomination.

The Leadership Ministry Team of the General Council on Ministries began its work at the organizing meeting in the fall of 1996. The Team elected officers and decided initially to do their work with two sub-teams and one committee: the Resourcing, Leadership and Collaboration Sub-

Team, the Planning and Coordination Sub-Team, and the General Secretaries Election Committee.

### **Resourcing, Leadership and Collaboration Sub-Team**

The Resourcing, Leadership and Collaboration Sub-Team considered such issues as DS/CCD Training for Central Conferences; reading materials relating to acronyms of the church; training provided on servant leadership; collaboration between general agencies and annual conferences regarding communication, linkage and technologies (e.g. e-mail, etc.); and needs assessment of annual conferences and expectations of GCOM.

### **Planning and Coordination Sub-Team**

The Planning and Coordination Sub-Team had an objective to review interagency coordination structures; invite our general secretaries/secretariat to meet with the Sub-Team in order to share their sense of the adequacy of coordination structures and procedures; review the policies in place in various agencies or existing long-term support patterns which have existed for a long time regarding programs/projects; review agency publications, mailings, etc. regarding duplication and other matters; and coordinate research efforts of general agencies.

Throughout the quadrennium the Leadership Ministry Team continued to explore the dynamics of leadership and how they might be shared with the Council and the general church. Bishop James S. Thomas was invited to a Ministry Team meeting and presented a paper on *Leadership in the 21st Century and Beyond*. The goal was to focus attention on the nature and development of leaders for The United Methodist Church as members prepared for ministry in the 21st century. The entire Ministry Team, guests and Bishop Thomas engaged in a dialog naming critical issues essential for shaping and nurturing leaders for the future.

As the Leadership Ministry Team continued its efforts to broaden its understanding of spiritual leadership, the Ministry Team led the General Council on Ministries in "A Quest for the Ideal," a Forum on Spiritual Leadership in The United Methodist Church. Through scripture, prayer, panel presentation and small group interaction Council members were led to discover ideas to develop spiritual leaders in our denomination.

The major themes for "A Quest for the Ideal" were:

- The Spiritual Community
- The Development and Enhancement of Spiritual Leaders
- The Cultural, Institutional and Connectional Dimensions of Spiritual Leaders.

The Leadership Ministry Team also received reports from the Task Force on Spanish Language Resources and recommended a Multi-Language Writers Workshop for the next quadrennium. (See GCOM *Report No. 21*)

The Leadership Ministry Team also worked on the development of processes for collecting annual conference leadership data to be distributed to general agencies and other groups.

### **General Secretaries Election Committee**

The third unit of the Leadership Ministry Team was the General Secretaries Election Committee. Through this committee, the ministry of the General Secretaries/Secretariat was affirmed as one of the most vital and transformative leadership roles in our life together as a denomination.

The General Secretaries Election Committee functions on behalf of the GCOM under the provision of the *Book of Discipline 1996* (§ 906.16), assigning responsibility to GCOM to annually elect the general

secretary/secretariat of each general program-related agency with accountability to the Council. The committee reviews the nominating process for general secretaries/secretariat of the program-related agencies, reports to the Council concerning newly nominated general secretaries/secretariat, and initiates and responds to requests for consultation between GCOM and such program related agencies with respect to their general secretaries/secretariat.

During the 1997-2000 quadrennium the Committee has sought to be very open to the program agency general secretaries/secretariat, sharing the joys and concerns of their respective agencies. Goals and directions for the agencies are also shared along with personal concerns and goals. The Committee celebrates the strong witness and ministry of each of the general secretaries/secretariat which it is GCOM's privilege to elect.

In this quadrennium members of the Leadership Ministry Team had the opportunity to be a part of the interview process for two new general secretaries. The creation of the General Commission on United Methodist Men and the retirement of Barbara Ricks Thompson necessitated a search for those positions. Dr. Joseph L. Harris was elected by GCOM as General Secretary of the General Commission on United Methodist Men. Dr. Chester R. Jones was also elected by GCOM as General Secretary of the General Commission on Religion and Race upon the nomination of that Commission.

During this quadrennium, the General Secretaries Election Committee was aware that several program agency general secretaries will reach twelve years of service and ministry to their respective agencies by the end of 2000 or soon thereafter. Paragraph 714 of the *Book of Discipline, 1996* currently provides that "No elected general program agency staff shall hold the same position for more than 12 years..." In a spirit of collaboration, consultations occurred between members of the

GCOM and representatives of the four program Boards whose General Secretaries will be impacted by this disciplinary process as of December, 2000. The Leadership Ministry Team also considered ¶ 714.1 and the fact that it only applies to nine of the fifteen general secretaries of the church. They recommended and GCOM approved asking the 2000 General Conference to delete ¶ 714.1 from the *Book of Discipline 2000*.

### **Mission Resource Ministry Team**

The Mission Resource Team networked and collaborated to harmonize the resourcing and ministries related to the General Council on Ministries on behalf of The United Methodist Church. The outcome of its work was to align the streams of mission into a flow that accomplished the articulated vision of the Council and The United Methodist Church, enabling more effective ministry within annual conferences and general agencies. (Specific disciplinary objectives and responsibilities assigned to the Mission Resource Ministry Team were: ¶¶ 905.3, 906.2, 906.7, 906.9, 906.14, 906.24 and 906.26)

The initial areas of work assigned to the Mission Resource Team were:

1. Assessing the missional and resourcing needs of the church in local, annual conference and other settings, and collaboratively developing and recommending appropriate responses to those needs through the general agencies. This work included the Council's responsibilities in the areas of
  - ☐ Program and budget consultation process with the general program-related agencies
  - ☐ World Service Contingency Fund
  - ☐ World Service Special Gifts



- ☐ Special Sundays
  - ☐ General Agency Headquarters and Staff Location
  - ☐ Evaluation of the general program-related agencies
2. Relate to Shared Mission Focus on Young People Team
  3. Relate to the Coordinating Committee on Strengthening the Black Church for the 21st Century.

To fulfill its assignments in the area of evaluation, financial responsibilities and agency headquarters/staff location, the Mission Resource Ministry Team formed three Sub-Teams whose work is described below.

#### **Evaluation Responsibilities Sub-Team**

Evaluation of general program related agencies by the GCOM is a part of the accountability relationship between GCOM and these agencies (§ 906.14). The evaluation process and its results are reported to each General Conference. The purpose of agency evaluation is to assist the agency in the process of fulfilling and supporting its ministry. (§ 702.3) The results of this evaluation are presented in GCOM Report No. 13.

This Ministry Team Sub-Team also evaluated the Churches' Center for Theology and Public Policy, mandated by the General Conference to be a joint enterprise between the GCOM and GCFA. The Center is located in Washington, DC and has been funded since 1976 with funds from The United Methodist Church. The results of this process can be seen in GCOM Report No. 11.

#### **Financial Responsibilities Sub-Team**

This Sub-Team cared for many financial responsibilities assigned to the General Council on Ministries, as they relate to the general program agencies of the church. Specific reports of this work as approved by GCOM are found as follows:

1. Allocation of World Service funds to general program agencies for the 2001-2004 quadrennium in collaboration with the General Council on Finance and Administration. See GCOM Report No. 27.
2. Allocations to the general program agencies for additional program funding from the World Service Contingency Fund. See GCOM Report No. 26.
3. Recommendation to the General Conference, after consultation with the Council of Bishops, of the number and timing of special days which are to be observed on a churchwide basis. See GCOM Report No. 5.
4. Organizing the World Service Special Gifts Committee. See GCOM Report No. 9.

#### **General Agency Headquarters/Staff Location Sub-Team**

Fulfillment of the responsibilities assigned to GCOM under § 906.24 "To act in concert with the GCFA to establish a procedure for making a quadrennial review, initiating proposals, and/or responding to proposals by the general agencies regarding the location of headquarters and staff and report the same to the General Conference," is found in GCOM Report No. 10.

During the quadrennium the Mission Resource Ministry Team also related to the work of two initiatives established by the 1996 General Conference: *Shared Mission Focus on Young People*

and *Strengthening the Black Church for the 21<sup>st</sup> Century*. For a full description of the GCOM's relationship to these significant initiatives in the life of the Church see *GCOM Report No. 14* and *Report No. 15*.

### Vision Ministry Team

The Vision Ministry Team centered its work on the discernment of God's will for the Council and The United Methodist Church. This discernment process included developing and testing a vision for the Council and collaborating in the development of a vision for The United Methodist Church. The outcome brought a focused direction and unified energy to the mission and organization of the General Council on Ministries with principles and processes for building and guiding a living servant community. (Specific disciplinary objectives and responsibilities assigned to the Vision Ministry Team were: ¶¶ 905.1, 906.1, 906.4, 906.12 and 906.18)

The initial areas of work assigned to the Vision Team were:

1. Visioning for the church; Modeling and teaching the visionary process
2. Resourcing for understanding and use of the interactive organizational process
3. Collaboration with the Connectional Process Team
4. Attention to and understanding of the global dimensions of the church
5. Utilizing research methodology for visioning
6. Building resources for a learning organization
7. Leading the Council in learning experiences

### 8. Development of Themes/Missional Priorities/Special Programs

"What would it be like if we were to . . ."

This simple dreaming phrase was voiced early by the Vision Ministry Team and echoed throughout its work and life together. An interactive organizational design had been envisioned in the 1993-1996 quadrennium. The Vision Ministry Team began to understand just how promising and how challenging this style of working could be. It would require an organic model in which direct lines often became blurred and informal configurations became the norm. More and more, they saw standing groups reconfiguring themselves based upon understanding the identities of the stakeholders in any process or question and calling those voices to participation. The Vision Ministry Team voiced this intent in stating these goals for its quadrennial work:

- We will recommend a vision for the style of the Council's work and will solicit feedback as the organization learns.
- We will design learning experiences to build the Council's knowledge base.
- We will attend to our own life together. We will practice interactivity, consensus, work and play as worship.
- We will learn about globality and incorporate its value throughout our work.
- We will treat "visioning" as a process, not as a static outcome.
- We will hold an understanding that our church is in a transitional time in its history.
- We will develop a vision for collaboration among councils, conferences and agencies.

- We will relate the GCOM and its visioning work to the Connectional Process Team.

Such participation required different work processes; therefore, training was offered to the whole GCOM in building consensus and in what is required toward being a learning organization. This led the Vision Ministry Team to dream:

- What if such a vision guided the behavior of the GCOM for the quadrennium?
- What if it caused us to build alliances of trustworthiness among general agencies to the end that the General Conference was faced with a coherent general church as its asset for ministry?
- What if proposals for denomination-wide change emerged from the Connectional Process Team against a background of a general church which saw itself more holistically than ever and which was capable of declaring its unified identity and speaking positively on its behalf?

This led the Vision Ministry Team to apply its dream specifically, asking the question: *"What if the general program agencies demonstrated this interactivity when participating in the program/budget consultation process so that they will comprehend one another's visions and needs so well that they are able to articulate them all?"* This resulted in mutual conversation with the GCOM Mission Resource Ministry Team, which enabled and carried out this concept in a positive, new way through the World Service Program Budget. In fact, this dream became reality. (See *GCOM Report No. 27.*)

The Vision Ministry Team was also involved in the development and GCOM's sponsorship of a series of consultations with leaders of general agencies, caucus groups and annual conferences.

They learned to simply "be" with each other and through the consultation process, found themselves growing in the knowledge and understanding of their work as co-laborers who faced serious questions about the future of the church. (For a full description, see *GCOM Report No. 16.*)

Another major involvement of the Vision Ministry Team during the quadrennium evolved as a result of the consultations and GCOM's global experience, ultimately expressing through the Vision Ministry Team *Fulfilling Christ's Mission in the Life of The United Methodist Church*. This act of envisioning offers their best insights, hopes, and dreams, while simultaneously being shaped by the realities which confront them. (See *GCOM Report No. 1* for details on *Fulfilling Christ's Mission in the Life of The United Methodist Church*.)

Another expression of the Vision Ministry Team's dreaming phase found life as they grappled with the question of whether to recommend a quadrennial theme, missional priority or special program to the 2000 General Conference. The decision not to make such a recommendation was determined by challenging the Council to look at the largest possible picture and to see where the several ideas suggested were already manifested in *Fulfilling Christ's Mission*. A desire to focus on that entity and its possibilities was a result of again asking, "What would it be like . . .?" (See *GCOM Report No. 16.*)

The Vision Ministry Team also had opportunities to interface with several annual conferences regarding their visions, plans and operating philosophies. Through information and experiences shared by Associate General Secretary Harold E. Wright, who consulted with several annual conferences during the quadrennium, the Vision Ministry Team heard stories and quickly became aware that the interactive organizational design had moved beyond theory and into practical working styles in several places. Specific annual conference



consultations included: Oregon-Idaho, Desert Southwest, Kentucky, Peninsula-Delaware, West Virginia, and Baltimore-Washington. The Vision Ministry Team collected, reviewed and compared the transforming principles emerging in these annual processes of envisioning ministry and organization forms for the future.

The Vision Ministry Team also sought to engage in ongoing dialogue with members of the Connectional Process Team and by facilitating for the GCOM, sharing of meanings and the building of understanding among members of both groups. This interaction led to the development of comprehensive materials (including a Microsoft PowerPoint presentation) around the concept of a "Common Table" for holistic envisioning and implementation of ministry. Eventually, these concepts were utilized by the GCOM through its "Implementation Task Force" to project a new season of the church through an holistic, Christ-centered process that works mutually to discern, articulate, focus and communicate ministry.

Throughout the quadrennium, the Vision Ministry Team was challenged to think and work in new ways. There were ways when this "new season of the church" sparked vitality and excitement; there were also times when it created frustration and pain. Growth, however, is usually accompanied by both vitality and pain. The Vision Ministry Team has truly grown this quadrennium. They met as strangers, and they departed as friends who have traveled a great journey together, sharing joys and sorrows, bearing each others' burdens, and sharing Holy Eucharist.

### **The GCOM Office of Research**

The Office of Research of the General Council on Ministries has evolved as a vital part of the church's life. It continues to provide essential information to church leaders and other constituencies to facilitate informed decision-making. The projects of the Office of Research are

widely distributed and are evaluated highly by leadership groups utilizing the information.

As the church moves into the 21<sup>st</sup> century, its ability to draw on the best information available and apply it to the opportunities for ministry is essential. GCOM's involvement and leadership during the 1997-2000 quadrennium in helping this to occur through the Office of Research has been a high priority.

Several projects and activities described below illustrate the scope of activities of the Office of Research of the General Council on Ministries, and relate to the objectives and responsibilities assigned to GCOM in ¶¶ 905.4, 905.8c, 905.8d and 905.17.

### **Congregational Studies**

The GCOM Office of Research is currently engaged in two projects to measure the congregational life of United Methodist local churches.

*Faith Communities Today: A Survey of United Methodist Congregations* will provide data on congregational life in United Methodist local churches in the following areas: building/location, worship, programs, participants, leadership and organizational dynamics, and finances. Data collected from this project will be used to provide profiles of United Methodist congregations based on various categories, such as membership size, location, and style of worship. The data collected from this project will also be forwarded to the Cooperative Congregational Studies Project (CCSP) at Hartford Seminary (Hartford, CT). The CCSP will compare data from 40 participating faith groups and denominations.

*United States Congregational Life Survey*: The GCOM Office of Research, in collaboration with the General Board of Discipleship and the General Board of Global Ministries, has begun planning for the participation of The United Methodist Church in the United States Congregational Life Survey in 2001.

On April 29, 2001, persons attending one of the 2,000 randomly selected United Methodist congregations will be asked to complete a survey from the U.S. Congregational Life Survey. The data collected from this project will provide The United Methodist Church with a profile of who attends United Methodist churches.

### **Database of United Methodist Congregations**

The Office of Research in cooperation with the General Council on Finance and Administration is developing a database of United Methodist congregations from 1974 to the present to be made available on compact disc (CD). This CD will contain the statistical records for each congregation collected by GCFA from 1974 to the present. In addition, the Office of Research will work with local churches and annual conferences to "enhance" the dataset by including rural/urban churches, ecumenical shared ministries, cooperative parish ministries, and other identifiers that local churches, annual conferences, and general agencies need to conduct their mission and ministry.

### **Inter-Agency Research Task Force**

The newly formed Inter-Agency Research Task Force met three times throughout the quadrennium to review and coordinate research needs and functions in The United Methodist Church. This Task Force is comprised of general agency staff, who routinely engage in research and/or data collection, and academics, both at United Methodist seminaries and other institutions, that have a research interest in The United Methodist Church.

Each gathering included a comprehensive sharing of research plans and projects of the agencies and institutions. This sharing led to the cooperation and collaboration on several projects, such as:

*Faith Communities Today: A Survey of United Methodist Congregations* described above.

*Survey of Delegates to the 2000 General Conference:* A collaborative project to provide demographic and other information from general conference delegates.

*United Methodist congregations, 1974-present dataset:* A collaborative project to make data collected by GCFA on all congregations from 1974 to the present available to all annual conferences and local churches on compact disc;

*On-Line Inventory of Research Project:* The general agencies collaborated on the creation of an Internet-based Inventory of Research Projects to serve as a repository for research on The United Methodist Church.

A breakfast hosted by GCOM for United Methodist researchers at the Society for the Scientific Study of Religion/Religious Research Association meeting in Montreal, Quebec, November 6, 1998.

*2000 General Conference Study* to highlight the issues and concerns emerging from the 2000 General Conference that will need to be researched to enable informed decision-making by the delegates to the 2004 General Conference.

### **Providing Resources for the Church**

The Office of Research staff provides extensive consultation with annual conferences, general agencies, and other church leaders through staff consultation and resource development from materials available through the office. Using demographic data from Woods and Poole Economics, Inc., the Office of Research produced economic and demographic profiles and projections for each annual conference, from 1970-2020.

In addition, The Office of Research also made use of the 1970, 1980, and 1990 Glenmary Studies on Churches and Church Membership. These studies provided each annual conference with important planning data for each county within the United

States, including the number of churches, church membership, and percent of each county that is unchurched for the years studied.

Throughout the quadrennium, the Office of Research has also worked with seminary students, pastors, local churches, districts, and annual conferences in developing comprehensive approaches to planning, research, evaluation, and coordination to assist them in their mission and ministry.

### **On-Line Inventory of Research Projects**

During the 1997-2000 quadrennium, The Office of Research has begun developing an Internet-accessible "on-line" Inventory of Research projects. This "virtual" repository of research will enable a user to access research projects and data 24 hours a day, seven days a week. This "on-line" repository will also enable the user to contact the researcher directly for further information. The on-line Inventory of Research Projects replaces the *Inventory of Research Studies*, which catalogued research projects conducted by the general agencies, annual conferences, and United Methodist-related seminaries and divinity schools.

### **Participation in Professional Organizations**

The GCOM Office of Research has membership in several professional organizations in order to keep abreast of the latest development in the research of religion. The Office of Research has maintained an active presence in these organizations through participation on committees and presentations at the various meetings.

### **A Research Plan for The United Methodist Church**

Over the course of their meeting together, the Inter-Agency Task Force participants reviewed and worked at **defining the role of research in The United Methodist Church**, focusing on how the

varieties of research, theoretical and applied, and data gathering and data analysis, could complement each other to provide comprehensive research and planning for the whole church – local congregations, districts, annual conferences, seminaries, general agencies, bishops and other leaders.

Growing out of this inter-agency and interdisciplinary process, it became evident that The United Methodist Church needs a more comprehensive plan for research within the denomination, a plan that is participatory, interactive and collaborative. The General Council on Ministries has responded to this need, and is recommending to the 2000 General Conference a **Research Plan for The United Methodist Church**, found in GCOM *Report No. 4* below.

### **Support Groups**

In addition to the work of its Ministry Teams, the Council's work was greatly enhanced by five Support Groups to which some of GCOM's disciplinary responsibilities were also assigned. These Support Groups and their assigned work are as follows:

#### **The Advance for Christ and His Church Support Group**

The purpose of the Support Group for The Advance For Christ and His Church was to provide general oversight for the Advance program by approving projects for Advance Special support, receiving reports of gifts and by establishing communications at all levels of the church, as set forth in *The Book of Discipline, 1996*, ¶¶ 906.23 and 907.5. The Support Group consists of 20 GCOM members and is resourced and complimented by representatives of the following general agencies: General Board of Global Ministries, General Commission on Communications (UMCom) and General Council on Finance and Administration.



In this quadrennium, the Advance Support Group has worked faithfully to respond to the increasing needs around the world. The attractiveness of the Advance for Christ and His Church is that 100% of every gift goes to the program that the donor has designated. The World Service Fund makes this “miracle” possible. We congratulate all United Methodist churches for participating in the Advance and keeping it a strong missional outreach for our denomination. In 1998, the denomination celebrated the 50th anniversary of the Advance for Christ and His Church, and acknowledged this important milestone in the Church’s ministry to, for and on behalf of persons throughout the world. Further details of the important work of The Advance for Christ and His Church can be found in *GCOM Report No. 20*.

The Advance Support Group, in its process of approving General Advance special projects, receives applications from designated program units of the General Board of Global Ministries. The Support Group may approve, disapprove or modify these projects. UCom’s Division of Program and Benevolence Interpretation promotes the Advance. The General Council on Finance and Administration, serving as the General Treasurer of the Advance through its General Secretary, establishes and maintains procedures to acknowledge every gift from every donor. This is truly an example of effective collaboration between many parts of the church working together for mission and ministry.

### **Elimination of Institutional Racism Support Group**

The purpose of the Support Group for the Elimination of Institutional Racism is to develop processes to monitor all the Council’s work and activities, and develop strategies for the elimination of institutional racism, as GCOM seeks to be an inclusive agency in the denomination. This support group also works with the General Secretary and the Council’s Affirmative Action Office in relation to its responsibilities.

In addition to carrying out the assignments described above, the Support Group monitored the Council’s sessions for inclusiveness; it also gave leadership to two significant events in the life of the Council. In April, 1998, Dr. David Billings led the Council in discussions around racism and how it manifests itself throughout history and in the church. The Support Group also recommended an opportunity for dialogue between GCOM central conference members and representatives from the General Board of Global Ministries.

### **Ethnic Local Church Concerns Support Group**

The Support Group on Ethnic Local Church Concerns was recommended for continuation as part of the GCOM internal organization by action of the 1996 General Conference. Specific disciplinary reference to this responsibility is found in ¶ 906.5.

The purpose of the ELCC Support Group is to continue the emphasis within the denomination for incorporation of the former missional priority (Developing and Strengthening the Ethnic Minority Local Church for Witness and Mission) and its successor with emphasis on ethnic local church issues and concerns.

The work of this Support Group is described in detail in *GCOM Report No. 19*.

### **Legislation Support Group**

The purpose of the Support Group for Legislation is to assist the General Council on Ministries in reviewing, preparing and writing proposals related to all Council legislation to be submitted to the 2000 General Conference. In addition it was responsible for reviewing and recommending deletions of time-dated resolutions in the *Book of Resolutions*. (¶ 906.21)

Ninety-six (96) individual legislative proposals were developed by the Support Group, approved by GCOM, and appear in various sections of the *Advance*

*DCA.* Two significant GCOM recommendations seek to address decisions of the Judicial Council which delayed implementation of annual conference actions aimed at streamlining and implementing new organizational structures. GCOM is asking the 2000 General Conference to amend the Church's Constitution (new ¶ 58) and to change seventeen (17) paragraphs in the annual conference section of the *Book of Discipline* to rectify these concerns.

Support Group members represent the General Council on Ministries on the Joint GCOM/GCFA Legislation Committee in considering legislation for the General Provisions of the *Book of Discipline*

(¶ 701-725). Likewise, representatives of the Support Group and the GCOM general secretary also serve on the Interagency Task Force on Legislation. (See GCOM Report No. 25)

### **Native American Concerns Support Group**

The purpose of the Support Group for Native American Concerns is to work on behalf of the Council in addressing Native American issues and concerns, in an effort to determine the ministries occurring and gaps and needs existing within the church in the area of Native American ministries.

This Support Group of the General Council on Ministries works to embrace and represent Native American Ministries throughout The United Methodist Church. This includes the function of monitoring the reports of annual conferences regarding the Native American Awareness Sunday offerings. The Support Group also maintained linkage to the Native American Comprehensive Plan and the integration of this Plan into the life of the Church, and advocated for the Church's relationship and support of the National United Methodist Native American Center (NUMNAC). A specific recommendation for the support of NUMNAC is found in GCOM Report No. 7.

## **Other Significant Activities and Involvements of the General Council on Ministries**

### **Annual Conference Consultations**

Consistent with the action of the 1996 General Conference approving the General Council on Ministries Connectional Issues Study, during the 1997-2000 quadrennium the GCOM took seriously the implications of the Study for annual conferences. The study identified these basic ministry functions: Nurture, Outreach, Witness; Leadership; and Fiscal/Administrative. That concept communicated the need for the annual conference to work as a living body and not as a segmented, mechanical system. This basic ministry concept was recommended to annual conferences and local congregations as a way to live with creativity into the future through mutual discernment, bible study, and with all persons in leadership at a common table as equals.

The staff of the Council responded to numerous requests for resourcing and consultation with annual conferences assisting them in this journey into the future. In GCOM Report No. 17 below a full description appears of the ways GCOM responded to these requests and provided expertise to numerous annual conferences.

The General Council on Ministries also recognized frustrations voiced by a large number of annual conferences who were seeking to live into a new way of being with a more flexible, interactive organizational style, and realized that decisions by the Judicial Council made this impossible. GCOM consulted with representatives of annual conferences and general agencies to find ways that will allow annual conferences to move ahead with their innovative plans. This collaborative process culminated in legislative recommendations submitted by the GCOM to the General Conference to change the Church's Constitution and *Book of Discipline*. More information about these

recommendations can be found above in the section of this Report describing the work of GCOM's Support Group on Legislation.

### **Global Experience in the Central Conferences**

Consistent with its mandate to assure full participation of central conference members in the life of the church (§ 906.19), the General Council on Ministries has taken seriously the global nature of United Methodism. In 1998, it became the first general agency of the church to hold one of its regular agency meetings in a location outside the United States. Prior to meeting in October 1998 in Hasliberg-Reuti, Switzerland, however, members of the GCOM visited twenty-two different locations within The United Methodist Church outside of the United States. The goal of this Global Experience was to equip the General Council on Ministries' members with a perspective to help shape a vision for global ministry in all places and all structures of The United Methodist Church.

*The purpose of the Global Experience was fourfold:*

- A. To develop a broader global perspective to enable more effective ministry in local churches and annual conferences, more informed leadership in the General Council on Ministries and a more enlightened witness across the denomination and throughout the world.*
- B. To increase understanding of, and sensitivity to, alternative roles and relationships between churches and culture, between church and social change, leading to greater recognition of the benefits to be derived from the diversity of gifts to be found in the world community.*
- C. To develop an awareness of the political, economic, social and religious change occurring in several Central Conferences,*

*together with an appreciation of the implications of these changes for the future ministry of The United Methodist Church.*

- D. To develop greater understanding and appreciation of the work of General Agencies and other denominational structures as they engage and respond to the implications of change in the world.*

GCOM members traveled in teams of three or four to Africa, Europe and the Philippines. They experienced typhoons in the Philippines, unexpected poverty in Lithuania and Latvia, unemployment in Eastern Germany, and land mines in Angola. They witnessed as grandmothers passed on to youth and children a faith that had withstood years of communism or secularism. The teams joined in worship with a few of the 1,387,803 United Methodists who live outside of the United States and met with some of the over 6,000 ordained clergy and local pastors who labor in these diverse places.

The work of the full Council was transformed by these experiences as they gathered in Switzerland at a United Methodist Conference Center for its fall meeting.

### **Approval of National/Global Conferences and Maintaining Calendar of Meetings**

Under §§906.6a and 906.6b, GCOM coordinates the scheduling and timing of National/Global conferences, convocations and/or major consultations of general program agencies and maintains a calendar of meetings on behalf of all agencies of The United Methodist Church as an aid to the agencies in regulating the number and the timing of such meetings. In fulfillment of this assignment, GCOM follows a process of requiring requests in advance from the agencies for the scheduling of meetings and publishes a quarterly calendar of meetings which is circulated to appropriate groups across the church.



## Conclusion

The material presented to the 2000 General Conference by the General Council on Ministries in these pages describes the active and comprehensive work of this Council during the 1997-2000 quadrennium. As evidenced here, the General Council on Ministries plays an important and integral role in the life and work of The United Methodist Church as it fulfills its disciplinary mandates and responds to numerous special assignments given it by the General Conference.

The delegates to the 2000 General Conference are asked to carefully read and consider each of the reports and recommendations of the General Council on Ministries in this section of the *Advance DCA*. They not only describe the past work of this Council

in several important areas, but they also set forth significant challenges and new directions for the Church in the future.

The role and responsibilities of the General Council on Ministries are crucial in the total life of the denomination. The strength and vitality of our connectional system is clearly seen through a partnership existing in the holistic ministry coordinated by this Council. GCOM members have faithfully carried out these tasks in this quadrennium and, in so doing, have demonstrated their commitment to God and the gospel revealed in Jesus Christ. May the faithful response by the delegates to the 2000 General Conference give meaning and life to God's call for mission and ministry through The United Methodist Church.

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## Part II

# Recommendations from the General Council on Ministries to the 2000 General Conference

This portion of the report of the General Council on Ministries contains recommendations which require action by the General Conference.

### Report No. 3

Petition Number: 31391-GJ-NonDis-0\$; GCOM

## Report on Fulfilling Christ's Mission Bible Study

### Process and Discernment

The ongoing life of the General Council on Ministries (GCOM) has reflected a collaborative and consultative style with general agencies, annual conference leaders, ethnic caucuses and the Council of Bishops. Significant consultations were held in Pittsburgh, Pennsylvania; New Orleans, Louisiana; and Halisberg, Switzerland. These discerning and worshipful consultations focused on **"exploring a common vision for mission and ministry of The United Methodist Church"** and sought to answer four basic questions:

1. What is God calling The United Methodist Church to be in the 21<sup>st</sup> century?
2. What are the theological and biblical insights that empower our catching God's vision for us?
3. What are the realities of the world where we live out God's vision for us?

4. What will enable The United Methodist Church to move forward toward the accomplishment of God's vision for us?

This process came together in a synergistic, vital, and spiritual context at the October 1998 meeting of the GCOM in Halisberg, Switzerland. The meeting generated summary reflections from global teams listening to God's moving presence and from mission and ministry around the globe. This work led the GCOM to develop a summary statement that flowed from the four primary questions. This came to be called *Fulfilling Christ's Mission in the Life of The United Methodist Church*. (The full text is printed in the GCOM Quadrennial Report No. 1, *Advance Daily Christian Advocate*.) This summary was the culmination of all the listening and considerations that came from the previous consultations and the input of our global relationships with persons of leadership in ministry across the global connection.

### Outcome

Through the GCOM Vision Ministry Team, the Council developed a bible-based reflection guide for *Fulfilling Christ's Mission in the Life of The United Methodist Church*. The reflection guide was developed by Reverend Ardith Allread, a member of the GCOM from the California-Nevada Annual Conference. The GCOM approved the reflection guide as a resource that would enable local congregations, through their councils or class

meeting contexts, to explore what Christ calls them to be and do and to fulfill Christ's mission in their lives and communities as disciples of Christ in transforming the world.

### Recommendation

The General Council on Ministries recommends that the 2000 General Conference approve the development of a bible study based on the initial biblical texts and concepts of the reflection guide for *Fulfilling Christ's Mission in the Life of The United Methodist Church* (see reflection guide—Appendix I). The purpose of the bible study is to provide a reflective resource centering on our biblical identity for local churches and annual conferences to explore what Christ calls them to be and do and to fulfill Christ's mission in their lives and communities in the 21<sup>st</sup> century.

The bible study is to be developed collaboratively by the General Board of Discipleship and the General Council on Ministries and to be made available to the church early in the 2001–2004 quadrennium.

## Appendix I

### Fulfilling Christ's Mission

#### Scripture Study Suggestions and Questions for Reflection

After reading the whole document, read these scriptures and consider the following questions:

#### General

Matt. 28:18-20; John 20:19-23;  
Matt. 25:34-40; Acts 1:6-8

1. Where do you see God at work in the world in the 21<sup>st</sup> century?
2. Where do you see the need for Christ's grace in the 21<sup>st</sup> century?

3. How is the Holy Spirit moving in your congregation empowering you to respond to Christ's mission?

### Introductory Paragraph

Glimpsing God's movement in the world in the 21<sup>st</sup> century, United Methodists, as a part of the church universal, are called to discern and join in God's mission. We will be a worldwide church, which provides for full and just participation throughout our connection. We will strive for deeper relationships with other churches in the Methodist family. As we make disciples of Jesus Christ, it is crucial to attend to the following:

#### Read:

1Peter 2:4-10; Matt. 24:14

#### Discuss:

1. Explore what it might mean to be part of a worldwide church.  
  
How might your congregation think about itself differently than it does now?
2. In balancing the variety of needs and diversity of cultures, how do we ensure full and just participation throughout our connection?
3. Does your congregation have a relationship with other Methodist (non-U.M.) congregations in your city/area? How might your congregation strive for a deeper relationship?

In your congregation, what would it mean to **attend** to the following? Use the scripture references to inform/guide your discussion.

1. Invite and nurture people in spiritual growth, centered in scripture and our Wesleyan heritage. (Romans 12; 1Cor. 3; 1Cor. 4:1-2)



2. Develop lay and clergy leaders empowered by the Holy Spirit to lead the church in spiritual transformation and service. (2Tim 1:1-7)
  3. Share the gospel of Christ with all people by using traditional and innovative ways. (Luke 5:36-38)
  4. Practice hospitality, celebrate differences, and affirm gifts. (1 Peter 4:8-11; Luke 8:1-3)
  5. Build Christ-like community and love our neighbors through acts of compassion and justice. (Luke 10:29-37)
  6. Participate in God's saving acts for all creation. (Phil 1:27 -2:7; John 20:19-23)
- Practice deep respect and care for our God-given natural environment. (Ps 24; Gen.1:29-2:2; 1John 1:1-5)
8. Teach stewardship as a grateful response to God's generosity that evokes abundant gifts for ministry throughout the church. (Deut.16:17; Malachi 2:10-12; Ps 116:12-14; 2Cor. 9:1-15)
  9. Practice collaborative, consultative decision-making processes and implementation in all facets of church life. (Acts 2: 44-47)
  10. Communicate effectively and compassionately God's movement within all parts of the church and the world. (Acts 2:17-42)
  11. Speak prophetically to the realities of our many cultures. (Acts 10:9-16, 34-35)
  12. Work toward God's gift of unity of the whole body of Christ and strengthen interreligious relationships. (Eph. 4:1-7; Rev. 7:9-12)
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## Report No. 4

Petition Number: 31392-GJ-NonDis-0\$; GCOM

# Research Plan for The United Methodist Church

## Purpose and Mandate

The purpose of the Research Plan for The United Methodist Church is to provide for a collaborative plan of research and planning on behalf of the general agencies and institutions of The United Methodist Church for the benefit of the entire church. The plan is designed to engage the entire denomination in informed discussion about its life and mission and reestablish identity under God's call as we move into the next century.

This plan is being initiated by the General Council on Ministries of The United Methodist Church, in accordance with its disciplinary responsibilities:

*To facilitate informed decision-making at all levels of the Church by engaging in research and planning in cooperation with the general agencies and the annual conferences. (¶905.4), and*

*To give leadership to and participate in planning and research for The United Methodist Church, thereby helping all levels of the Church to evaluate needs, set goals, and plan strategy; to coordinate planning and research for the denomination in cooperation with the general program agencies of The United Methodist Church; and to maintain a list of research*

*and planning documents received from the general program agencies and the annual conferences (§906.17).*

## Background

Most annual conferences have active planning and research committees and many local churches have continuing research programs. In addition, many annual conferences are either working with the Office of Research of the General Council on Ministries, the General Board of Global Ministries, or organizations, such as Percept, to provide demographic information to those planning new church starts or church renewal programs. Each general agency is doing research in their areas of responsibility. In addition, United Methodist academic institutions and United Methodists working in other academic settings are continually involved in research that is useful to the denomination.

The Office of Research of the General Council on Ministries has seen its role within this range of research activities to be one of looking at the larger picture and broader issues and to facilitate the dissemination of research information being done in other arenas. The surveys of United Methodist opinions (e.g., Survey of United Methodist Opinions), congregational life (e.g., Cooperative Congregational Studies Project and US Congregational Life Survey), General Conference Delegates, and population projections are products of the GCOM Office of Research. In addition, the GCOM has made data available to annual conferences and local churches when requested. The GCOM Office of Research has also completed research projects when requested by the General Conference, often working with other agencies of the church. The Office of Research of the General Council on Ministries continues to provide research aids to annual conferences and local churches, most recently providing a CD-ROM set that includes most of the statistics gathered by annual conference statisticians for the past 25 years - 1974 to the present.

During the 1997-2000 quadrennium, the General Council on Ministries brought together other researchers from throughout the Connection. This collaborative effort of many persons from across the church resulted in creating an Interagency Research Task Force which has been able to share contacts and ideas. This interagency and interinstitution group is prepared to continue working together in the next quadrennium and is a significant part of this plan.

The General Council on Ministries has concluded that, as our denomination moves into the next century and seeks to be faithful to God's call for effective mission and ministry, a comprehensive Research Plan for The United Methodist Church is needed. The GCOM has learned that most other denominations fulfill their research needs similarly to that being proposed here and have found that this coordinated approach is able to provide unimaginable resources to all levels of those churches. This Research Plan will seek to move beyond many duplications of our current research efforts by intentionally having all the necessary voices involved in research opportunities and planning. It will provide a more collaborative, cohesive way to do research within our church.

## Recommendations

The General Council on Ministries recommends to the 2000 General Conference the adoption of a **Research Plan for The United Methodist Church** which will include the following components to make available to the church effective resources and information as it moves into the 21<sup>st</sup> Century:

### 1. United Methodist Committee on Research and Planning

To assist in the accomplishment of the disciplinary responsibilities presently assigned to the General Council on Ministries §906.17, "To give leadership to and participate in planning and

*research for The United Methodist Church, thereby helping all levels of the Church to evaluate needs, set goals, and plan strategy; to coordinate planning and research for the denomination in cooperation with the general program agencies of The United Methodist Church; and to maintain a list of research and planning documents received from the general program agencies and the annual conferences," it is recommended that the United Methodist Committee on Research and Planning under the leadership of the General Council on Ministries be approved by the 2000 General Conference. This Committee will:*

- a. Call together researchers from across the denomination on a regular basis to:
  - (1) Develop and review a model of research and planning for the denomination;
  - (2) Coordinate research and determine additional areas for possible research;
  - (3) Coordinate the dissemination of denominational research through various channels and media;
- b. Determine the need for a denominational publication that would contain the projects of the task force and results from research outside of the denomination;
- c. Facilitate research projects by offering small grants (\$3,000-5,000) for independent research on behalf of the denomination;
- d. Determine the methodology and the subject matter for a United Methodist opinion panel;
- e. Maintain an international demographic profile of The United Methodist Church;
- f. Determine the methodology for a Delphi study of The United Methodist Church as

well as the topics to be studied and examined; and

- g. Provide possible topics and presenters for the Future Forum mentioned below.

Representation on the Committee will include scholars from academia, research institutions, general agencies and annual conferences.

## **2. A United Methodist Forum on the Future**

The Office of Research of the General Council on Ministries will facilitate a gathering of researchers and church leaders by May 2002, to gather information about the future. Subject matter would be determined by the United Methodist Committee on Research and Planning in light of data gathered at the 2000 General Conference and other sources. Anticipated areas might be:

- Leadership style and effectiveness of ministry
- Stewardship
- Global dimensions of ministry
- Human sexuality.

This gathering would be open to all who are interested, with special invitations to bishops, district superintendents, annual conference leadership (lay and clergy) and general agency researchers and planners. Special effort would be made to include central conference leaders. Presenters would include but not be limited to United Methodists.

The goals of the Forum on the Future would be:

1. To determine clarity of focus on the subject matter presented to facilitate future research needs for the denomination so that decision making is easier at the 2004 General Conference.



2. To identify issues that might need a programmatic or a structural response and report them to the General Council on Ministries. One outcome might be assistance in identifying, through research and evaluation, a Missional Priority for the 2005-2008 quadrennium.

[703.9. *Missional Priority*—A missional priority is a response to a critical need in God's world that calls The United Methodist Church to a massive and sustained effort through primary attention and ordering or reordering of program and budget at every level of the Church, as adopted by the General Conference or in accord with ¶ 906.1. This need is evidenced by research or other supporting data, and the required response is beyond the capacity of any single general agency or annual conference. However, the ongoing priority of The United Methodist Church both in program and budget is to proclaim the good news that salvation comes through Jesus Christ.]

3. To identify issues that might need a programmatic or a structural response and report them to the General Council on Ministries. One outcome might be assistance in identifying through research and evaluation special programs for a quadrennial emphasis.

[703.10. *Special Program*—A special program is a quadrennial emphasis initiated by a general program-related agency in accordance with ¶¶ 906.1, .2, and .4, approved by General Conference and assigned to a general program-related agency. The program shall be designed in response to a distinct opportunity or need in God's world that is evidenced by research or other support-

*ing data and shall propose achievable goals within the quadrennium.]*

### 3. General Council on Ministries Office of Research

To meet the disciplinary responsibilities presently assigned to the General Council on Ministries in ¶905.4, "To facilitate informed decision-making at all levels of the Church by engaging in research and planning in cooperation with the general agencies and the annual conferences" and ¶906.8., "To relate to annual conferences, their councils on ministries, or other corresponding structures: a) To provide resources for them related to their basic tasks; b) To enhance two-way communication with them; c) To assist the conference councils in developing comprehensive approaches to planning, research, evaluation, and coordination; and d) To inform conference councils of significant issues identified through the monitoring of trends in society and the Church."

The Office of Research of the General Council on Ministries will:

- a. Gather key leaders/writers within the denomination to write books and articles to disseminate the learnings from research projects, such as the projected publication called *When United Methodist Gather*, which grows out of the Cooperative Congregational Studies Project.
- b. Study the characteristics of the world's population (demographic, economic, religious and political) and report past, present and possible future trends.
- c. Study the characteristics of the demographics of The United Methodist Church and report past, present, and possible future trends.

- d. Participate with other denominations in the United States and internationally to evaluate their corporate life and ministry; for example, the Cooperative Congregational Studies Project and the U.S. Congregational Life Survey.
- e. Maintain membership in research organizations, such as the Society for the Scientific Study of Religion, Religious Research Association, Association for the Sociology of Religion, American Academy of Religion and The World Future Society, to keep abreast of the development of comprehensive approaches to planning, research, evaluation and coordination in the field of religion research.
- f. Cooperate with general agencies to develop planning and research resources to facilitate their mission and ministry; for example, creating a database of both ecumenical, shared ministries and cooperative parish ministries and then surveying a random sample of those congregations on a routine basis.
- g. Develop a website to enable annual conferences around the world to access and download planning, research, evaluation and coordination resources.

#### **4. United Methodist Central Conference Forum on Research**

The GCOM Office of Research will facilitate a gathering of Central Conference researchers and church leaders by May 2003, to be held in a central conference. The forum will be designed in cooperation with central conference researchers. The goal will be to identify research needs in the central conferences, and might also include training in research methods to assist in the development of additional researchers.

#### **Research Plan for The United Methodist Church, Proposed Budget, 2001-2004**

To accomplish the objectives and opportunities of this Research Plan for The United Methodist Church, total funding is recommended as outlined in the quadrennial budget (*See following page*).

The General Council on Ministries will provide funds of approximately \$257,000 from its 2001-2004 quadrennial budget and also care for the staffing needs for this Research Plan. It is recommended that the necessary additional funds for this Research Plan of \$475,000 for the quadrennium be provided by action of the 2000 General Conference.

It is further recommended that a full and complete report be made to the 2004 General Conference of the results of establishing this Research Plan for The United Methodist Church.

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<b>Annual Financial Requirements, 2001-2004 (does not include salary, benefits, travel expenses which will be provided by GCOM)</b>		
Two (2) annual surveys, including dissemination of findings	\$50,000	
Website resources (including server upgrades and software)	20,000	
Software/computer upgrades	10,000	
Demographic Resources	10,000	
Printing/Postage	5,000	
Translation for Central Conferences	1,000	
Miscellaneous (memberships, books)	4,000	
Yearly Total	\$100,000	
Four-Year Total		\$400,000
<b>When United Methodists Gather (dissemination of Faith Communities Today findings)</b>		
Writers	\$15,000	
Gatherings	5,000	
Travel	10,000	
Total		\$30,000
<b>United Methodist Committee on Research and Planning</b>		
Meetings (8)	\$40,000	
Travel (partial)	24,000	
Publication (biannual)	48,000	
Mini-grants	40,000	
Four-Year Total		\$152,000
<b>Central Conference Research Forum</b>		
Meeting and Travel		\$100,000
<b>United Methodist Forum on the Future (including Central Conference Participation)</b>		
Meeting and Travel		\$50,000
<b>Research Plan Four-Year Total</b>		
Total		\$732,000



## Report No. 5

Petition Number: 31393-GJ-NonDis-0; GCOM

### Resolutions on Special Days Local Church Legislation— RE: Special Sundays

The General Council on Ministries has the responsibility *"to recommend to the General Conference, after consultation with the Council of Bishops, the number and timing of special days which are to be observed on a churchwide basis;"* (*The Book of Discipline*, 1996, ¶ 906.7).

The Special Sundays in The United Methodist Church are intended to be illustrative of the nature and calling of the Church and are celebrated annually. The special Sundays are placed on the calendar to make clear the calling of the Church as the people of God, and to give persons the opportunity to contribute offerings to special programs.

Special churchwide Sundays provide for churchwide offerings to do deeds expressive of our commitment: Justice, Love and Mercy Sunday, One Great Hour of Sharing, Native American Ministry Sunday and World Communion Sunday. Two special Sundays are without offerings: Heritage Sunday and Laity Sunday. Four churchwide Sundays—Christian Education, Golden Cross, Rural Life Sundays, and Disability Awareness Sunday—provide opportunities for annual conference offerings.

The Special Sundays approved by General Conference shall be the only Sundays of churchwide emphasis. The denomination's program calendar shall include only the special Sundays approved by General Conference, special Sundays approved by ecumenical agencies to which The United Methodist Church is officially related, and the days and seasons of the Christian year.

Because of the diversity of history and heritages experienced by the central conferences, they shall not be required to observe all of the special days listed below. The central conferences are authorized to observe other special days appropriate to their unique history and heritages.

#### Churchwide Special Sundays With Offerings

Four special churchwide Sundays with offerings shall be celebrated in each United Methodist church.

*Justice, Love and Mercy Sunday.* Justice, Love and Mercy Sunday shall be observed with an offering, preferably on the Sunday before the observance of Martin Luther King, Jr.'s birthday. This Sunday occurs during Epiphany, the season of manifesting God's light to the world. Justice, Love and Mercy Sunday calls the Church to recognize the right of all God's children to realize their potential as human beings in relationship with each other. It also witnesses to God's demand for a faithful, just, disarmed, and secure world. An offering shall be received for the support of the Peace with Justice ministries in the annual conference, United Methodist Voluntary Service Program, Community Developers Program, and the General Board of Church and Society Peace with Justice Program.

*One Great Hour of Sharing.* One Great Hour of Sharing shall be observed with an offering, preferably on the fourth Sunday of Lent. Lent is the season of repentance, self-examination, and awareness of the hurts of the peoples of the world. One Great Hour of Sharing calls the Church to share the goodness of life with those who hurt. An offering shall be received for the work of the United Methodist Committee on Relief.

*Native American Ministry Sunday.* Native American Ministry Sunday shall be observed with an offering, preferably on the third Sunday of Easter.

This Sunday serves to remind the Church of the gifts and contributions made by Native Americans to our society. An offering shall be received to develop and strengthen Native American ministries within the annual conference, to provide scholarships for Native Americans to attend United Methodist Schools of Theology and to expand the number of target cities for the Native American Urban Initiative.

*World Communion Sunday.* World Communion Sunday shall be observed with an offering, preferably on the first Sunday of October. World Communion Sunday calls the Church to be the catholic inclusive Church. An offering shall be received for Crusade Scholarships, for the Ethnic Minority Scholarship Program, and the United Methodist Student Loan Fund.

### **Churchwide Special Sundays Without Offerings**

The program functions assigned to the general agencies are carried out by the respective agencies through normal programmatic channels. Special Sundays are not needed for these program functions to be implemented.

Two Special Sundays without offerings are:

- *Heritage Sunday.* Heritage Sunday shall be observed on April 23, the day in 1968 when The United Methodist Church was created by the union of The Evangelical United Brethren Church and The Methodist Church, or the Sunday following that date. It falls during Eastertide, the season in which we remember the Resurrection and triumph of our Lord. Heritage Sunday calls the Church to remember the past by committing itself to the continuing call of God. This Special Sunday is under the general supervision of the General Commission on Archives and History.

- *Laity Sunday.* Laity Sunday shall be observed annually, preferably on the third Sunday in October. Laity Sunday calls the Church to celebrate the ministry of all lay Christians, as their lives are empowered for ministry by the Holy Spirit. This Special Sunday is under the general supervision of the General Board of Discipleship.

### **Annual Conference Special Sundays**

*Christian Education Sunday.* Christian Education Sunday shall be observed on a date determined by the annual conference. It calls the Church as the people of God to be open to growth and learning as disciples of Jesus Christ. If the annual conference so directs, an offering may be received for the work of Christian education within the annual conference. This Special Sunday is under the general supervision of the General Board of Discipleship.

*Golden Cross Sunday.* Golden Cross Sunday shall be observed annually on a date determined by the annual conference. If the annual conference so directs, an offering may be received for the work of health and welfare ministries in the annual conference. This Special Sunday is under the general supervision of the General Board of Global Ministries.

*Rural Life Sunday.* Rural Life Sunday shall be observed on a date to be determined by the annual conference. Rural Life Sunday shall call the Church to celebrate the rural heritage of The United Methodist Church and to recognize the ongoing crisis occurring in rural areas of the nation and world today. If the annual conference so directs, an offering may be received for the work of ministries in town and rural areas within the conference, such as: rural chaplaincy, ministries with African-American farmers, development of cooperative parish ministries, and/or strengthening the nurture, outreach, and/or witness of congregations in town and rural areas. This Special Sunday is under the

general supervision of the General Board of Global Ministries.

*Disability Awareness Sunday.* Disability Awareness Sunday shall be observed annually on a date determined by the annual conference. Disability Awareness Sunday calls the Church to celebrate the gifts and graces of persons with disabilities and calls the Church and society to full inclusion of persons with disabilities in the community. If the annual conference so directs, an offering may be received and the funds used by the annual conference to promote the work of creating architectural and attitudinal accessibility in local churches. This Special Sunday is under the general supervision of the General Board of Global Ministries.

Annual conferences may determine other special Sundays with or without offering. Special Sundays with offering shall be approved by the annual conference upon recommendation of the annual conference council on ministries in consultation with annual conference council on finance and administration. Special Sundays without offering shall be approved by the annual conference upon recommendation of the annual conference council on ministries.

Local church treasurers shall remit the receipts of all annual conference Special Sundays with offering to the annual conference treasurer, and receipts will be acknowledged in accordance with procedures of the annual conference. Local churches shall report the amount of the offering in the manner indicated in the Local Church Report to the annual conference.

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## Report No. 6

Petition Number: 31394-GJ-NonDis-0\$; GCOM

### Report and Recommendation Regarding the National United Methodist Native American Center

#### Mandate

The 1996 General Conference approved Calendar Item No. 777 on page 622 of the *Daily Christian Advocate*, endorsing the National United Methodist Native American Center's current functions and roles, and endorsed the Center's quadrennial funding (1997-2000) in the amount of \$640,000. The General Board of Higher Education and Ministry (GBHEM) and the General Board of Global Ministries (GBGM) committed \$324,000 in their quadrennial budgets to fund the Center.

The General Conference approved an additional funding of \$316,000.

The General Conference referred this action to the General Council on Finance and Administration (GCFA) for recommendation related to funding. In the GCFA's Report No. 15, Item No. 9, the GCFA recommended that an amount of not more than \$75,000 per year for a total of not more than \$300,000 be provided from its contingency fund line item of the World Service Fund. This was approved by the 1996 General Conference.

Also, the original petition No. 22014-GM resolved that "*the General Council on Ministries provide the coordinating role for the interagency support of National United Methodist Native American Center.*"



## Process and Implementation

In response to this General Conference action, the General Council on Ministries (GCOM) set in motion a continuing consultation with the National United Methodist Native American Center (NUMNAC) to assess its vision for the future, including a long-range funding strategy and its relationship and funding with the several general agencies. This ongoing process involved twice-yearly consultations with NUMNAC through the GCOM's Native American Concerns Support Group and staff networking throughout the quadrennium with NUMNAC, including attendance at one Board of Directors meeting and ongoing consultations with NUMNAC's executive director.

In order to assess the future and funding of NUMNAC, the GCOM asked the executive director to share an overview of the past and future envisioned work of NUMNAC. The overview was prepared in the second year of the quadrennium and presented to the GCOM staff and the Native American Concerns Support Group.

In September 1998, the GCOM requested that NUMNAC prepare a projected budget and funding process based upon its ministry into the 21<sup>st</sup> century. It was received in December 1998, and became a guiding document as the GCOM gave counsel to the Center in preparing a funding request to be presented to the GCFA. After consultation with the Center's board members and staff, the GCOM convened a consultation with the general secretaries of the appropriate general program boards and the GCFA at the 1999 spring meeting of the GCOM. The purpose of this consultation was:

1. To review the ministry of the Center for this quadrennium;
2. To become aware of its vision for the future and of the funds necessary for its ministry;

3. In light of the projected ministry and funding request, to renew funding support from the General Board of Higher Education and Ministry and the General Board of Global Ministries for the 2001-2004 quadrennium;
4. To seek to involve all general agency program boards in creative ways to support and fund the Center; and,
5. To involve the GCFA in this process of consultation and to seek their support for a funding plan for the Center.

These five goals were basically accomplished at this consultation with GBHEM and GBGM agreeing to continue major support for the Center. The GBHEM agreed to place \$244,000 in their 2001-2004 quadrennial budget. The GBGM agreed to place \$160,000 in their 2001-2004 quadrennial budget. Also, GCFA advised NUMNAC to present its budget request through the World Service budget process at its May 1999 meeting. In light of this, at its spring 1999 meeting, the General Council on Ministries approved the following for and on behalf of NUMNAC:

*"In light of 1996 General Conference legislation stating that 'GCOM provide the coordinating role for the interagency support of the National United Methodist Native American Center':*

*. . . [T]hat GCOM submit a funding request on behalf of NUMNAC in the amount of \$553,480 to the May 1999 meeting of GCFA. These funds are to come from World Service and shall be for the 2001-2004 quadrennium.*

The allocations are as follows:

General Board of Higher Education and Ministry	\$244,000
General Board of Global Ministries	\$160,000
World Service	<u>\$553,480</u>
<b>TOTAL</b>	<b>\$957,480</b>

Attached to this report is the overall funding request and the rationale from NUMNAC.

### **Recommendation**

Since the General Council on Finance and Administration has not included any funding for NUMNAC in its World Service or other budget recommendations to the General Conference, the General Council on Ministries recommends that the funding request from World Service be approved by the 2000 General Conference for the support and necessary work of the National United Methodist Native American Center.

### **World Service Funding Request for National United Methodist Native American Center**

The United Methodist Church has made progress in recent years in its attention to the spiritual and temporal needs of Native American people. Still there are not enough trained clergy to fill the pulpits and other leadership roles in the church. The shortage of such leadership also leaves the Native American community unable to play a competitive role in the growth and orientation of the general church.

According to the General Board of Global Ministries Research office, there are 17,500 Native American adult members in The United Methodist Church. This should translate to a familial constituency of about 70,000. We have over 200

ministries working to reach this constituency but not enough trained leaders to fill the leadership roles. Persons seeking to be trained for ministry are looking for those training programs which will help them to understand their own heritage and will help to prepare them for a credible ministry among Native American people and the whole church.

Seen another way, the reality is that the majority church is adjusting its ministry style so that it can better reach and serve its members. The National United Methodist Native American Center (NUMNAC) was organized in the opening days of the decade of the 80's to find ways to meet the serious leadership shortage problem head on. At first, the center focused on recruitment. Today as we prepare to enter into a new millennium, NUMNAC works to help the church find ways to provide appropriate and attainable training/educational programs for Native American churches.

Since its beginning, the center has sought to work with the general church boards and agencies to secure financial undergirding for its work. The center has intentionally sought to be responsible in its request for support as it does now. In addition to seeking continued support, it is requested that NUMNAC be lodged in the General Board of Higher Education and Ministry for administrative accountability purposes.

We are grateful for the past support received by the center from the general church program boards and agencies. In light of 1996 General Conference legislation stating that: "*GCOM provide the coordinating role for the interagency support of the National United Methodist Native American Center.*" we come now asking that the General Council on Ministries submit a funding request on behalf of the National United Methodist Native American Center in the amount of \$553,480 to the May 1999 meeting of the General Council on Finance and Administration (GCFA). These funds are to come from World Service and shall be for the 2001-2004 quadrennium.

The allocations are as follows:

GBHEM	\$244,000
GBGM	\$160,000
WORLD SERVICE	<u>\$553,480</u>
<b>TOTAL (2001-2004 quadrennium)</b>	<b>\$957,480</b>

*Respectfully submitted by the Native American Concerns Support Group to the General Council on Ministries of The United Methodist Church.*

### **World Service Funding Request National United Methodist Native American Center 2001-2004**

The National United Methodist Native American Center came into existence to serve an urgent need for trained Native American leadership, especially in the local churches. There was and is a need for trained leadership to advocate in a competent way for the cultural needs of native people in the local churches.

Now as more Native American men and women are entering schools of theology in preparation for pastoral ministry, the need is emerging for more appropriate educational experiences. This means adjustments should be made in curriculum and generally the whole school experience.

Also in congregational development, the church must expand its ministry to reach communities never reached before by The United Methodist Church. New experiences in evangelism for The United Methodist Church (not necessarily the Native American United Methodist Church) would include reservation communities, innovative urban ministries, and contemporary rural churches.

NUMNAC will attempt to assist new ministries as they develop because the knowledge gained will be helpful for curriculum.

When breaking new ground (i.e., going where we have never been before) it is important to know, whatever motivates people in organized churches will bring people together where there is no church. The United Methodist Church has limited experience in ministry to reservation communities and we have much to offer. It is important we enter those homelands with respect for spiritual tradition and respect for contemporary leaders. If we intend to deploy in reservation communities such ministers as chaplains, pastors, diaconal ministers, etc., we need to see to it that adequate training programs are organized to prepare them for their work.

NUMNAC should be seen as the training and research component of major Native American groups of The United Methodist Church. We must seek to avoid duplication of efforts when working with the same people. Our operational frame will be built around higher education, including graduate and postgraduate levels of achievement for Native American leaders. Appropriate attention must also be given to youth and cultivation of youth leadership. Central to our goals will be the recruitment, appropriate training and deployment of Native American leaders, but will be intentional about our participation in the development of innovative and focused ministries among Native Americans in the jurisdictions.

A brief outline of the work of the Native American Program for 2001-2004 would include, but will not be limited, to the following:

- A. The Center will involve prospective Native American leaders in theological education, course of study and innovative Native American studies.
- B. The Center will introduce curricula based on new research into the curriculum of participating schools of theology. Courses based on this curricula will replace or complement standardized course materials.



- C. The Center will design and implement training programs for specialized ministries such as lay gatherers, reservation chaplains, diaconal ministers and other full-time workers among Native Americans.
- D. The Center will train a cadre of teams, who in turn will work with annual conferences and local Native American communities to organize new ministries, i.e., local churches, urban, etc.
- E. The Center will develop an annual seminar on evangelism in contemporary Native American communities.
- F. The Center will conduct one national seminar on social issues facing contemporary Native Americans and will assist in implementing regional seminars under jurisdictional or regional sponsorship.

### Directing the Center into the 21<sup>st</sup> Century

It is being recommended that a change of status might be in order. This would suggest a fresh approach to existing issues. In order that the work of NUMNAC be more clearly defined and recognized, it is recommended that NUMNAC be lodged in the General Board of Higher Education and Ministry for administrative accountability purposes. Officials of NUMNAC, the General Board of Higher Education and Ministry, the General Council on Ministries, and the School of Theology at Claremont shall meet to work out the relationships.

NUMNAC will remain on the campus of the School of Theology at Claremont with present working arrangements and in-kind support by the School of Theology. A Native American Studies Program shall be initiated at the School of Theology as soon as it is feasible. Programming now in place will remain.

We are working with the General Board of Discipleship in developing a National School of Evangelism among Native Americans for the spring of 2000. We hope to break new ground in the matter of carrying the ministry to Native American communities of various circumstances. In the matter of **congregational development**, we are preparing a manual for congregational development among Native Americans. This will be the basic instrument offered to the five jurisdictions along with our seminar leadership.

It is now a matter of concern that the Native American community is experiencing the beginning of a series of retirements, which will diminish the number of seminary graduates in the field. We must step up our recruitment activities to more than accommodate the number who graduate. We will work with local church pastors and others who will be the activists in recruitment of persons called to the ministry and who will encourage these candidates to enter the school of their choice.

In summary, we will continue to seek to aggressively recruit persons for seminary education. We will seek to encourage schools of theology to provide Native American course material so that Native Americans may benefit from the study of their own heritage as they pursue the Master of Divinity or doctoral degree. We will continue to develop seminars for all Native Americans who wish to be sensitized by the knowledge of our common spiritual pursuits. We will represent the Native American community in professional conventions such as the American Academy of Religion so that our perception of the Christian movement is broadened.

We respectfully request the continued support of the supporting agencies of the church in our crucial work. We have enclosed a projected budget for the 2001-2004 quadrennium. We request that the participating boards for 1997-2000 please continue with us through the next quadrennium

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## Report No. 7

Petition Number: 31395-GJ-NonDis-0; GCOM

### Report and Recommendation Regarding Native American Forum

#### Process and Discernment

In the internal working design of the General Council on Ministries (GCOM) in the 1997-2000 quadrennium, the Native American ministries of the church have had a forum to collaborate and interface with the general agencies of the church. This common setting for sharing ministry needs, identifying resources, and finding ways to focus shared ministries has occurred through the GCOM Native American Concerns Support Group. It has been a central nexus for all Native American ministries to share, mutually learn, voice unified awareness to others, and find creative ways to impact the needs of native communities and the world. Ongoing participants have been the Native American International Caucus, the National United Methodist Native American Center, the Native American Comprehensive Plan, the Southeast Jurisdiction Native American Center, the Oklahoma Indian Missionary Conference, and other Native American tribal and church leaders. These have been at the table with the leadership of the general agencies.

#### Outcome

The work of the forum has been an overwhelmingly positive experience and has provided energy and positive ministry for and with the several Native American communities and the ministry and programs of the whole church. This has been a place of connecting, collaborating, and bringing synergy to transform the world to bring

wholeness to the Native American community.

Therefore, the Native American Concerns Support Group recommended to the GCOM that such a common table be assured in the context of the ongoing life of the general church during the 2001-2004 quadrennium.

#### Recommendation

The General Council on Ministries requests the 2000 General Conference to maintain a forum or common table to make visible and connect the Native American ministries of The United Methodist Church and their relationship with the general agencies. The GCOM further recommends that this forum be continued in the GCOM or created in a successor agency in the 2001-2004 quadrennium. This will provide an opportunity for "spiritual discernment, collegiality and cooperation" for Native American ministries in the new millennium.

## Report No. 8

Petition Number: 31396-GJ-NonDis-0; GCOM

### Report on Cooperative Parish Ministries

#### Background and Mandate

The 1996 General Conference directed the General Council on Ministries to examine both the status of Cooperative Ministries and the potential for enhancing such ministries throughout the denomination (Calendar Item No. 445, Page 176, *Daily Christian Advocate*). The following directions were given:

- Activate a process for consulting with the bishops of the Church regarding the criteria that should be used in fixing the charges and implementing the appointment processes used with pastors and other staff assigned to cooperative parish ministries in rural, town/country, urban and suburban settings; and
- Initiate a careful study that will assess the effectiveness with which the general boards and agencies of the Church are resourcing cooperative parish ministries and the annual conferences are making creative use of cooperative parish ministries; and further,
- Secure annual progress reports from the General Board of Global Ministries, which has primary programmatic responsibility for cooperative parish ministry, and from the other general boards and agencies, the bishops and cabinets, and the annual conferences on their roles and responsibilities with cooperative parish ministries; and further,
- Include training on the characteristics and particular needs of circuits and cooperative parish ministries in the annual training sessions conducted for new district superintendents and conference council directors.

### Process and Implementation

A task force of the General Council on Ministries was formed to respond to this assignment from the General Conference. Members of the task force are Dorothy S. McMahan, chair, Dale L. Fooshee, Mary Hayenga, Mary Silva, John L. Hopkins, Sam Wynn, and Jack Loflin. Maxine Beach was assigned as staff.

Conversations with the writers of the petition, who were the leadership of the Cooperative Ministry

Leadership Team, revealed a concern that the denomination was not taking full advantage of the available models of shared ministries.

The task force reviewed the disciplinary paragraphs dealing with cooperative parishes (§§205-206). These paragraphs describe the varieties of ministries and the process of appointment and support.

General information was gathered from the Annual Conferences concerning the use of Cooperative Parish as a way of doing ministry. The task force found that conferences deal with shared ministries, linked charges and urban cooperatives in many different ways. The term cooperative parish seems to be linked to a specific type of shared ministries, that is a number of churches sharing leadership. The GCOM has included a series of questions about cooperative parish/shared ministries in a congregational studies survey that has gone to 2000 congregations. This material will be made available to leadership when available.

Task force members attended the meeting of the planning committee for the Cooperative Parish consultation and the National Cooperative Parish Ministry Leadership Team. Additional members attended The Fifth Consultation on Cooperative Parish Ministry in Irving, Texas November 18-21, 1999. At both gatherings members attempted to listen to concerns and possibilities.

The workbook *A Resource Notebook for Cooperative Parish Ministry* and the video *Cooperative Ministries: transforming congregations and communities* produced by The United Methodist Church and the United Church of Christ were secured for members of the task force. These resources were made available for display at the resource fair during the training of District Superintendents and Conference Council Directors with directions for ordering.



The task force had conversations with central conference council members and held up the issue of cooperative parishes during the global experiences of the full council. The use of shared leadership and linked ministries in central conferences can serve as new and fresh models in the next quadrennial.

A request was made to the DS/CCD planning committee to include Cooperative Parish as part of training. The training includes some information about different ways to work with small membership churches and the need for extra care in appointments within a collective. Cooperative Parish Ministries is a "networking group" that allows new District Superintendents and Conference Council Directors to join a continuing conversation about this issue. The brochure describing the work of the group staffed by the General Board of Global Ministries was distributed.

Review of the effectiveness of the ministry of the agencies concerning support of cooperative parishes was done within the established GCOM evaluation process.

Cooperative Parish Ministry should be looked at more closely across the conferences and the topic has been added to the list of future research of the Interagency Task Force on Research and Planning.

As a result of its work this quadrennium, the Task Force discovered:

- A rich variety of models for shared ministries are being used across the church.
- The models are for rural, urban, denominational and interdenominational ministries.
- There is a need to take seriously the models used in the central conferences for new insights to assist cooperative ministries.

- There is a need for training opportunities for clergy and laity to develop and staff cooperative/shared ministries.
- A need to train elders who are involved or expect to be involved in cooperative/shared ministries concerning their supervisory role.
- The need to examine our vocabulary to assist the denomination to speak to the variety of ministries considered under cooperative ministries and to facilitate the ecumenical discussions.
- Bishops and district superintendents need to be encouraged to work ecumenically for shared/cooperative ministries.
- Sharing of models and learnings could happen by the Colleges of Bishops.
- Intentional cabinet consulting during appointment process is essential. Specifically the director/staff coordinator of a shared ministry should be consulted before new assignments are made to the parish.
- Staff persons with congregational/revitalization development responsibilities should be encouraged to be informed of the possibilities of shared ministries.

### Recommendation

We recommend that early in 2001 the General Council on Ministries, or its successor, facilitate and finance a common table with emphasis on ecumenical/interdenominational, cooperative/shared ministries. This table would include the National Cooperative Parish Ministry Leadership Team and staff working with ecumenical and denominational shared ministries, as well as representatives from the following agencies: the General Board of Discipleship, the General Board of Higher Education

and Ministry, the General Board of Christian Unity and Interreligious Concerns, the General Board of Global Ministries. Also included would be representative bishops from the jurisdictions and central conferences, staff persons from model projects, members of the District Superintendent/Conference Council Directors Training Event Planning Committee, and others as determined by the design. Learnings from this event would determine the needed direction to continue this coordination.

## Report No. 9

Petition Number: 31397-GJ-NonDis-0; GCOM

# Report on the World Service Special Gifts Program

## Background and Mandate

The 1996 General Conference approved Calendar Item 2468 as a consent agenda item of business. The calendar item dealt with a petition from the General Council on Ministries recommending the continuance of the World Service Special Gifts Program for the 1997-2000 quadrennium.

The World Service Special Gifts Fund as it is presently constituted in ¶¶813 and 907.6 in *The Book of Discipline, 1996* was approved during the 1984 General Conference as a test program under the administration of the General Council on Ministries. It was determined at that time that there was a need for expanding designated giving channels to general agencies so they could make direct appeals to constituencies for specific project funding. It was agreed that the General Advance program had been successful in supporting mission work and should

not be expanded to include other kinds of general church programming. Therefore, the General Council on Ministries and the General Council on Finance and Administration presented legislation to the 1984 General Conference whereby gifts designated by the donor for specific projects of general agencies, other than those which may receive General Advance Specials, when approved by the General Council on Ministries, are classified as World Service Special Gifts.

Twelve projects were approved during the 1985-88 quadrennium, five were approved during the 1989-92 quadrennium, and two were approved in the 1993-96 quadrennium.

## Process and Implementation

During the 1997-2000 quadrennium three projects were approved: Leonard Perryman Ethnic Minority Scholarship in Communication—United Methodist Communications (UMCom), Africa University—General Board of Higher Education and Ministry, and National Anti-Gambling Project—General Board of Church and Society. The Leonard Perryman Ethnic Minority Scholarship in Communication received \$1,370 and Africa University received \$2,750,738 through September 30, 1999. The National Anti-Gambling Project was designated as a World Service Special Gift in April, 1999, and no funds were received for this cause as of this report.

The administration of the World Service Special Gifts Program was accomplished in harmony with the criteria and process as stated in the General Council on Ministries 1997-2000 Design for World Service Special Gifts. The General Council on Ministries and the General Council on Finance and Administration consulted and worked cooperatively in the administration and evaluation of this funding channel. The procedures and guidelines for both councils in the administration of World Service Special Gifts programs and funds are printed on page

H-1-26 in the 1988 *Advance Daily Christian Advocate* as approved by the 1988 General Conference.

### Recommendation

The General Council on Ministries recommends the continuation of the World Service Special Gifts Program for the 2001-2004 quadrennium.

## Report No. 10

Petition Number: 31398-GJ-NonDis-0; GCOM

### Report on General Agency Headquarters/Staff Location

(A Joint Report of the General Council on Ministries and the General Council on Finance and Administration)

#### Background and Mandate

The General Conference assigned the responsibility for reviewing the location of staff and the headquarters of general agencies to the General Council on Finance and Administration (GCFA) and the General Council on Ministries (GCOM). Identical legislation in *The Book of Discipline*, 1996, ¶807.2 and ¶906.26 reads:

*"To act in concert . . . to establish a procedure for making a quadrennial review, initiating proposals and/or responding to proposals by the general agencies regarding the location of headquarters and staff and reporting the same to the General Conference."*

### Procedure

A joint committee of three members from each agency was appointed as follows:

#### GCOM

- Dr. Neal R. Berte, North Alabama Conference (chair)
- Rev. Amelia S. Finau, California-Pacific Conference
- Mr. Donald Williams, West Michigan Conference
- Mr. Donald L. Hayashi, Staff.

#### GCFA

- Dr. J. Taylor Phillips, South Georgia Conference
- Rev. J. Edsel White, Pacific Northwest Conference
- Rev. John H. Woodruff, Illinois Great Rivers Conference
- Mr. Gary Bowen, Staff.

The Committee first met in June 1998 and reviewed the reports to previous General Conferences as well as material that had been prepared by GCFA for their Headquarters Property Report that also is given to the General Conference. The 1996 Report to General Conference included a survey containing the following information:

1. Advantages of current location
2. Implications for mission and ministry if the agency were relocated
3. Useful life of facility before major renovation would be needed
4. Where was staff deployed and cost of remote location



5. Had the building been remodeled since January, 1992, and what were anticipated staffing needs up to the year 2000?
6. Available public transportation
7. Parking.

### Observations and Work of the Committee

The Committee was also influenced in its work by some other factors. The most overwhelming factor by far was the Connectional Process Team (CPT) that will be reporting to the 2000 General Conference. From the reading of the preliminary report, the Committee realized that the CPT is recommending changes to the structure and mission of some general agencies of The United Methodist Church. These changes may necessitate the relocation of portions of general agencies, or perhaps, of an entire general agency.

The Joint Committee was mindful of the action of the 1996 General Conference to retain the headquarters of the General Board of Global Ministries in New York. (Responding to the action requesting "that the standing joint committee of the General Council on Ministries (GCOM) and the General Council on Finance and Administration (GCFA), as authorized by ¶907.2 and 1006.26 of the Discipline [1992] continue their regular review of all general agency locations.") The Joint Committee made visits to the Interchurch Center in New York where the headquarters of the General Board of Global Ministries (GBGM) and the General Commission on Christian Unity and Interreligious Concerns (GCCUIC) are located.

At the time of the visit the GBGM offices were undergoing renovation. When completed, the Board will have a first class office space that complements and allows the work of the Board to go forward. Despite the difficulties encountered at times with living in a big city, GBGM believes its work is

facilitated by being in a large metropolitan area and most particularly by being in the Interchurch Center along with agencies belonging to other communions.

The Committee, after reviewing the criteria noted earlier in the report, feels that the location of the GCCUIC is crucial to the mission of the agency and that being in the Interchurch Center facilitates their ecumenical work. The committee observed that the GCCUIC current office space was very crowded and inadequate. There is the possibility of finding alternative space in the Interchurch Center, but it would require additional budget. The Committee recommends that additional funding be provided to enable the agency to operate more efficiently.

The other advantage that any tenant of the Interchurch Center has is that they will never pay the capital costs of the building. The original building was built with donations from philanthropists such as the Rockefellers and David C. Cook. This means that tenants pay for operating costs and renovation, but never for the original cost of the building. The General Board of Global Ministries can and does operate well in the facilities that they now occupy.

The Report delivered by this Committee to the 1996 General Conference included some recommendations around the renovation of the General Board of Church and Society (GBCS) building in Washington, D.C. The Committee had noted that the building had not had a major renovation since it had been built in the 1920's. It is a landmark building and one of the few pieces of property held privately on Capitol Hill. The building also provides offices for GBCS and the Commission on Religion and Race as well as space for Washington offices for the area bishop and other agencies both United Methodist and non-United Methodist. GBCS completed a massive renovation of the building and has turned the building into office space that compares favorably with office space being used by other general agencies in the church.

## Recommendations

It is the recommendation of the General Council on Ministries and the General Council on Finance and Administration, based on the application of the seven criteria noted above, that the location of the headquarters buildings and staff of the general agencies of The United Methodist Church remain at their current location for another quadrennium. This recommendation is being made to the General Conference for the following reasons:

1. All the headquarters buildings of all the general agencies have been brought up to a level that they are first class office facilities.
  2. Most of the buildings owned by the church are completely paid for.
  3. There have been no indications the agencies are dissatisfied or unable to carry out their mission in the current location.
  4. The uncertainty around the outcomes recommended by the Connectional Process Team Report make it almost impossible to recommend any type of move for any general agency until the General Conference has determined the organizational structure of The United Methodist Church.
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## Report No. 11

Petition Number: 31399-GJ-NonDis-0; GCOM

### Report on the Churches' Center for Theology and Public Policy

The 1996 General Conference adopted Calendar Item No. 1065 which charged the General Council on Finance and Administration (GCFA) and the General Council on Ministries (GCOM) with the task of evaluating the Churches' Center for Theology and Public Policy and reporting their recommendations to the 2000 General Conference.

#### Background

The General Conference of 1976 approved a recommendation from The Methodist Corporation that, from sale of real estate in Washington, D.C., a portion of the proceeds be used to create a trust fund which would accumulate to the principal amount of \$973,195.76, more or less, such fund would be under the custody and control of GCFA; that the income from the investment of this fund up to \$50,000 annually be made available to the Churches' Center for Theology and Public Policy; that \$50,000 be paid annually to the Center for the ensuing quadrennium; that if the income were not available any year, GCFA would negotiate advances with the Center; and that the program of the Center be evaluated by GCOM and GCFA. Based on such evaluations, these councils were directed to make recommendations to the following General Conference as to the future of the Methodist Corporation Trust Fund and continuing support for the Center.

Subsequent General Conferences, based on recommendation of the two councils, have reaffirmed the actions of the 1976 General Conference related to the Trust Fund and the Center. In addition, the 1984 General Conference authorized GCFA and

GCOM to approve increases in the \$50,000 annual allocation to the Center, once accumulated advances to the Center had been satisfied. The 1988 General Conference then set the annual allocation to the Center as the amount calculated by GCFA as the annual earnings on the trust fund. This resulted in income paid to the Center ranging from \$69,765 to \$81,707 per year from 1989 to 1995. The annual allocations to the Center in 1996 and 1997 were \$60,000 and in 1998 and 1999 were \$70,000.

The evaluation in 1992 recommended that the Center increase public relations to United Methodist constituencies to encourage knowledge of the Center and use of its resources and services, and for the Center's board to develop and broaden its sources of support.

The evaluation report to the 1996 General Conference urged the Center (1) to increase the Center's efforts of outreach to United Methodist constituencies to inform them of the Center's work and encourage use of its resources and services, and (2) to broaden its sources of financial support, even as we celebrate the history of United Methodist leadership and support of the Center's work, and (3) to provide for greater inclusiveness (e.g. ethnicity and age) in the board membership and persons selected to contribute writings to the Center's publications.

### The Center

The Churches' Center for Theology and Public Policy understands itself as a national, ecumenical research center, which seeks to interpret the implications of Christian theology and ethics for public policies and to bring the resulting insights to bear on significant public policy issues. In keeping with that understanding, it neither engages in lobbying, nor does it take positions on specific pieces of legislation. Rather, it understands itself as a "think tank" which seeks to analyze broad, longer-range public policy issues and alternatives from the

perspective of the Christian faith, and to make the results of its work available both to policy makers and to other groups, including churches, who are involved in debate of public policy issues.

### 1997-2000 GCOM and GCFA Actions

The GCFA named three of its voting members and GCOM named three of its voting members to serve on a Committee to Evaluate the Churches' Center for Theology and Public Policy. In March 1999, the committee met with representatives of the Center's board of directors, with its executive director, and with members of the faculty and administration of Wesley Theological Seminary, where the Center is located.

The evaluation committee learned of the following developments since the previous quadrennium's evaluation:

- 1) The Executive Director, Dr. James A. Nash, a United Methodist clergy member of the New England Annual Conference, resigned in August 1998, and was replaced by Barbara Green, a Presbyterian clergywoman, as Center Director.
- 2) Publication of the quarterly journal, *Shalom Papers, A Journal of Theology and Public Policy*, recommenced in 1999 after an interruption of publication due to the change of directors. The *Shalom Papers* covered topics such as the ethical legacy of the impeachment crisis, U.S. foreign policy and third world voices, and issues of equality justice in the criminal justice system.
- 3) The Center offered programs and forums, including a visiting Scholars program, the Cynthia Wedel Lecture series and participation with Wesley Seminary in a National Capital Seminar for Seminarians program. It works closely with Wesley Theological Seminary staff and students.



The Evaluation Committee expressed disappointment that recommendations made during two previous evaluations had not been adequately addressed. It was concerned that the level of financial support from other denominations and churches had not increased. There continued to be a need for greater inclusiveness (e.g. ethnicity and gender) in the board membership and in persons selected to contribute writing to the Center's publications.

The Committee requested GCFA staff to research whether there were restrictions on the use of the income from the Methodist Corporation Trust Fund. The research of General Conference actions from 1976 to 1996 found that GCFA has the authority, as the successor to the Board of Directors of The Methodist Corporation, to recommend an alternative use of the trust funds.

Based on information gathered in the evaluation session, subsequent communications and the above research, the committee reported its recommendations to the two councils. GCOM and GCFA have each acted to submit this report and the recommendations contained in it to the 2000 General Conference.

### Recommendations

1. The Methodist Corporation Trust Fund shall continue to be under the custody and management of the General Council on Finance and Administration.

2. United Methodist support for the Churches' Center for Theology and Public Policy shall be continued, and the annual allocation to the Center shall be the amount from the income of the Methodist Corporation Trust Fund as follows:

2001	\$60,000
2002	\$50,000

During 2002, the GCFA and GCOM shall conduct an evaluation of the Churches' Center for Theology and Public Policy and based on the evaluation the two Councils shall agree on funding allocations to the Center for 2003 and 2004.

The evaluation will be based on four criteria:

- a. The ability of the Churches' Center to increase levels of financial support from other denominations and churches. It is hoped that the amount of contribution from other denominations and churches will increase by at least \$10,000 per year.
- b. The inclusiveness (e.g. ethnicity and gender) in the board membership and persons selected to contribute writing to the Center's publications.
- c. Center efforts to increase efforts of outreach to United Methodist constituencies to inform them of the Center's work and encourage use of its resources and services.
- d. Center efforts to increase efforts of outreach to other denominations and churches to inform them of the Center's work and encourage use of its resources and services.

The Center will be asked to provide written reports to the two Councils annually, setting forth its efforts and results in relation to these criteria.

3. We see a continued need for the Center's board to broaden its sources of support, even as we celebrate the history of United Methodist leadership and support in the Center's work.

4. An evaluation of the Center by GCOM and GCFA be made with a report to the 2004 General Conference.

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## Report No. 12

Petition Number: 31400-GJ-NonDis-0; GCOM

### Report on the Removal of Time-Dated Resolutions in the *Book Of Resolutions 1996*

#### Mandate and Process

The General Council on Ministries is responsible "to review, with the program agencies, all valid resolutions and positions adopted by the General Conference and recommend to the General Conference the removal of time-dated materials." (§ 906.21) In accordance with this mandate, during the 1997-2000 quadrennium, the General Council on Ministries consulted with the general program-related agencies and conducted a comprehensive review of resolutions in the *Book of Resolutions, 1996*.

#### Recommendation

Based on this review process, the General Council on Ministries recommends removal of the following resolutions:

RESOLUTION TITLE	PAGE ( <i>Book of Resolutions, 1996</i> )
<i>The Natural World</i>	
1. Reduce Environmental Tobacco Smoke	90
2. Reduction of Water Usage by United Methodists	90
<i>The Nurturing Community</i>	
3. Putting Children and Their Families First	114
4. Understanding Living and Dying as Faithful Christians	139
<i>The Social Community</i>	
5. Affirm the Purpose of United Methodist Women and Continue Giving Through Proper Channels	155
6. Anna Howard Shaw Day	182
7. Care of the Elderly	199
8. Church and Community Workers, 1992	205
9. Continuance of Funding to the Evangelical Seminary of Puerto Rico	219
10. Continuing Membership in the Consultation on Church Union	220
11. Ecumenical Interpretations of Doctrinal Standards	241

RESOLUTION TITLE	PAGE (Book of Resolutions, 1996)
12. Elimination of Racism in The United Methodist Church	243
13. Native American Social Witness Program	330
14. Pan-Methodist Unity	347
15. Proposal for the Adoption of Church in Covenant Communion	360
16. Sand Creek Apology	395
17. Shared Financial Support for the Native American Center	398
18. Standing Committee on Drug and Alcohol Abuse, Strongly Urge the General Board of Church and Society to Create a	401
19. Strengthening the Black Church for the 21 <sup>st</sup> Century	406
20. Support the Consultation on Church Union Proposal	413
21. Toward an Ecumenical Future	415
<i>The Economic Community</i>	
22. Closing Military Installations	431
23. Emphasis on Concern for Workers	440
24. Gambling, The United Methodist Church's Position on	445
<i>The Political Community</i>	
25. Deportation of Salvadoran Refugees from the United States, Opposition to the	525
26. U.S. Gun Violence	535
<i>The World Community</i>	
27. Economic Development of Puerto Rico	602
28. Encounter with Christ in Latin America and the Caribbean	604
29. In Opposition to Building a Radar in the Lajas Valley and Town of Vieques, Puerto Rico	619
30. Justice for the Reverend Alex Awad	628
<i>Other Resolutions</i>	
31. Evangelism the Number One Priority for the Next Quadren- nium, Make	695
32. Order of Elder, The	710

With the removal of the above resolutions, it is important to note that in several instances new or revised resolutions will be submitted to the General Conference by general agencies or other groups intended to replace, amend or update similar resolutions being removed here.



### Additional Information

The 1996 General Conference adopted a new rule relating to the *Book of Resolutions* stating: "*Resolutions shall be considered official expressions of The United Methodist Church for twelve years following their adoption, after which time they shall be deemed to have expired unless readopted....This rule will be first applied to publication of The Book of Resolutions, 2000.*"

As the General Council on Ministries reviewed the *Book of Resolutions 1996* in the 1997-2000 quadrennium under its disciplinary responsibilities, it identified resolutions which may be affected by this new rule. *For information only*, the resolutions listed below and currently printed in the *Book of Resolutions, 1996* are expected to expire as a result of the rule mentioned above. It should be noted, however, that in consultation with several general church agencies, the General Council on Ministries has learned that many resolutions which will expire as a result of this rule are being submitted to the 2000 General Conference for re-adoption in their current or modified form.

PAGE	RESOLUTION TITLE
( <i>Book of Resolutions 1996</i> )	
55	Black-Owned Farmland
60	Energy Policy Statement
73	Environmental Stewardship
80	Indian Lands used by The United Methodist Church
80	Indoor Air Pollution
89	Protecting the Native American Land Base
102	Use of Reclaimed paper
103	Adoption
103	Against Sterilization Abuse
105	AIDS and the Healing Ministry of the Church
111	Condemning Legal Prostitution
113	Organ and Tissue Donation
125	Resources for AIDS Education
132	Sexual Violence and Pornography
161	Affirming a Diversity of Language usage in the United States and Opposing a Constitutional Amendment Making English the Official Language
165	Aging in the United States of America
178	America's Native People, The United Methodist Church and
202	Charter for Racial Justice Policies in an Interdependent Global Community, A
204	Church and Community Workers, 1988
211	COCU Consensus: In Quest of a Church of Christ Uniting
212	Comity Agreements Affecting Development of Native American Ministries by The United Methodist Church
226	Dependent Care

<b>PAGE</b>	<b>RESOLUTION TITLE</b>
	<i>(Book of Resolutions 1996)</i>
237	Ecumenical Decade: Churches in Solidarity with Women
244	Equal Rights for Women
251	Federal Funds for Indian Health Services
256	Goals and Recommendations on Participation of Women
258	Guidelines for Interreligious Relationships: "Called to Be Neighbors and Witnesses"
268	Health for All by the Year 2000
274	Health and Wholeness
297	Housing
308	In Support of Women, Infants, and Children's Supplemental Food and Nutrition Education Program (WIC Program)
312	Ku Klux Klan and Other Hate Groups in the United States
314	Medical Rights for Children and Youth
321	Ministry to Runaway Children
324	Mutual Recognition of Members
352	Prejudice Against Muslims and Arabs in the U.S.A.
359	Project Equality
363	Protecting and Sustaining Children
393	Rights of Native People of the Americas
397	School Busing
421	Treatment of Women in the United States Under Social Security, The
428	Use of Alcohol and Drugs on Campuses, The
428	Use of Church Facilities by Community Groups
432	Economic Justice
442	Extension of the Right to Organize and Bargain Collectively
446	Global Debt Crisis
458	Guidelines for Initiating or Joining an Economic Boycott
466	National Incomes Policy
468	Pay Equity in the U.S.A.
473	Rights of Workers
478	Safety and Health in Workplace and Community
480	Self-Help Efforts of Poor People
481	Sexual Harassment in Church and Society in the U.S.A.
486	Special Needs of Farm Workers
489	Unemployment
494	Assistance and Sanctuary for Central American Refugees
502	Capital Punishment
504	Certification of Conscientious Objectors
505	Church-Government Relations
516	Church-Government Relations, The United Methodist Church
520	Community Life

PAGE	RESOLUTION TITLE
( <i>Book of Resolutions 1996</i> )	
522	Criminal Justice
526	Domestic Surveillance
529	Equal Justice
534	Grand Jury Abuse
551	The Local Church and the Local Jail, The
561	Opposition for a Call to a Constitutional Convention
565	Penal Reform
567	Police Firearms Policy
567	Prevention and Reduction of Juvenile Delinquency
569	Ratification for District of Columbia Representatives
570	Religious Liberty
573	Repression and the Right to Privacy
576	Support of Conscientious Objectors to Registration
579	Victims of Crime
591	Black Hill Alliance, The
606	Fort Laramie Treaty, The
607	Free Flow of Information to All People of the Earth
620	In Support of Self-Determination and Nonintervention
648	Nuclear-Free Pacific
654	Peace, Justice, and the Reunification of Korea
670	Puerto Rico and Vieques
679	Support Amnesty International
683	United States-China Political Relations
685	United States Church-China Church Relations
694	Biblical Language
712	Proper Use of Name: The United Methodist Church
715	Tithing Church, A

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## Part III

# Reports from the General Council on Ministries to the 2000 General Conference

This portion of the report of the General Council on Ministries presents reports by GCOM relating to work done under its responsibilities in *The Book of Discipline, 1996*, and/or from special assignments by the 1996 General Conference. The items in this section require no General Conference action, but are presented to be received by the Conference as reports of specifically assigned work of the GCOM.

### Report No. 13

Petition Number: 31401-GJ-NonDis-0; GCOM

program, administration, and budget, and (b) to fulfill the accountability requirement to the General Council on Ministries.

### Process of Evaluation

## Report on the Evaluation of the General Program-Related Agencies and General Commissions on Communication and Archives and History

### Mandate

*The Book of Discipline, 1996*, assigned to the General Council on Ministries (GCOM) the responsibility of evaluating the performance of the general program agencies in assisting them with the process of fulfilling and supporting their ministries (§905.3, 906.13, 906.14, and 702.3). In response to these requirements, the GCOM has coordinated a comprehensive self-evaluation of all general agencies and submits this report to the General Conference (§702.3). The purposes for the agency evaluations are: (a) to assist the agency in fulfilling and supporting its ministry, including the areas of

During this quadrennium, the GCOM designed its work to be more participatory and collaborative in order to faithfully move toward an appropriate missional direction for the church. Two consultations were held to engage in dialogue with general agencies, ethnic caucuses and annual conferences. From these conversations GCOM's Mission Resource Ministry Team assigned the responsibility of general agency evaluation and developed a Design for Evaluation. Evaluation panels composed of GCOM members on the Mission Resource Ministry Team were organized for each of the 10 general agencies to be evaluated (Appendix I).

GCOM requested that each agency send background information about their agency, so the evaluation panel would be better acquainted and more aware of the agency's ministry. Suggested material included an agency guide or handbook, meeting agenda and minutes, newsletters, and mailings regularly sent to the agency members.

The Design for the Evaluation used for the 1997-2000 quadrennium was built upon the method of evaluation evolved since 1972, and adjusted each

quadrennium to meet the evaluation requirements. The Design continued the process of initial self-evaluation by the agencies, and those results were submitted to GCOM in a Self-Evaluation Report.

Each general agency provided GCOM with a written self-evaluation report with responses to the following areas:

- Goals for addressing the Disciplinary responsibilities and the method for measuring the achievement of those goals.
- Goals and a plan for addressing new or special assignments made by the 1996 General Conference.
- Plans, if appropriate, for addressing other initiatives (i.e., Shared Mission Focus on Young People, Strengthening the Black Church for the 21<sup>st</sup> Century, National Plan for Hispanic Ministries, Native American Comprehensive Plan, Bishops' Initiative on Children and Poverty).
- Description of the ongoing process for the agency to vision, plan, implement, and evaluate its program and ministry.
- A statement that the agency's work is in concurrence with the Social Principles (*The Book of Discipline*, 1996, ¶¶64-70) of The United Methodist Church.
- A few examples of the types of communication that are being shared with the constituencies (responsive and proactive).
- Incorporation of the concerns of the Ethnic Local Church.
- A description of the agency's ministry visions and how they are aligned with the emerging direction(s) from the Connectional

Process Team and the General Council on Ministries.

Using these minimum criteria as a model, each agency was encouraged to develop a self-evaluation document which would become a management tool to make its ministry more effective on an ongoing basis.

Each GCOM evaluation panel member received a copy of the general agency's written self-evaluation to read and review. The evaluation panels met during the spring 1999 GCOM meeting to discuss the reports, and in some cases there was consultation with the general secretary or other agency staff to seek further information and clarification. Each report was reviewed for its completeness in responding to each of the eight evaluation areas and recorded comments about the agency's ministry related to the areas. If further information was needed, the general agency was asked to submit the additional material.

The Ministry Team leader appointed a five member writing team to develop a General Conference Evaluation Report utilizing the materials submitted by the evaluation panels. The report was also shared with the general agencies for their understanding and learning. The full GCOM approved this Evaluation report at its November 1999 meeting.

### Certification of Agency Evaluations

The General Council on Ministries certified that the criteria for evaluation as described in the Model of Evaluation have been met by the following general agencies:

- General Board of Church and Society
- General Board of Discipleship
- General Board of Global Ministries
- General Board of Higher Education and Ministry

- General Commission on Archives and History
- General Commission on Christian Unity and Interreligious Concerns
- General Commission on Communication (UMCom)
- General Commission on Religion and Race
- General Commission on the Status and Role of Women
- General Commission on United Methodist Men.

Documentation for this certification is found in the reports of the Mission Resource Ministry Team which are on file at the GCOM Office.

### **General Comments About Agency Self-Evaluation Reports**

Each of the general program agencies has fully cooperated with the General Council on Ministries in the evaluation process. Each agency developed a process for defining its mission statement or purpose, major objectives, specific goals, and action plans. Each agency engaged in a process of self-evaluation of its performance and reported the results to GCOM.

It is important for the whole church to know that all the agencies are fully accountable to the church and are using the same basic model for evaluation. The model is established by the General Council on Ministries and is revised each quadrennium to reflect current concerns of the whole church. In this quadrennium, for example, the model requested that agencies respond to how they are aligned with the emerging direction(s) from the Connectional Process Team and the General Council on Ministries' *Fulfilling Christ's Mission* statement. In addition, they were asked to show how they were addressing major initiatives in the general church (e.g., Bishops' Initiative on Children and Poverty) and how they were incorporating the concerns of the Ethnic Local Church.

Fiscal constraints continue to be a reality for all of the agencies. Coupled with reductions both in the membership and in the staff, the general agencies have met increased demands with creativity and vision. The agencies are to be commended for their faithful service to the church.

Each agency has continued to address the Disciplinary responsibilities assigned to it and have done so based on a theological and biblical basis for its ministry. The new and special assignments from the 1996 General Conference have been addressed by the agencies. Each agency's actions are consistent with the Social Principles and the church's goals for inclusiveness have been taken seriously in all areas of the agency's life.

Taken as a whole, the evaluations of the general agencies demonstrate a number of directions that merit special mention.

First, all of the agencies have given deliberate attention to the global nature of The United Methodist Church. This reflects a serious and deliberate shift of perspective from "U.S.A. and others" to "we in The United Methodist Church." There has been a conscious effort by the agencies for both the central conferences and the annual conferences in the United States to be in ministry together. This is reflected in the attention given by general agencies to languages other than English, to better communications, and to the support of Central Conferences as they develop their own resources.

Second, all of the agencies have given deliberate attention to the issue of inclusivity. Each agency has made efforts to increase the inclusivity of its staff during this quadrennium. This attention is evident in the response of the agencies to general church initiatives: the National Plan for Hispanic Ministries; Strengthening the Black Church for the 21st Century; the Native American Comprehensive Plan; Shared Mission Focus on Young People; Bishops' Initiative on Children and Poverty; and the



Asian American Language Ministry Study. In addition, agencies have given special attention to grants and scholarships for women and racial/ethnic persons.

Third, there has been a high level of interagency coordination and cooperation. There appears to be a new eagerness to share together. Serious attempts have been made by agencies to foster programs (both mission and ministry) which are jointly done by several of the general agencies. Examples are numerous: e.g., coordination efforts in evangelism done by GBGM, GBOD, GBHEM, and GCCUIC; shared efforts in education; the development of shared resources for the racism curriculum by GBCS and GCORR; the co-sponsorship of a discussion and resource development on our core beliefs and scripture by GBOD and GCCUIC; and the development of the Acts of Repentance for Racism by GCCUIC and GCORR. These efforts have highlighted the fact that there is no substitute for dialogue among the agencies.

Fourth, general agencies have deliberately given high priority to direct contact with and listening to annual conferences and to the local church this past quadrennium. This priority has been seen in the development of written materials, by visits and phone calls to annual conferences, as well as in the increased flexibility of general church resources. Illustrations of this emphasis are evident in the following: building linkages with annual conferences by GCOSROW and GCORR; resource development with conferences and local churches by GBOD; the work with ethnic local churches reflected in the Strengthening the Black church for the 21st Century, the National Hispanic Plan, and the Native American Comprehensive Plan; the dialogue and feedback strategy of the GBGM; the training for the new order of Deacons by GBHEM; GBCS' development of The United Methodist Institute Children of Peace in Action and Restorative Justice; the joint media projects with annual conferences by UMCCom; the local Diversity Dialogues and Local Ecumenical

Initiatives grants by GCCUIC; GCAH's project to promote an awareness and appreciation of the contributions of United Methodist racial/ethnic groups to the history of the church and the integration of this awareness and appreciation to church policies and programs and to continue to emphasize the importance of women's history. The result of this priority is also evident in a new attitude of service in the general agencies.

Fifth, general agencies have paid special attention to the use of volunteers. While smaller general agency size necessitated this, this attention reflects a renewed effort by the general agencies on the use of task groups and of persons for short-term assignments. Two notable uses of volunteers are the Volunteer in Mission program of GBGM, and the Upper Room Prayer line by GCUMM and GBOD.

Sixth, the employment of new technologies has been a priority of the general agencies. This is seen in the use of e-mail and websites, toll-free phone lines, satellite telephones, and fax machines. Likewise, the development of audio and visual resources reflects a new era in communication technology. General agencies have assisted annual conferences and local churches in the creation of websites. The Technology Center at GBOD is a prime example of the recognition of new technologies. More cooperation among the agencies could expand this effort even further.

Seventh, general agencies have reflected a new openness to new possibilities for both the general agencies and the whole connection. Agencies have been willing to look holistically at issues and have been willing to do things differently than in the past. This vision has taken the general agencies beyond where they were and sets the stage to take them even further. One notable instance of this openness to new ways is reflected in the greater use of plenary sessions to make decisions for the general agencies, which has increased the participation in the discussion and in the decision process.

In short, there is a new wind blowing among and within the general agencies. Globality, inclusivity, cooperation, connection with annual conferences, use of volunteers, new technology, and an increased openness to change are marks of the church in this quadrennium. They are not mere “buzz words”, but they reflect a commitment of the general agencies to be open to where the Spirit is leading us. They are to be commended for their willingness to be open, caring servants of the church.

### **General Board of Church and Society**

The overarching goal of the General Board of Church and Society is to provide a vision, an analysis of issues, and resources that challenge the members of The United Methodist Church to work through their own local churches and society toward personal, social and civil righteousness. The Board represents the United Methodist Church in advocating for our Social Principles and for related materials in *The Book of Resolutions*. The Board also resources annual conferences. The mission of the Board is to encourage all in the church “to become the people of God” working toward a world where peace and justice reign.

The basic work of the board is defined by its five areas of ministry: 1) the ministry of God’s creation, 2) the ministry of God’s human community, 3) the ministry of providing resources for congregational life, 4) the United Nations Ministry, and 5) communications. These ministries carry out the prophetic ministries, the advocacy for peace and justice, the advocacy for international and ecumenical concerns, and the development of resources and interpretation.

In carrying out this work, the Board has worked closely with other general boards and agencies in The United Methodist Church; for example, with the General Commission on Religion and Race on racism, with the General Board of Global Ministries’

Holy Boldness as a plan for urban ministry, and with the National Plan for Hispanic Ministries.

During the past quadrennium, the Board has continued its work in such diverse areas as anti-gambling, drug and alcohol abuse, United Nations seminars, environmental concerns, HIV/AIDS ministries, and prison ministries. In addition, it has addressed a variety of issues assigned to it by the 1996 General Conference. Examples would include rights of children, issues in rural societies, reduction of tobacco use, and the global economy. Similarly, the Board has worked closely with the General Church initiatives; for example, Strengthening the Black Church for the 21<sup>st</sup> Century and the Bishops’ Initiative on Children and Poverty.

The Board has continued to publish a wide variety of resources to foster a Christian witness on social concerns. Noteworthy is the Board’s development of materials in languages other than English and the development of electronic media.

### **General Board of Discipleship**

The General Board of Discipleship (GBOD) plans and implements its programs and activities in the context of a large set of interacting and mutually supporting accountability processes. The primary means are the elected board members and internal staff accountability. The Board establishes goals in relation to its Disciplinary responsibilities and has a process for regularly evaluating progress towards achieving those goals. The various programs and overall approach to discipleship is in accord with the Social Principles of the church.

Programs are developed through customer focused units (Administrative, Discipleship, and the Upper Room) and each unit is divided into teams (Human Resources, Conference, Family and Life Span Small Groups, Publishing, Upper Room magazines, and Upper Room books). In addition the Curriculum Resource Committee provides direction,



feedback and evaluation of United Methodist Curriculum and focuses on specific needs of children, youth, adults, older adults, and addresses needs for Spanish and Korean language resources.

The work of the GBOD indicates an outstanding response to the special assignments. Initiatives made by the 1996 General Conference include: producing young people's resources within the Shared Mission Focus on Young People; the development of training events for laity and clergy to support the Strengthening the Black Church for the 21<sup>st</sup> Century initiative; offering workshops and developing curricula to support the National Plan for Hispanic Ministry; leading activities and providing resources to support the Native American initiatives; providing staff portfolios, resource materials and leadership training in support of the Bishops Initiative on Children and Poverty; and, ministries to older adults.

The Standing Committee on Evaluation and Legislation takes the lead in providing evaluation of GBOD programs and activities throughout the quadrennium and has demonstrated openness to new directions for the church. Discipleship Resources produces and distributes high quality print and audio-visual resources. The website is a highly effective communication tool (one million user sessions per month and 25,000-28,000 per day for the Upper Room). An extensive network has been developed utilizing fax and e-mail constituents. The quality and quantity of programs and activities under the aegis of GBOD represents an important and impressive contribution in support of the mission of The United Methodist Church.

### **General Board of Global Ministries**

The General Board of Global Ministries (GBGM) has as its Disciplinary mandate to witness to the Gospel for decision to follow Jesus Christ, strengthen and develop and renew Christian congregations, alleviate human suffering, and to seek

justice, freedom and peace. In places all around the world and on behalf of United Methodists everywhere, the GBGM has worked hard to lift high the name of Jesus Christ.

The planning and evaluation processes of General Board of Global Ministries are guided by the policy-making directors in the board's Mission Development Committee (MDC). The committee identifies global trends and emerging mission issues. The resulting reflections evolve into a mission context statement which describes the world situations in which the board is called to be in mission and ministry.

The MDC and related staff review various materials from specialized sources to gain insight into contemporary trends and projections for the future through a deductive process. The GBGM directors and staff review major problems and their contexts to gain further understanding of the needs and opportunities for mission. The board also uses an inductive approach and seeks to understand the context that emerges from the programs being implemented in the "field". This includes consultation with mission colleagues and partners. The process provides insight into the understanding of the world and the vision that may guide ministries in the future.

The GBGM has identified four major program goals around which to organize its mission involvement in service to the church: (1) witness to the Gospel for initial decision to follow Jesus; (2) strengthen, develop and renew Christian congregations and communities; (3) alleviate human suffering; and (4) seek justice, freedom, and peace. The evaluation was done by a five-step plan as determined by the board of directors. GBGM did its work in concurrence with the Social Principles. It was also responsive to GCOM's *Fulfilling Christ's Mission* statement.



GBGM was a major participant in and resource provider for the various initiatives. Funding for the National Plan for Hispanic Ministries, Native American Comprehensive Plan, Asian-American Language Ministry Study, and Strengthening Korean Ministries were included in the Board's budget allocations. In addition to these initiatives, the Board's staff were regular participants in Strengthening the Black Church for the 21st Century and Shared Mission Focus on Young People. The board is to be commended for their extensive communications including its web-site, making the Internet accessible for local church use, *New World Outlook* and *Response* magazines, newsletters, toll-free information line, the *Global Praise* song book, and other audio-visual materials.

### **General Board of Higher Education and Ministry**

The General Board of Higher Education and Ministry (GBHEM) has objectives outlined in the *Book of Discipline*, 1996, (§1405.1). Primary among them is the charge to "maintain the historic mission of The United Methodist Church in higher education and to serve as advocate for the intellectual life of the church" and to "seek to understand and communicate the significance of the Christian mission in higher education and ministry throughout the world as the context in which values and Christian life styles are shaped." The GBHEM assists persons in fulfilling their call to servanthood ministry around the world by providing campus ministers, United Methodist Institutions of higher education and chaplains general oversight, resources, consulting and technical assistance, program support, scholarships and loans.

Training and interpretation of the new order of deacon and diaconal ministry have been made available to conference boards. The training of mentors through the annual conference is also available with resources and other help. Formation events were held in global and ecumenical settings.

The study paper "*The Gift of Hope*" will contribute to the overall growth of education in areas of ministry. Other communication with the constituencies includes a quarterly review and other print resources, web pages that are updated weekly, and audio-visuals. Various ways are in place and functioning as to the global nature of the church at the Africa University and other global locations with grants/scholarships and cooperative programs with local leadership.

GBHEM is intimately involved in advocacy work for racial/ethnic persons and women clergy. The board continues to be an advocate for globalization of theological education. Emphasis is given to share ethnic cultures within the staff to better communicate with the global constituencies.

The board has worked to diligently respond to special mandates from the 1996 General Conference and has worked cooperatively with other general agencies to fulfill their goals of ministry and education. "*Preparing A New Generation Of Church Leaders*" is an appropriate slogan for the General Board of Higher Education and Ministry into the 21st century.

### **General Commission on Archives and History**

The General Commission on Archives and History operates on the assumption that its work is a ministry to the church and to the world of research and scholarship. A review of the work of the General Commission on Archives and History indicates the professional staff members and those serving on the Commission are clear about the disciplinary responsibilities and that the activities of the Commission are in keeping with the Social Principles.

The basic work of the Commission is guided by five committees (Archives and Library, Executive, Heritage Landmarks, History and Interpretation, and

Nominating). The goals of the Commission for the last quadrennium reflect a concern for the global church, women's history and other priorities of the GCOM *Fulfilling Christ's Mission* statement, and the Commission demonstrates an awareness of, and an openness to, the emerging direction of the church. In light of this, a video was developed to help local Church Historians and Committees on Records and History to determine the work they need to do to preserve the congregations' historical records, documents, photographs, and artifacts. The video is accompanied by a guidelines booklet titled, "Caring for Your Church's Heritage."

The published works and archival data shared with various constituencies in and out of The United Methodist Church are both significant and impressive. The Commission has been proactive in focusing on the Ethnic Local Church in its work in many ways, including the encouragement of the use of the four racial ethnic histories published in 1992. In addition, competitions for awarding grants and prizes have been established to encourage continuing research in women's and racial/ethnic history. Other noteworthy areas include the active participation of the Commission in the ecumenical history community, the initiative in access to the Internet, the volume of accessions transferred to the archives of various collections, plus the developed video resources and the visible "service perspective" evidenced by the staff.

### **General Commission on Christian Unity and Interreligious Concerns**

The General Commission on Christian Unity and Interreligious Concerns exercises a unique leadership role within our connection in 1) working toward God's gift of unity of the whole Body of Christ and 2) strengthening interreligious relationships. The Commission strives to fulfill its disciplinary responsibilities within the context of the biblical and theological understanding that, through faith in Jesus Christ we are called to work for the

unity of the human community and renewal of creation.

Program emphases include:

- *Conciliar Relationships*: to engage the UMC in discussion, reflection and conversation about Christian-Jewish relationships and to advocate for shared experiences between Jews and Christians; to provide continued program support for dialogues between United Methodist and Native American traditional religions. Through finances and leadership, the Commission supported dialogues for Native American United Methodists and Native American Traditionalists.
- *Inter- and Intra-denominational Relationships*: to provide opportunities to listen and develop greater understanding among diverse theological perspectives within the UMC. The Commission initiated the "Dialogue on Theological Diversity within the UMC." The Commission produced and widely distributed 19,500 copies of the document "In Search of Unity."
- *Covenanting Relationships*: to encourage and advocate new forms of ecumenical relationships that will result in visible reconciliation of members and ministries and in unity at the table of our Lord Jesus Christ. Through the Commission, the UMC continued its long-standing support and advocacy of the Consultation on Church Union covenanting process.
- *Education and Resourcing*: to interact with annual conference, district, and local ecumenical leadership for mutual resourcing and education. Training was provided for annual conference chairs. The Commission funds grants in two different areas: Diversity

Dialogue Grants and Local Ecumenical Initiative Grants. Study Guides are currently being produced by the Commission and other groups for use in local settings.

The Commission articulated the need for the UMC to repent for its past and present racism. A study guide and a liturgy of repentance for the 2000 General Conference have been produced. The Commission is in compliance with the Social Principles in its constituent make up and work. They are committed to diversity and inclusiveness, as modeled by Jesus Christ, in all that is done and said. In addition, they value and uphold Scripture's prophetic insistence on justice and advocacy for those whose voice is often unheard. The Commission is concerned for all of God's creation.

Various communications are regularly distributed to the constituencies. Study and information materials produced by the Commission include: Ecumenical Colleagues Newsletter; God's Ecumenical Ministry, Shared; In Search of Unity; Building New Bridges in Hope; Our Muslim Neighbors; and, Called to be Neighbors and Witnesses. In 1998, a web page was launched as an avenue of direct interactive communication with local constituents.

The GCCUIC's leadership role extends to facilitating deeper relationships and understanding within the United Methodist connection and with other churches in the Methodist family.

### **General Commission on Communication**

United Methodist Communications' (UMCom) responsibilities are captured in the following directional statement: "UMCom will use the power of communication technologies to help the Church tell its story and make disciples for Christ." UMCom shares with the world United Methodism's understanding of the gospel by supporting local congregations in their effective use of these

technologies for mission, ministry, and evangelism. UMCom policies and practices conform to the Social Principles.

Assigned the task by the 1996 General Conference, UMCom has played a major role in the development of the denomination's presence on the worldwide web. The site has become the Internet's main portal to information and services for The United Methodist Church. UMCom has assisted the church in the interpretation and promotion of the variety of initiatives lifted by the general church. This assistance has ranged from the production of videos and special print materials for programs to news coverage.

UMCom has incorporated the concerns of the ethnic local church in its work as a general agency. Not only has the agency made its products culturally and racially inclusive, but it has translated a number of promotional items into Spanish and Korean.

The resourcing of local churches and annual conferences is a vital function of UMCom. InfoServe has become a major conduit of information for individuals, local churches, annual conferences, and other general agencies. Other examples would include: the development of Conference Resourcing Teams to assist annual conferences; production of "Not If But When" as a guide designed to deal with crisis communication in the church; publication of the program journals, *Interpreter* [in English], *el Intérprete* [in Spanish], and *UM in Service* [in Korean]; the promotion and interpretation of general funds; the production of short spots for television tested in a number of annual conferences; and the promotion of giving.

### **General Commission on Religion and Race**

The General Commission on Religion and Race (GCORR) has as its disciplinary mandate to challenge the various institutions and structures of The United Methodist Church "to a full and equal



*participation of the racial and ethnic constituency in the total life and mission of the church through advocacy and by reviewing and monitoring the practices of the entire church so as to further ensure racial inclusiveness. "*

In order to ensure effective coordination of its disciplinary mandates, the members and staff of the Commission have organized their responsibilities into eight functions, which are: Advocating, Consulting and Counseling, Empowering, Enabling, Funding, Investigating, Monitoring, and Sensitizing.

The Commission's Vision Document contains a specific plan of action for each of these functions to ensure that each of the Commission's responsibilities and goals are addressed. Evaluation of the work done in support of each of these functions is ongoing, particularly after each workshop, consultation or seminar sponsored by the Commission.

During the quadrennium, the Commission monitored the work of the Connectional Process Team (CPT) and provided input as needed. Their participation in the work of the CPT was a specific mandate of the 1996 General Conference.

Also, during this quadrennium, the Commission has been in partnership with the National Youth Ministry Organization (NYMO). Representatives from NYMO have participated in GCORR's annual meetings, and staff members of the Commission conducted seminars during Youth '99.

The Commission is committed to communicating with and resourcing its constituencies. Specifically, the Commission has published several types of material on the issues of racism, inclusiveness, and diversity.

The Commission, by way of its members and staff, is a wealth of knowledge and experience which

is being used to help The United Methodist Church to one day overcome the sin of racism and become a truly inclusive church. The belief that the entire church can be transformed in this way is the basis for all the work the Commission undertakes, and that is vital to the life of The United Methodist Church family.

### **General Commission on the Status and Role of Women**

The General Commission on the Status and Role of Women serves as an advocate with and on behalf of women collectively within The United Methodist Church. The Commission seeks creative ways to redress inequities of the past and to prevent further inequities against women within The United Methodist Church. The Commission also monitors to ensure inclusiveness in the programs and administrative functions of The United Methodist Church.

During this quadrennium, the Commission has worked to fulfill its mandate by continuing to have linkages with annual conference commissions (or equivalent structures) in order to help educate and advocate on issues of equality for women. Along with the General Board of Higher Education, the General Board of Global Ministries, the General Board of Church and Society, and the General Council on Finance and Administration, the Commission has surveyed episcopal leaders, and annual conference commissions and boards to determine the effectiveness of annual conference sexual harassment/sexual misconduct policies. The Commission has also developed various resources for its constituents across the church.

One of the Commission's most significant undertakings this quadrennium was to plan and financially sponsor the **Women's Congress: A Spiritual Journey**. The Commission designated a major portion of its operating reserve funds to ensure that 200 women could attend without financial

constraints. The gathering was intentionally planned to be inclusive of women representing the diversity of The United Methodist Church. The Women's Congress was a spiritual blessing for all who attended.

As assigned by the 1996 General Conference, the Commission has monitored the Connectional Process Team to ensure the participation of women, and that the work of the CPT will move the denomination toward a community that responds and encourages the participation of women.

The Commission has worked diligently to advocate with and on behalf of women; however, the Commission realizes much remains to be done to bring all women into full and equal participation in the total life of the church.

### **General Commission on United Methodist Men**

The General Commission on United Methodist Men was established by action of the 1996 General Conference. During its first quadrennium, the Commission has produced new resources for United Methodist Men, promoted chartering and annual recertification of local church units, and provided resources and support for scouting. The methods for evaluation of goals, receiving evaluations from the constituents through an evaluation instrument and interviewing are done by evaluating staff. Feedback of participants at events guides planning for future events.

No special assignments were made to the new Commission by the 1996 General Conference. However, the initiatives of Shared Mission Focus on Young People and Strengthening the Black Church for the 21st Century were included in the overall goals and addressed in significant ways. For example, United Methodist bishops, clergy, and laymen were involved in the Sixth International Congress of United Methodist Men and the National

Black Men's Conference. The Commission, as part of its work, has a close working relationship with civic youth-serving ministries such as the Boy Scouts, Girl Scouts, Campfire Boys and Girls, and 4-H.

The process for visioning, planning, implementing, and evaluating program and ministry enabled a vision to be formed. From this vision the Commission developed a process for planning and setting goals for the next quadrennium based on the trends and information shared. The Commission is aligned with the emerging directions from the Connectional Process Team and the GCOM, particularly in the area of spiritual growth and development.

Many kinds of communication from the web page, quarterly magazine, "*Tool Chest Catalog*", and various spiritual formation guides, brochures, training videos, and written resources for United Methodist Men's groups have been produced. Letters, giving feedback from the constituents, are printed in the quarterly magazine.

The Commission has worked very hard to respond to the cry for men's ministry in The United Methodist Church. Annual conference leadership has expectations and the commission has responded by providing leadership and producing professional resources to guide the work of United Methodist Men. Fulfilling the goals for a quadrennium and making the vision come to life within the limitation of staff and finances will continue to be a challenge.

### **Summary**

The General Council on Ministries affirms the Design for the Evaluation of the General Program-related Agencies used in this accountability report. The process has been consistently improved to meet the changing needs of the agency ministries and continues to be a cooperative effort between the Council and each general agency.

GCOM panel members acknowledge with appreciation the efficient work done by the agency members and staff who effectively carried out the self-evaluation on schedule. The final documents were descriptive of important, critical ministries representing the entire Church and expanding the work of the local church, which otherwise would not be possible.

The Council affirms the special effort of general agencies in improving relationships throughout the quadrennium with annual conferences, central conferences, jurisdictional conferences, and local churches. Commendable also is the integration of evaluation into each agency's planning process, and the use of evaluation reports in budget planning.

In cooperation with the General Council on Ministries, each agency has assessed its mission and ministry according to its mandates, goals, and funds. The Council, therefore, commends to the 2000 General Conference the excellent work of the general agencies on behalf of the whole Church.

## Appendix I

### General Agency Evaluation Panel Membership

#### General Council on Ministries Members

- GBCS-Kasongo Lenge, Donald Williams, Rosa Winfree
- GBOD-Olga Choto, Elwood Davis, Charles Yrigoyen, Jr.
- GBGM-Tyrone D. Gordon, Jeff Quick, Angelin Jones Simmons
- GBHEM-Betty S. Gordon, James W. Moore, Sam Wynn
- GCAH-Neal R. Berte, Joseph L. Harris

- GCCUIC-Garry Campbell, Amelia S. Finau
- GCORR-Jeffery Benson, Ezra Earl Jones, Shirley C. Montoya
- GCSRW-Stefanie A. Gray, Daniel Soliz
- GCUMM-Cecelia M. Long, Paul D. White
- GCOC-Bishop G. Lindsey Davis, Jeannie Treviño-Teddle

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## Report No. 14

Petition Number: 31402-GJ-NonDis-0; GCOM

## Report and Recommendation on Strengthening the Black Church for the 21<sup>st</sup> Century

(See full SBC21 Report elsewhere in ADCA.)

### Background and Mandate

The 1996 General Conference approved Calendar Item No. 762 on page 235 of the *Daily Christian Advocate* on the Initiative of **Strengthening the Black Church for the 21<sup>st</sup> Century**. This initiative called for the establishment of a 19 member Coordinating Committee to oversee the implementation of the Plan of Action for the Initiative. The Coordinating Committee would be accountable to the General Council on Ministries for administration; accounting and fund allocation in response to the budgetary decisions made by the Coordinating Committee; annual progress reports; and a plan of evaluation. The Coordinator would be an employee of GCOM and covered by all GCOM personnel policies and practices.



## Process and Implementation

The first meeting of the Coordinating Committee and general agency resource persons was held in Houston, Texas, October 9-10, 1996. Bishop Jonathan D. Keaton was elected chairperson. Special attention was given to diversity of members and resource persons.

The Strengthening the Black Church Coordinating Committee has related primarily to GCOM through its Mission Resource Ministry Team. Progress reports were shared with the Ministry Team at each meeting to keep GCOM members abreast of the work of the Coordinating Committee and to explore ways to provide ongoing support and assistance. In addition, progress reports were also presented to the Conciliar Forum as well as the full Council. The full Council served as an advocate and supportive partner for the initiative.

The goal of the Initiative has been: "To offer The United Methodist Church the gift of a transformational learning model that enables one congregation to share its gift of vitality with churches wanting to expand their gifts in mission and ministry; and in the process, to revitalize Black congregations and The United Methodist Church."

The fulfillment of this goal included the following:

- Identified 25 Congregation Resource Centers located in vital Black Congregations across five jurisdictions
- Developed 25 teams of clergy and lay resource leadership teams
- Developed over 300 Partner Congregations, providing them financial support and opportunities for training
- Developed a Starter Kit of resources and provided resource teams for training, learning, sharing stories and testimonies

- Developed a Web Site; brochures; resource material
- Networked with Congregations in rural, urban and/or suburban churches and provided new models for leadership and learning
- Motivated Partner Congregations to excite others for ministry and to make a difference in their congregations and community
- Provided The United Methodist Church with another model for church leadership

In addition to the above accomplishments, secular accomplishments of note include Radio Broadcast interviews in various areas, as well as a variety of news articles celebrating the ministry the initiative provided in local communities.

The Initiative, though directed at the African American constituency, is intended as a gift to the denomination. A strengthened church exemplifies the gift of possibility and transformation made real when Christ is our hope, healing and wholeness.

Financially supported by an action of General Conference in the amount of \$1.3 million, it has become a Special Project for the Advance for Christ and His Church. Additional support was given by general agencies through leadership, program and financial resources.

Strengthening the Black Church for the 21<sup>st</sup> Century is another way to affirm our faith in God who guards and guides. The work of the Initiative is grounded in the scripture, history and traditions of The United Methodist Church and a Black people with a strong history and faith. Using our God given gifts to provide leadership to strengthen Black churches in particular, all churches in general, is a model of faithful stewardship.

All that has been planned and accomplished is within the guidelines and mandate of the United Methodist Social Principles. This initiative is *Fulfilling Christ's Mission in the life of The United Methodist Church*.

### **Recommendation**

The General Council on Ministries endorses, supports, affirms and recommends continuation of Strengthening the Black Church for the 21<sup>st</sup> Century for the 2001-2004 quadrennium and urges that the \$2.3 million quadrennial budget request be given funding priority within the 2001-2004 World Service budget.

## **Report No. 15**

Petition Number: 31403-GJ-NonDis-0; GCOM

# **Report and Recommendation on the Shared Mission Focus on Young People**

*(See full SMFYP Report elsewhere in the ADCA.)*

### **Background and Mandate**

The 1996 General Conference approved calendar item 1694 to establish the Shared Mission Focus on Young People (SMFYP) as a new global and mission initiative. By further action of the General Conference to establish the Focus 2000: Mission Initiatives Fund, the SMFYP received an allocation of \$3 million.

The General Council on Ministries was charged with the responsibility of selecting members to serve

on the Shared Mission Focus Team, a group of 19 persons. A special nominating committee was organized to select the members from names submitted by the Jurisdictional Councils on Youth Ministries, the Central Conferences and other groups. A slate of 19 names was brought to the full Council for election. The team selected its own leadership, designed its organizational structure and reported its work to the GCOM on a regular basis. The accounting and distribution of funds received was handled by GCOM. Some funds were utilized for ongoing operations while others were distributed through grant-making processes. Periodic reports were provided GCOM for evaluation and accountability purposes. The Director was hired and supervised by GCOM to coordinate this initiative and was covered by all GCOM personnel policies and practices.

### **Process and Implementation**

The Shared Mission Focus on Young People Team of 19 persons met for the first time on January 6-7, 1997 in Atlanta, Georgia. They elected Jeff Quick, Leader and Lillian Smith, Co-leader.

The Shared Mission Focus on Young People has related to GCOM through its Mission Resource Ministry Team. Progress reports were given at each meeting to keep the members updated on the work of the SMFYP Team and to seek ways of providing ongoing support and assistance. Progress reports were presented to the full Council and the Council, in turn, served as an advocate and supportive partner for this initiative.

This initiative presented the church an opportunity to bring the good news of God's unconditional love to young people, to celebrate the lives and faith of young people throughout the world and to respond to the critical needs and struggles faced by more than 50 percent of the world's population. To fulfill this opportunity of the church, the following goals were developed:

- To develop a strategy for ongoing listening to and discovery of the joys and pains of young people which includes issue forums and is undergirded by a theological statement; and to develop the following resources to support the work of the initiative: Data Bank, Print and Electronic Media Resources.
- To administer a Grant Fund for local churches and annual conferences for three-year pilot projects; to administer a Mini-Grant Fund for local churches; to administer a fund to strengthen theological education; to design and sponsor a mid-quadrennial celebration; and to organize meetings for the SMFYP Team.

During the quadrennium, the 19-member SMFYP Team took seriously the call of listening to young people. This call has been interwoven into the Initiative. Sharing and listening at the meetings, national events, annual conferences, and in local church settings have strengthened the work and enriched lives of young people.

Staff persons from various general agencies met to form a support system for one another as work was done in various ministry areas with young people. The working relationships and exploration of emerging partnerships have strengthened the initiative throughout the church. A pledge has been made to continue the collaboration into the future. The expansion of concepts of mission and the globality of the church have been realized.

As a result of this initiative:

- Local churches have re-prioritized resources and enhanced their overall ministries with young people;
- Forums on substance abuse and violence and Asian economic crisis were held in Washington, DC and the Philippines to

explore ways the denomination could become more proactive on issues that directly influence and impact young people. Another topical forum is scheduled in Europe.

- A website that provides information on models of creative ministry was designed along with a logo, brochure and a video with the help of general agencies.
- Twenty-seven pilot projects were funded and all were designed to respond to the needs of young people in local settings. The projects demonstrated cultural sensitivity and inclusiveness. Progress reports from the projects are received three times a year. Funding for twelve one-time mini-grant projects was awarded. The mini-grant projects demonstrated partnerships and inclusiveness (10 in the United States and 2 in central conferences).
- A consultation with representatives from the 13 UM seminaries explored ways of strengthening theological education regarding ministry with young people.

The SMFYP Team acknowledges and celebrates the many congregations, districts, annual conferences, jurisdictions, central conferences and general agencies that are working with diligence and commitment on issues related to young people. The Bishops are leading courageously on issues impacting children, youth and the poor. Much has been accomplished and the challenge to re-order ministry continues to be a legitimate one. There were learnings that include:

- the need for full time staff for youth/young people or full time volunteers;
- churches needing to be user friendly to young people;



- a need to eliminate the concept that persons, clergy or lay, working with young people are “less than” in the church structure and operation;
- some UM seminaries treating education for ministries with young people as a separate track rather than integrating this kind of education into every educational offering;
- the fact that a ministry with unchurched young people is often overlooked;
- a grant making process that generated excitement and creativity within local churches and annual conferences.

The initiative focused its efforts with young people in the U.S., Europe, Africa and the Philippines where United Methodists live and work. Undertaking a global effort brought both joys, sorrows and frustrations. Following are some of those learnings:

- the definition of “youth” varies according to geographic region;
- flexibility in any future funding process is preferred in response to economic/cultural/geographic realities;
- the church growth in Africa and the Philippines is being led by young people;
- working globally presents communication challenges;
- immigration policies prevented full attendance of the team members;
- issues faced by young people outside the U.S. are similar but others are more severe and life-threatening such as war, famine, economic crisis, educational and health services.

The mission and work of the Shared Mission Focus on Young People is in full compliance with the Social Principles.

The Shared Mission Focus on Young People was funded by action of the General Conference in the amount of \$3,000,000. Ten percent of the receipts from the Focus 2000: Mission Initiatives Fund was utilized for administrative and staffing needs. The SMFYP budget requirements were reviewed yearly.

### **Conclusion**

The Shared Mission Focus on Young People has given a way of listening, seeing and focusing on young people. It has called us to open our eyes, feel with the heart, and look deeply into the eyes of young people around us. The initiative is challenging The United Methodist Church to reorder its priorities to better respond to the joy and pains of young people.

### **Recommendation**

The General Council on Ministries endorses, supports, affirms, and recommends continuation of the Shared Mission Focus on Young People for the 2001-2004 quadrennium and urges that its quadrennial budget request be given funding priority within the 2001-2004 World Service.

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## Report No. 16

Petition Number: 31416-GJ-NonDis-0; GCOM

# Report on the Process for Development of Recommendations for Themes, Missional Priorities and Special Programs

## Mandate

The *Book of Discipline*, 1996, ¶ 906.18 gives the General Council on Ministries (GCOM) the responsibility, in consultation with the Council of Bishops, to recommend plans for themes, missional priorities and/or special programs to the General Conference.

## Process and Discernment

During the 1997-2000 quadrennium, under the guidance of its Vision Ministry Team, the General Council on Ministries organized a process of consultations across the church. Four major questions were posed as a context to hear the church's thinking about its future in terms of mission and ministry and the possibility of articulating a vision for ministry for the church that might result in a potential theme, missional priority or special program. The heart of this process was intensive listening to many varied voices throughout the connection in order to discern more clearly God's call for mission and ministry.

## Stage I

At its October 24-28, 1997 meeting in Pittsburgh, the GCOM initiated a first consultation with representatives from general agencies, racial/ethnic caucuses, annual conferences, the Connectional Process

Team and the Connectional Ministry Funding Patterns Task Force (CMFPTF). The consultation focused on **"Exploring an Emerging Common Vision for Mission and Ministry of the Church"** and sought to answer four basic questions:

1. What is God calling The United Methodist Church to be in the 21<sup>st</sup> century?
2. What are the theological and biblical insights that empower our catching God's vision for us?
3. What are the realities of the world where we are to live out God's vision for us?
4. What will enable The United Methodist Church to move forward toward the accomplishment of God's vision for us?

Over 100 representatives participated in worship, discussion and reflections during this two-day consultation. Prophetic voices spoke on **"What is God calling The United Methodist Church to be in the 21<sup>st</sup> century?"** They were: Marilina deCarvalho, Bruce W. Robbins, Miguel A. Velez-Andujar, Jeffery Benson, Stephanie Gray, Laura Simmons, Kasongo Lenge, Bishop William B. Oden, Susan W. N. Ruach, Randolph Nugent, Jose Orlando Rivera, Paul Dirdak, Jeff Quick, Bishop Mary Ann Swenson and Tyrone D. Gordon. Reflections from this consultation, while myriad in number, were summarized under the heading: **"What did you note that gives direction to the future shape of the general church?"** The reflection summaries indicated the following:

1. The future of Christ's church is to discern by listening to God and revolves around the forming of networks and relationships, not agencies.
2. The church needs to focus on functions that are required to resource the local church, the annual conference and the general church.

3. Presently there is too much fragmentation, too many parts functioning by themselves in almost every context of the church.
4. What kind of shape will the church need to do the task well, remembering that there are two sides to the shape—a spiritual side and a structural side?

We need to decide on the function, then the form will follow.

The second summary concerned **“What are the implications for our life together?”** These summaries were voiced:

1. Form follows function, and the shape of the church will vary as the concept drives us to live out the mission and ministry of Christ.
2. We do not want to stop the work, even if we take a different shape. A new form should not lose the essential part of the United Methodist mission and ministry.
3. We will need to work much more intentionally to be collaborative and relational.

A third major summary related to the question: **“What are the implications for program and budget processes within the general agencies?”** These summaries found the following:

1. This initial consultation or coming together is just the beginning.
2. The implication may be that a new process is needed, but are we willing to put in the time to develop a new process?
3. An holistic approach needs to be used intentionally.

4. It is spiritual discipline that keeps us together. We need to honor our diversity with mutual sharing among local congregations, annual conferences and the general church.

Summary insights gathered around the question **“What learnings were there for leadership in the church?”** stated:

1. Leadership is not a position, but a function. Good leaders focus on purpose. A leader is a person who is able to articulate the message of the Gospel and to share it in a way that empowers others to do the same.
2. Modeling the Gospel is crucial for servant leadership.
3. For effective leadership, mentoring is essential. Leadership should be perceived as a calling—not a striving, an election or an appointment.
4. We need to be aware of the differences between the ways young leaders and older leaders think and the differences between their leadership styles.

## Stage II

The next stage of this process and discernment was a second consultation—again under the heading **Exploring an Emerging Common Vision for Mission and Ministry of the Church**—held in April 1998, in New Orleans. The topic covered plans for possible themes, missional priorities and/or special programs related to the four basic questions.

The consultation process had general agency leadership, particularly the general secretaries of general agencies, at the center of input and sharing. The general secretaries were facilitators and input leaders at small group table settings. The 110 participants included representatives from the Council of Bishops, members of general agencies,



annual conference leaders, representatives of ethnic caucuses and lay leadership across the church. Also, there were prophetic voice statements from across the church and the world. Those were: Charles Yrigoyen, Jr.; Daniel Morley; Thomas Butcher; Lane Winn; Bishop James Thomas; Alvin Deer; Sandra Kelley Lackore; Kathy Thomas-Sano; Barbara R. Thompson; and Bruce Robbins.

The summary from the continuing consultation was organized around new expressions of our Christian United Methodist/Evangelical heritage with important leadership by David Lowes Watson. The powerful living history of the Christian community is extended for the United Methodists through the traditions of John Wesley and his followers. These principles were summarized as:

- Discipleship in the Methodist tradition is a matter of both heart and life.
- Spiritual formation, as it comes through prevenient grace, justifying grace and sanctifying grace, is the bedrock of tradition.
- Discipleship is lived out through acts of compassion, acts of justice, acts of devotion and acts of worship.
- Traditionally, Methodists were held accountable for their discipleship by their fellow disciples.
- Development of disciples was led by and supported by both lay and clergy.

The two rich traditions formed the foundation of our life together in The United Methodist Church. They have contributed to our present understanding of ourselves as United Methodists.

The findings from this Stage II consultation were summarized around “**emerging meanings:**”

- Both the early Christian and Methodist traditions depended on strong relationships among believers and non-believers, members and non-members, and members within the church family.
- The global church of the future will require all peoples to give and to receive the bounty God provides. Each person should enter into this relationship as an equal partner in the faith.
- Lay and clergy leadership must emerge and work together, using the gifts and graces of each to the betterment of all.
- Congregations, conferences and general boards and agencies should work together toward common ends.
- Relationships should enable each of us to support the spiritual development of others. As disciples we should feel accountable to those who walk the path with us.
- Persons of all ages must be brought into the partnership of faith. Youth can move from their dependent and protected roles within the church when a partnership emerges among all persons for learning and growth.
- The church exists as a community, a movement and an institution. These three facets of the living church must work with each other. The community, movement and institution must work in partnership if any is to reach its full potential.
- In any other context, the church should initiate, encourage and respond to the formation of networks.
- Hierarchical relationships must give way to participation and broad-based ownership of the vision. The tradition of power and

hierarchical control must be broken if the church is to flourish in the future.

- All of us, individuals and organizations, must become partners in ministry. We grow in faith as we serve together.
- True partnership is based on open and compassionate communication. We must all find and use the most effective means of communication to send our message forth and to listen to the messages others send in return.

In all of these ways and in all of these places, partnership, collaboration and cooperation will provide the strength, courage and energy we need to move to the future we envision.

### **Possibilities for Change**

Change is necessary for the church to thrive and pursue its mission. These changes must come from a variety of sources: spiritual development, organizational efficiency and institutional courage. GCOM members outlined a variety of changes that they believe will move The United Methodist Church toward increased capacity and passion for service. Some of their suggestions include:

- Continue to reinterpret and stay grounded in the traditions of early Christianity and Methodism.
- Celebrate with joy and praise as we tell the story.
- Continue to pursue ecumenical activities by sharing resources. When we worship in the same building, we come together in community.
- Build buildings and programs in the manner of the locals. When the builder adapts to the

needs of the locals, everyone has options for change and learning.

- Collect and use data and statistics. We will be most prepared for the future if we thoroughly understand the world of today.
- Support two kinds of efforts simultaneously: the tried-and-true, reliable solutions and the bold and courageous experiments. One will sustain the present while the other explores for the future.
- Focus on healing ministries inside and outside of the church walls.
- Model the community we wish to create.
- Extend the process of coming together in conversation about the future of the church.
- Change present pastoral patterns by:
  - ☐ Revitalizing existing congregations through truly pastoral leadership—both clergy and lay—whose primary concern is formation of Christian disciples;
  - ☐ Examining, evaluating and redesigning clergy training in seminary and in continuing education; and
  - ☐ Investigating ways to enhance the traditions of itinerancy.

All of these suggestions indicate the desire for change and recommend areas of action that will accelerate the process of change.

### **Stage III**

Following the two consultations, a process of reflection within the Council identified important conclusions, which were voiced by GCOM

President, Bishop J. Woodrow Hearn, as **eight emerging missional directions**:

1. *Center on Jesus Christ as the foundation.*
2. *Develop spiritual leaders, both lay and clergy, who lead with boldness and courage—filled with the love of God, demonstrated by works of piety, love of neighbors and acts of mercy.*
3. *Nurture people in the faith, feeding their hunger for God, in a caring fellowship that supports growth in grace and preparation for seasoned, mature discipleship (perfection).*
4. *Focus on people, for our task is not to save the church, but to be faithful to proclaim and live the Gospel to save the world.*
5. *Push out the walls, be a church without walls.*
6. *Use nontraditional methods to make God's grace known to all people, young and old, rich and poor, all races, those who have not yet found a link to God.*
7. *Be a global church that goes beyond the limits of national borders or language to express a sense of awe for each human life God has created and concern for all the universe God has made.*
8. *Be the hands, the voice and the love of Jesus Christ in the world through mission and ministry in all areas of human need of both body and spirit, especially in such areas as racism, greed and violence.*

A significant component in the process and discernment in exploring possible themes, missional priorities and/or special programs was an ongoing collaboration with the Connectional Ministry

Funding Patterns Task Force (CMFPTF) of the General Council on Finance and Administration regarding a request that stewardship be a missional priority for the church.

GCOM's Vision Ministry Team was in dialogue with members of the CMFPTF on two different occasions to review all of their recommendations. They gave consideration to the importance of stewardship and the fostering of the theological concepts of abundant giving as a future direction or missional emphasis for The United Methodist Church. At GCOM's October 1997 meeting, the Vision Ministry Team heard from Sandra Kelley Lackore, General Secretary and Treasurer of the GCFA, with regard to biblical models for stewardship and the importance of leading stewardship from a theological perspective. It was agreed GCOM would remain in working relationship with the GCFA and its Task Force as we progressed through the rest of the quadrennium.

#### **Stage IV: The Global Experience and Fulfilling Christ's Mission in the Life of The United Methodist Church**

The Global Experience, a major facet of this quadrennial process of discernment and the potential consideration of missional themes, came together in a synergistic, vital and spiritual context at the October 1998 meeting of the GCOM in Hasliberg-Reuti, Switzerland. The meeting generated summary reflections from global teams listening to God's moving presence and from mission and ministry around the globe. This work led the General Council on Ministries to develop a summary statement that flowed from the four primary questions used on the previous churchwide consultations. This came to be called *Fulfilling Christ's Mission in the Life of The United Methodist Church*. It was the culmination of all the listening and the considerations that came from the previous consultations and the input of our global relationships with persons of leadership in ministry across the global connection. This



significant declaration and opportunity for the church and its future follows.

### **Fulfilling Christ's Mission in the Life of The United Methodist Church**

Glimpsing God's movement in the world in the 21<sup>st</sup> century, United Methodists, as a part of the church universal, are called to discern and join in God's mission. We will be a worldwide church which provides for full and just participation throughout our connection. We will strive for deeper relationships with other churches in the Methodist family. As we make disciples of Jesus Christ, it is crucial to attend to the following:

- Invite and nurture people in spiritual growth, centered in scripture and our Wesleyan heritage.
- Develop lay and clergy leaders empowered by the Holy Spirit to lead the church in spiritual transformation and service.
- Share the gospel of Christ with all people by using traditional and innovative ways.
- Practice hospitality, celebrate differences and affirm gifts.
- Build Christ-like community and love our neighbors through acts of compassion and justice.
- Participate in God's saving acts for all creation.
- Practice deep respect and care for our God-given natural environment.
- Teach stewardship, as a grateful response to God's generosity, that evokes abundant gifts for ministry throughout the church.

- Practice collaborative, consultative decision-making processes and implementation in all facets of church life.
- Communicate effectively and compassionately God's movement within all parts of the church and the world.
- Speak prophetically to the realities of our many cultures.
- Work toward God's gift of unity of the whole body of Christ and strengthen interreligious relationships.

### **Outcome**

Further collaboration was received from the Council of Bishops through the GCOM bishops regarding potential themes and priorities. These were shared with the Vision Ministry Team. Collaboration with GCFA representatives also continued.

During the April 1999 GCOM meeting at Lake Junaluska, North Carolina, the Vision Ministry Team met again with several members of the Connectional Ministry Funding Patterns Task Force of the GCFA. They considered whether stewardship might be recommended as a quadrennial theme for the church in the 2001-2004 quadrennium. The GCOM was also aware the United Methodist Publishing House was working cooperatively with GCFA to publish two new studies related to stewardship: *The Believer* and *The Steward*.

The General Council on Ministries affirmed that the entire church will benefit greatly from and has much to learn about stewardship. Its final consensus, however, was that stewardship not be recommended to the General Conference as a quadrennial theme, per se. In reaching this decision, it is important to note that careful attention and much discussion resulted in a stewardship emphasis being included as a significant component of the missional

direction of *Fulfilling Christ's Mission in the Life of The United Methodist Church*.

The final decisions made by the General Council on Ministries, therefore, were that:

1. The General Council on Ministries would not recommend any quadrennial theme, missional priority, or special program to the 2000 General Conference; and
2. *Fulfilling Christ's Mission in the Life of The United Methodist Church* will be offered as a missional direction for the church and will include presenting it in the context of a Bible study around these missional directions.

## Report No. 17

Petition Number: 31404-GJ-NonDis-0; GCOM

### Report on Consultations with Annual Conferences

#### Process

The 1996 General Conference approved the General Council on Ministries' Connectional Issues Study, setting forth the interactive organizational design for functioning in a collaborative, focused way to do and resource ministry in the context of the annual conference and the local congregation. This organizational form indicated the need to work in an holistic way so that the major ministry functions would be focused to serve the articulated vision and ministry goals. Further, the study identified these basic ministry functions: Nurture, Outreach, Witness, Leadership, and Fiscal/Administrative. That concept communicated the need for the annual conference

to work as a living body and not as a segmented, mechanical system. This basic ministry concept was approved in principle and recommended to annual conferences and local congregations as a way to live with creativity into the future through mutual discernment, bible study, and with all persons in leadership at a common table as equals.

#### Implementation

Not only did the General Council on Ministries (GCOM) design its life to live this way during the 1997-2000 quadrennium, but many annual conferences were already beginning to center their work on bible study and to do their work in flexible, adaptive, holistic ways that gave focus to ministry and centered on providing resources and not programs for local congregations. Annual conferences sought to have the basic ministry functions and persons at the same table from the beginning and throughout the process of implementation, so shared ownership for ministry and participation in the ministry would be enhanced. This led many annual conferences to request that GCOM share with them the insights, processes, and experiences of this new way of being church. Annual conference requests were varied and came from many quarters. Some struggled with the need for flexible structures or new ways to be at a "common table," as it came to be called. Others found they needed to bring the fiscal, ministry, and ordained functions into a common area. Others realized that the Cabinet, Council on Ministries, finance, and communication areas must work in collaboration. Several annual conferences wanted to find more appropriate ways to align staff and resources to the vision. Others wanted to know how to facilitate an envisioning process that was based on listening to the grass roots and not working from the top down.

These requests from all across the church called forth from the GCOM a major staff assignment during the 1997-2000 quadrennium to resource this learning process with the annual conferences.

Primarily through Associate General Secretary Dr. Harold E. Wright, as a consultant/facilitator, the GCOM provided extensive envisioning work for a significant number of annual conferences. This was done by actually becoming an ongoing member of the design teams within these conferences.

Annual conferences involved in this process include Oregon-Idaho, North Alabama, Eastern Pennsylvania, Desert Southwest, Peninsula-Delaware, Memphis, and West Virginia. Also, the seminal envisioning of this process was shared and developed by ongoing work with the Southeast Jurisdictional Association of Conference Council Directors, with the concepts clearly impacting the design and work of the South Georgia, Kentucky, and Tennessee Annual Conferences. In addition, these resources provided by the General Council on Ministries were shared with the National Association of Conference Council Directors and have impacted their work and the recommendations they are proposing to the 2000 General Conference.

Significant results of this process are apparent in the life and printed resources of the annual conferences involved, particularly in the Desert Southwest, West Virginia, and Kentucky Annual Conferences.

It is clear that the church is moving to embrace this new interactive, collaborative approach to mission and ministry. The General Council on Ministries appreciates the opportunity to share its experience and expertise in helping annual conferences move into the future.

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## Report No. 18

Petition Number: 31405-GJ-NonDis-0; GCOM

### Report on Relationship with National Association of Conference Council Directors

#### Mandate and Process

The *Book of Discipline*, 1996, in ¶ 906.24 directs the General Council on Ministries (GCOM) “to relate to and cooperate with the National Association of Conference Council Directors” (NACCD). To fulfill this opportunity for mutual ministry in a collaborative way, the NACCD President is a member of the GCOM and the General Secretary of the GCOM is a member of the NACCD Executive Committee. An associate general secretary of GCOM staffs the ongoing work of the NACCD.

The collaboration between the GCOM and NACCD provides crucial networking, enrichment, and ongoing learning for both bodies. Also, an associate general secretary of GCOM relates to each jurisdictional Association of Conference Council Directors.

#### Implementation and Outcome

Three major enrichment and networking events were planned and implemented this quadrennium by the National Association of Conference Council Directors, supported by the General Council on Ministries.

The first event, in January 1998, was “Lead Us Lord: Leadership in the Community of Relationships.” This immersion experience enabled the NACCD members to explore the ancient and modern cultures of the Santa Fe, New Mexico area.



Three pueblo communities were visited. Leadership from these communities led in hands-on experiences at the Museum of Fine Arts, Museum of Folk Art, Museum of Indian Arts and Culture, and the Place of Governors.

Featured speakers at the Santa Fe meeting were:

- George Johnson, native of Santa Fe and author of *Fire In The Mind: A Comprehensive Look at the Science of Complexity and Its Relationship to Spiritual Formation*;
- William B. McLain, professor of homiletics and worship at Wesley Theological Seminary in Washington, D.C.; and,
- June and Taylor McConnell, Directors of Culture Bridging, which brings new forms of ministry in multicultural communities including Pueblo Indian, Hispanic, and Anglo.

The second event, held in January 1999, in Dallas, Texas was titled: **"We Have Not Passed This Way Before (Joshua 3:2-3)."** It focused on the following purposes:

- **To identify the common functions of conference council directors and how they relate to the mission of the church;**
- **To identify the common ministry functions for annual conferences; and,**
- **To establish a process to place this understanding before the 2000 General Conference.**

The leaders for this conferencing process were Lovett H. Weems, President of St. Paul School of Theology; Sheron C. Patterson, Senior Pastor of Jubilee United Methodist Church; and Harold E. Wright, Associate General Secretary of the GCOM.

Significant sharing from each conference council director and jurisdictional association in the connection was compiled and summarized in this process. A specific recommendation identified basic functions for the annual conference ministries and calls for a "Director of Connectional Ministries" for the annual conference. This recommendation is being sent to the 2000 General Conference.

The third major event, titled **"Paths in the Wilderness Streams in the Desert"**, was held in Claremont, California in January 2000. The associated theme was **"Thinking Outside the Box: New Vision of Leadership in a Multicultural World."**

Marjorie Hewitt Sushocki and Richard L. Daft led the meeting. Dr. Suchocki, Vice-President of Academic Affairs and Dean of Claremont School of Theology, served as the bible study/worship leader. Dr. Daft is the Dean of the Owen Graduate School of Management and the Director of the Center for Change Leadership at Vanderbilt University. His book, *Fusion Leadership*, was the focus of new ways of being in ministry by "coming together, creating connections and partnerships . . . reducing barriers by encouraging conversations, information sharing, and joint responsibilities across boundaries." These principles were practiced in a "futures search process" led by Dr. Daft and experienced in multicultural ministries in the greater Los Angeles area during the four day retreat.

## Conclusion

Throughout this four-year period, the ongoing relationships have enabled the National Association of Conference Council Directors and the General Council on Ministries to form a learning partnership, which has had great impact on the transformation of annual conferences through collaborative envisioning processes and collaborative leadership styles. Annual conferences have begun to live, serve, and lead in new ways. Dedicated persons serving as

conference council directors or under different titles are giving signal leadership in helping make these new ways real. Many annual conferences are bringing ministry leadership together as equals at a common table of discernment to reflect on God's will for mission and its accomplishment through individuals, local congregations, districts, the annual conference, and the general church context.

## **Report No. 19**

Petition Number: 31406-GJ-NonDis-0; GCOM

### **Report of the GCOM Ethnic Local Church Concerns Support Group**

#### **Mandate**

The 1996 General Conference approved Calendar Item No. 2470 as a consent agenda item of business. This calendar item recommended that the GCOM continue the Ethnic Local Church Concerns Committee for 1997-2000. Further GCOM is given the responsibility "to coordinate the denomination's efforts to incorporate the contributions and concerns of the ethnic local church into all programs, budgets, agenda and resources." (§906.5)

#### **History and Background**

From 1976 to 1988 Ethnic Minority Local Churches were lifted up as a missional priority because they offered The United Methodist Church its greatest growth potential and a priority in evangelism. These churches, and the communities in which they often are located, consistently experience the most serious domestic and

international challenge; they offer an unparalleled avenue for justice and peace ministries. Furthermore, ethnic minority local churches offer an avenue to develop mutuality in mission with the church universal, which will soon become predominantly colorful, as well as with the human family, which is already overwhelmingly Third World.

At the 1988 General Conference the Missional Priority Coordinating Committee reported that through the missional priority the entire church has discovered amazing gifts, insights, perspectives and commitments within the household of faith. While many fruits had come with the missional priority, the fullness of the commitments was not yet realized. Ethnic minority local churches still had a variety of needs for program, facilities, and leadership development. Annual conferences were asked to develop comprehensive plans to provide the basis for their ongoing commitment to develop and strengthen the ethnic minority local church for witness and mission. Ethnic Local Church Concerns Committees were to be established in each annual conference. GCOM was called to create a task force as part of the Council's internal structure to deal with Ethnic Minority Local Church concerns. It was also with the awareness that the world was increasingly becoming multi-cultural and cross-racial. Furthermore, the resurgence of racist activity around the world calls on the church to be on the forefront, not only to speak out against racism, but also to serve as a model for inclusiveness.

#### **Racial/Ethnic Population Growth**

The racial/ethnic populations in the United States have increased dramatically. In the ten-year period between 1980 and 1990, the United States population grew by 23 million persons, from 227 million to nearly 250 million—or an increase of 9.9%. Over two-thirds of this growth (15.2 million) was by racial/ethnic group populations. Furthermore, population projections for a thirty-year period from 1990 to 2020 indicate that the racial and ethnic

composition of the United States will see dramatic changes. Although nothing is certain about the future, population trends and demographic information can assist the church to better plan for future ministry.

The General Council on Ministries has utilized information gathered by Woods and Poole Economics, Inc., a respected demographic research firm in Washington, DC. It uses U.S. Census data and applies sophisticated trend analysis to project population shifts. The ELCC Support Group of GCOM reviewed 1990 U.S. Census population data and compared it with Woods and Poole population projections for the year 2020.

Over this 30-year period, the United States population will grow by 73 million persons— or a 29% increase. The racial and ethnic population in the United States will increase by 55 million persons, while the European American population will increase by less than 18 million. The percentage growth of racial/ethnic populations will be 10 times greater than the European American population. This means that **for every four additional persons in the United States, three will be people of color.** While in 1990 the racial/ethnic population composed

24.3% of the total population, by 2020 it will increase to 36% of the population. The Asian Pacific American, Hispanic American, and Native American populations will each more than double.

There are variations of this growth by region. Here are some of the changes expected in each of the five United Methodist jurisdictions in the U.S.

#### North Central Jurisdiction

- The racial/ethnic population growth is 15 times that of European Americans. (81.5% vs. 5.4%)
- Measured in persons, the racial/ethnic population growth is 2.5 times that of European Americans (6 million to 2.3 million)
- The Hispanic American population will triple. (1.5 million to 4.7 million)
- Asian Pacific American and Native American populations will double. (738,000 to 1,515,000 and 204,000 to 420,000)

ETHNIC/RACIAL GROUPING	1990 POPULATION (U.S. CENSUS)	2020 POPULATION PROJECTION*	POPULATION GROWTH 1990-2020	PERCENT GROWTH 1990-2020
European American	188,716,000	206,471,000	17,755,000	9%
African American	29,378,000	42,328,000	12,950,000	44%
Asian/Pacific American	6,953,000	16,503,000	9,550,000	137%
Hispanic American	22,249,000	52,766,000	30,337,000	135%
Native American	1,927,000	4,574,000	2,647,000	137%
<b>TOTALS</b>	<b>249,403,000</b>	<b>322,642,000</b>	<b>73,329,000</b>	<b>29%</b>

\*Source: Woods and Poole Economics, Inc., 1997 Annual Conference Profiles



**Northeastern Jurisdiction**

- The European American population will decline by 7.8%, or there will 3.5 million fewer persons.
- For every five new ethnic/racial persons, there will be two fewer European Americans.
- The racial/ethnic proportion of the population will increase by 12%. (22.1% to 34.5%)

**South Central Jurisdiction**

- The racial/ethnic population will double (10.7 million to 21.5 million).
- The Hispanic American population increase of 12.9 million represents 60% of the total racial/ethnic population growth.
- African American population growth is nearly 2 million persons (4.4 million to 6.4 million).
- Of the total population growth, 5 of 6 will be racial/ethnic persons (10.7 million of 13 million).
- The racial/ethnic proportion of the population will increase 14% (28.6% to 42.3%).

**Southeastern Jurisdiction**

- The Southeastern Jurisdiction has the most rapid population growth of all groups.
- The racial/ethnic population growth represents half of the total growth (10.9 million of 21.8 million).

- The African American population will grow by 5 million persons.
- The Hispanic American population will grow by 4.8 million persons (2 million to 6.9 million).
- The Native American population will double (150,000 to 389,000).

**Western Jurisdiction**

- The Western Jurisdiction has the largest population increase of the five jurisdictions (24.4 million).
- Three of every four new persons will be racial/ethnic persons (18.4 million of 24.4 million).
- Hispanic American population growth accounts for 46% of the population increase (11.3 million of 24.4 million).
- Asian Pacific American, Hispanic American, and Native American groups will double in population (3.7 million to 8.3 million, 9.5 million to 20.9 million, and 1 million to 2.3 million, respectively).
- The racial/ethnic proportion of the total population increases 14% (32.5% to 46.4%).

**Implementation and Process**

GCOM formed an Ethnic Local Church Concerns Support Group that was composed of 12 GCOM members, one representative from each of the five national racial/ethnic caucuses (Black Methodists for Church Renewal, Methodists Associated Representing the Cause of Hispanic Americans, Native American International Caucus, National Federation of Asian American United Methodists, and Pacific Islander National Caucus United Methodist), one representative from each of

the three ethnic language conferences (Oklahoma Indian Missionary, Rio Grande, and Iglesia Metodista de Puerto Rico), and one representative from each of the eight general program-related agencies (General Board of Church and Society, General Board of Discipleship, General Board of Global Ministries, General Board of Higher Education and Ministry, General Commission on Christian Unity and Interreligious Concerns, General Commission on Religion and Race, General Commission on the Status and Role of Women, and General Commission on United Methodist Men). The Support Group was organized in April 1997 and met five times during the quadrennium. It facilitated coordination and communications among the general program-related agencies, the ethnic/language conferences, the national racial/ethnic caucuses, and the general conference approved ethnic initiatives (National Plan for Hispanic Ministries, Native American Comprehensive Plan, Strengthening the Black Church for the 21<sup>st</sup> Century, Asian American Language Ministry Study, and General Conference Korean Ministry Task Force) as they sought to develop and strengthen ethnic ministries.

GCOM staff provided training for 54 conference Ethnic Local Church Concerns leaders from 47 conferences during the Joint Training Events held in 1996-97. The 1990 U.S. Census data along with other resources were provided to each conference leader. There were presentations on visioning and the interactive organization process, dealing with changes taking place in the annual conference, presentations on the ethnic missional initiatives, and Ethnic Local Church Grants available from the general program boards and the GCORR Minority Group Self-Determination Fund. At the request of annual conferences, additional training sessions and consultations were held with conference ELCC Committees. Staff of several of the general agencies provided additional encouragement and support to racial/ethnic constituencies at the annual conference, jurisdictional, and national levels.

The ELCC Support Group commends the general agencies for carrying out the process of incorporation of ethnic local church concerns.

Some achievements this quadrennium include the implementation of the resource *Native America: Making a Connection* (UMCom); updating *Black Methodism: Legacy of Faith* video (UMCom); *Diversity Is* video (GCORR); Spanish and Korean language interpretation of the Social Principles (GBCS); Ethnic Church Resource and Training, Ethnic Writers Conference (GBOD); videos on the ethnic mission initiatives (GBGM); Ethnic Pastors Institute (GBHEM and other general agencies); programs for Spanish language resource writers (4 program boards, GCORR and GCOM); Volunteers in Mission projects (GBGM); School of Evangelism for Native Americans (GBOD); seminars on immigration, poverty and other social issues with direct impact on racial/ethnic communities and reinstitution of the Young Adult Summer Internship Program (GBCS); Acts of Repentance and Native American Spirituality Dialogues (GCCUIC); Women's Congress (GCSRW); and assistance in reviewing the revised conference comprehensive plans.

The four general boards have faithfully administered the Ethnic Local Church grant funds, provided through the World Service Fund, to local churches and annual conferences.

The ELCC Support Group received reports from the ethnic language conferences. **Iglesia Metodista de Puerto Rico** increased its self-sufficiency and continued to be a "sending church." It is working with UMPH toward the establishment of a Spanish language resource center and with GBOD on transformation of its structure and implementation of Quest for Quality. It is working with GBGM on a Partnership in Mission for missionary programs in Peru, Guatemala, Honduras, and Cuba. It will request that General Conference 2000 extend the transition period for four more years

and work on developing a mutual relationship beyond 2004. The **Rio Grande Annual Conference** adopted a revised Mission Statement and set priorities through the year 2006 to be preparation for ministry, congregational development and revitalization, nurture and witness, self-reliance, and social justice and ecumenical ministries. The **Oklahoma Indian Missionary Conference** emphasized stewardship toward becoming more self-supporting and the greater involvement of laity in its ministry. The conference was able to raise the minimum salary for ordained clergy to \$18,000 and continues to license local pastors to fill many pulpits in the conference to prevent their closure. They are addressing key community issues, combating racism, and seeking removal of derogatory mascots for sports teams.

This quadrennium saw the establishment of the Pacific Islander National Caucus United Methodist that brought together Tongan, Samoan, and Fijian United Methodists. The new caucus has worked closely with the general agencies to identify and address Pacific Islanders' ministry needs. In addition to their advocacy role, the five national racial/ethnic caucuses held convocations, training seminars, and leadership development workshops throughout the quadrennium. National BMCR held an annual lay academy, Harambee youth convocation and worked on implementing Strengthening the Black Church for the 21<sup>st</sup> Century. The National Federation of Asian American United Methodists and Asian sub-caucuses worked with the General Board of Global Ministries to further develop ministries to Asian language constituencies and plans for church development. The Native American Family Camp provided opportunities for training and development for the Native American International Caucus. The National Hispanic Caucus, MARCHA, conducted continuing education programs on topics such as domestic violence and youth ministries. It is working closely with the implementation of the National Plan for Hispanic Ministry.

The Support Group developed a guide for developing and revising its Conference Comprehensive Plans. Many conferences have had difficulty implementing their plans due to lack of financial and other resources and a lack of commitment by the conference leadership to give priority to ethnic minority concerns. The need for updating the plans is especially important in light of the changing demographic characteristics. Several conferences have used these plans to examine new opportunities for ministry and have initiated new racial/ethnic ministries in conjunction with the ethnic missional initiatives mentioned earlier in this report.

The ELCC Support Group met periodically with the Directors of the five churchwide missional initiatives directly related to the development and strengthening of ethnic local churches. The following summarizes the work of these initiatives:

The **National Plan for Hispanic Ministries** reported many accomplishments: 41 annual conferences engaged in a process of *acompañamiento* ("walking with") that included analysis, planning, proposal writing, and assessment. In the first two years of the quadrennium, 15 conferences were approved for funding totaling \$310,000. Nineteen missionaries have been placed by GBGM (toward the quadrennial goal of 25). Key conference leaders, including 10 bishops' cabinets, received orientation about the National Plan. Training of Lay Missioners was held in more than 20 conferences. A significant focus has been the involvement of non-Hispanic churches in five regional consultations and a national convocation to develop Hispanic Ministries. So far this quadrennium, the Plan has chartered 29 congregations, established 176 missions, organized 24 ministries, gathered 318 faith communities, and extended church school opportunities in 201 locations. The National Plan is recommended for continuation in the 2001-2004 Quadrennium.



**The Native American Comprehensive Plan** focused on congregational development, leadership development, Native American spirituality, and denominational presence. Several "gatherings" on ministries such as prison and restorative justice, health, and AIDS Awareness offered participants resources and models to utilize in their local churches and conferences. (The Plan has helped to create networks for sharing models of ministries and strengthening communication ties with other annual conference Native American Ministries Committees, to gather in jurisdictions and a national event "Linking the Past to the Future.") A consultation was held with the indigenous people of Hawaii discussing issues such as land rights, sacred sights, sovereignty issues, and economic development.

Grants for congregational revitalization, new church starts and development of cooperative ministries support Native American congregations. Ten local pastors were trained to be consultants in congregational development. National events such as the Native American United Methodist Family Camp, Lay Speakers School, and School of Evangelism have afforded inspirational training experiences to develop Native American ministries. This Comprehensive Plan is proposed to continue in the next quadrennium.

**Strengthening the Black Church for the 21st Century** established 25 Congregation Resource Centers (CRCs) and organized and trained resource teams of laity and clergy. The CRCs are housed in vital congregations selected from the five jurisdictions and located in urban, suburban and rural communities. They value clergy and lay leadership; foster partnerships between clergy and laity; demonstrate clarity of mission; provide education, Bible study, and faith formation development; engage in vibrant worship; engage in planning, implementing, evaluating and refocusing their ministry; value Christian hospitality and cultural history; creatively and faithfully relate to the residential community; and act on the needs,

problems and issues arising out of their context. The initiative has engendered participation and excitement among African American congregations across the connection. The Coordinating Committee has provided strong leadership and proposes continuation of this initiative of partnership ministry during the next quadrennium.

**Asian American Language Ministry Study**, under the direction of the General Board of Global Ministries, brought together 10 Asian sub-ethnic groups (i.e. Cambodian, Chinese, Filipino, Formosan, Hmong, Japanese, Korean, Lao, South Asian, and Vietnamese) to share visions and needs for affirmation and resources to empower Asian American language ministries. Grant funds were used to assist Asian-American Language ministry in new church development, community ministries, clergy leadership development, lay leadership training, and language resource development. GBGM will bring a report to the General Conference for further implementation in the next quadrennium.

**Korean-American Ministries Task Force**, established by the 1996 General Conference, met several times to discuss the state of Korean-American United Methodist Ministries, and to envision its future. It held a national convocation bringing together Korean clergy and laity for worship, study, and inspiration. A survey of Korean-American United Methodists assisted in the gathering of a database to plan future direction. The Task Force will propose a national plan to the 2000 General Conference to address Korean-American issues comprehensively and to identify commonly shared visions of the Korean-American community.

As a result of much soul searching, praying and discernment, the ELCC Support Group discovered God moving through the communities of the ethnic local churches of The United Methodist Church. Through that movement, initiatives to strengthen ethnic ministries were born. Out of that struggle came: Strengthening the Black Church for the 21<sup>st</sup>

Century, The National Plan for Hispanic Ministries, The Native American Comprehensive Plan, the Asian-American Language Ministry Study, and the General Conference Task Force on Korean American Ministries. Out of these movements we are seeing God do a new thing by creating new ministries and by breathing new life and vitality in local churches and ministries that some thought were dead and gone. Out of this process, healing is taking place and new visions are emerging.

As a result of these national plans there has been a noticeable increase in partnerships across the general church. General agencies as well have been more intentional in meeting the need of these initiatives.

GCOM celebrates the fact that these initiatives have come out of the racial/ethnic communities, thereby developing ministries and solutions according to their specific needs. There is a greater vitality born out of this work with a higher regard for lay ministry.

This is not to say that The United Methodist Church has reached a level of perfection in its ministries. The reality of our society is that the sin of racism continues to be manifested and is reflected in our church. Furthermore, the growth of the ethnic population throughout this country is not reflected in our church. Recognizing the need for these initiatives is still a problem for some of our Anglo constituents. The fact that our annual conferences function differently, with some of them being in crisis, is problematic to these initiatives to a degree.

As the Support Group has tried to respond to God's call in Jesus Christ to be faithful to God's mission and ministry for our day, it has come to learn and realize that God is alive and working through The United Methodist Church. Out of fresh experience of God's leading presence, The United Methodist Church has supported such national plans and initiatives to reach out to God's people and build up the Church of Jesus Christ.

In this process the GCOM also has come to understand anew the significance of the church by providing new models to make disciples of Jesus Christ through the missions and ministries of the church.

God has invited us, United Methodists, to meet the urgent needs of racial/ethnic people. God calls us to be faithful partners in mission and ministry.

Once again, United Methodists are called, by God, to affirm **The World is My Parish**, as we move into the new millennium.

Therefore, GCOM strongly affirms the work of these ministries and supports the continuation of each initiative into the next quadrennium.

In concluding its work for the quadrennium, the General Council on Ministries approved the following recommendations of its ELCC Support Group for:

- I. The continuation of the Ethnic Local Church Concerns Support Group (ELCC Support Group) for 2001-2004. It shall be composed of 12 GCOM members, one representative from each of the five national racial/ethnic caucuses, one representative from each of the three ethnic language conferences (Oklahoma Indian Missionary, Rio Grande, and Iglesia Metodista de Puerto Rico), and one representative from each of the eight general program-related agencies (GBCS, GBOD, GBGM, GBHEM, GCCUIC, GCORR, GCSRW and GCUMM). The membership is to be broadly representative and racially inclusive. GCOM shall cover the expenses of its members, the representatives from the racial/ethnic caucuses, and the ethnic language conferences. The agency representatives will attend at their agencies' expense. The Support Group shall be a part of the GCOM's internal structure. It shall maintain a cooperative relationship with GCORR.

The Support Group's responsibilities will be 1) to keep the vision of incorporation of Ethnic Local Church Concerns (ELCC) before The United Methodist Church; 2) to provide guidelines for general agency and annual conference incorporation of ELCC; 3) to coordinate efforts of general agencies and annual conferences on the incorporation of ELCC; 4) to ensure a forum for dialogue and coordination among the general program agencies and the ELCC Support Group to deal with incorporation of ELCC; 5) to develop and coordinate resources and consultative services to assist the church in the incorporation of ELCC, to evaluate funding processes for incorporation of ELCC at the annual conference and general agency levels, to document conference and general agency incorporation of ELCC (such documentation will include review of conference Comprehensive Plans and their implementation); 6) to provide training for annual conference ELCC chairpersons or their equivalent; and, 7) to assist the General Commission on Communications in the promotion and interpretation of ELCC.

2. That during the 2001-2004 quadrennium, the GCOM, at least annually, convene a gathering of the directors and/or representatives of the ethnic initiatives (e.g. National Plan for Hispanic Ministries, Native American Comprehensive Plan, Strengthening the Black Church for the 21<sup>st</sup> Century, Asian American Language Ministry, Task Force on Korean American Ministries, and Pacific Islanders Ministries).

The purposes of these gatherings will be to: 1) facilitate communication and coordination among the initiatives; 2) identify areas of mutual concern and cooperation; 3) assess accomplishments and share stories made possible through the initiatives to be shared with the church at large; 4) examine institutional barriers which have prevented and impeded the full development of ethnic ministries, which is a loss to the whole church; 5) strategize common areas such as new church development,

pastoral and lay leadership, resource development, youth ministries, etc.; and, 6) support and give encouragement to the ethnic initiatives and racial/ethnic communities.

The General Commission on Religion and Race, General Board of Global Ministries, United Methodist Communications and other related agencies are invited to be a part of these gatherings.

3. The continuation of \$5.5 million funding of the World Service apportioned fund during the 2001-2004 quadrennium for Ethnic Local Church Concerns to support and enable the process of incorporation of the concerns and contributions of Asian, Pacific Islander, Black, Hispanic, and Native American constituencies.

The funds (approximately \$1,375,000 per year) to be designated annually among the four program boards as follows:

General Board of Global Ministries .....	45%	.....	\$618,750
General Board of Discipleship .....	20%	.....	\$275,000
General Board of Higher Education & Ministry .....	20%	.....	\$275,000
General Board of Church and Society .....	15%	.....	\$206,250

These funds are to be used exclusively for grants for the development and strengthening of the ethnic local church for witness and mission.

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## Report No. 20

Could the founders have envisioned that this program of mission and ministry would have the impact and effect it has had?

Petition Number: 31407-GJ-NonDis-0; GCOM

### Report of The Advance for Christ and His Church

The Advance for Christ and His Church celebrated its 50<sup>th</sup> anniversary in 1998. The celebration theme was called "A Day of New Beginnings." United Methodists responded with unparalleled creativity and energy. There were festivals, banquets, mini-global gatherings and visits by global choirs. Then, in 1999 United Methodist Advance gifts of compassion and sharing exceeded \$34 million—an all-time high for the denomination.

During the quadrennium 1997-2000:

- The gospel of Jesus Christ was proclaimed in the indigenous languages of many peoples in many lands.
- Houses of worship were constructed to be appropriate to the cultures and climates of persons different from us, yet created in the image of God.
- Shelters of love and hope ministered with widowed spouses and orphaned children victimized and uprooted by the ravages of war.

#### GENERAL ADVANCE QUADRENNIAL 1997-2000 REPORT GENERAL ADVANCE INCOME TO MISSION PERSONNEL BY REGIONS THROUGH SEPTEMBER 30, 1999

MINISTRIES	INCOME			
	1997	1998	1999 YTD	TOTAL 1997-1999 YTD
Africa	\$2,235,452	\$2,186,271	\$1,467,632	\$5,889,355
Europe	\$541,497	\$627,417	\$400,270	\$1,569,184
Middle East	\$35,272	\$50,898	\$33,230	\$119,400
Asia/Pacific	\$1,097,247	\$1,123,956	\$748,711	\$2,969,914
Latin America/Caribbean	\$1,338,374	\$1,227,302	\$797,432	\$3,363,108
United States	\$1,329,443	\$1,322,798	\$1,106,344	\$3,758,585
Interregional/Interdenominational	\$388,746	\$245,640	\$408,498	\$1,042,884
<b>Total Mission Personnel:</b>	<b>\$6,966,031</b>	<b>\$6,784,282</b>	<b>\$4,962,117</b>	<b>\$18,712,430</b>

*Note: Total income does not include UMCOR.*

- The hungry were fed, those who required a physician were healed, those displaced by the fury of storms found new homes.
- We renewed our mission to Cuba.
- We supported an emerging mission in Cambodia.
- In the former Soviet Union, the Russia Initiative revived Methodism sixty years after it was forced to go underground.
- In Lithuania and Latvia, we began to repair churches and purchase new properties.

We have established the Millennium Fund for Mission, designed to respond to critical needs of churches which are re-establishing or beginning ministries after periods of political or economic instability. The target areas are Africa, Europe and urban centers of the United States.

There is a spirit of caring and sharing throughout the United States. All across the country the hunger to give one's life to a higher calling is in tension with the rhetoric of selfishness. All age groups in the church are "renewing" their minds. Seniors in retirement with disposable resources and skills are buying motor homes, hugging their grandchildren, and taking to the highways and byways—looking for ministries where they can make

**GENERAL ADVANCE QUADRENNIAL 1997-2000 REPORT  
UNITED METHODIST COMMITTEE ON RELIEF  
GENERAL ADVANCE INCOME FOR DISASTER/EMERGENCY RELIEF  
THROUGH SEPTEMBER 1999**

MINISTRIES	INCOME			
	1997	1998	1999 YTD	1997-1999 TOTAL YTD
Domestic Disaster Response	\$1,401,764	\$1,607,829	\$1,048,454	\$4,058,047
International Disaster Response	\$370,862	\$522,507	\$6,858,181	\$7,751,550
Bishops' Appeal & Campaign for Africa	\$121,320	\$59,855	\$13,572	\$194,747
Bishops' Appeal for 1997 Spring Storms	\$1,591,320	\$56,344	\$3,234	\$1,650,898
Churchwide Appeal for Major Storm Devastation			\$2,373	\$2,373
Hurricanes 97-98 (Churchwide Appeal)	\$33,654	\$3,908,543	\$4,590,620	\$8,532,817
Undesignated	\$1,575,335	\$2,026,424	\$1,804,970	\$5,406,729
All Other UMCOR Ministries	\$6,044,294	\$7,210,434	\$6,561,204	\$19,815,932
<b>Total UMCOR:</b>	<b>\$11,138,549</b>	<b>\$15,391,936</b>	<b>\$20,882,608</b>	<b>\$47,413,093</b>

*Note: Total income does not include UMCOR.*

a difference. At the same time, young people are going across the world in our new program called "Missioners of Hope."

The Advance website provides United Methodists with information about mission initiatives, program descriptions, biographies of missionaries, Advance videos, and the Advance mission priorities:

- A Child, #123456-3
- Africa Church Growth and Development, #008233-0 HT
- Church and Community Workers, #982147-1
- Communities of Shalom, #742566-0
- Global Mission Partners, #012122-6 GL
- Global Refugee Response Program, #982540-1
- Missionaries: Outside the United States, #000779-6 HZ
- Missionaries: United States, #982597-0
- National Hispanic Ministries Challenge Fund, #982620-1
- National/International Persons in Mission, #007685-2 HT
- Native American Comprehensive Plan, #982615-4

**GENERAL ADVANCE QUADRENNIAL 1997-2000 REPORT  
GENERAL ADVANCE INCOME TO REGIONS  
THROUGH SEPTEMBER 1999**

MINISTRIES	INCOME			
	1997	1998	1999 YTD	TOTAL 1997-1999 YTD
Africa	\$1,679,465	\$1,824,417	\$1,539,044	\$5,042,926
Europe	\$570,790	\$807,790	\$685,596	\$2,063,944
Middle East	\$48,334	\$45,672	\$28,377	\$122,383
Asia/Pacific	\$514,237	\$656,114	\$498,719	\$1,669,070
Latin America/Caribbean	\$791,887	\$1,074,949	\$746,860	\$2,613,696
United States	\$3,045,935	\$3,005,000	\$1,899,385	\$7,950,320
Interregional/Interdenominational	\$415,951	\$766,332	\$4,201,348	\$5,383,631
Total Advance Income to Regions:	\$7,066,599	\$8,180,042	\$9,599,328	\$24,845,969

*Note: Total income does not include UMCOR.*



- Parish Partners: Alaska Missionary Conference, #931027-4
- Parish Partners: Oklahoma Indian Missionary Conference, #583634-4
- Parish Partners: Rio Grande Conference, #531733-1
- Parish Partners: The Methodist Church of Puerto Rico, #352696-6
- Shared Mission Focus on Young People, #194790-2
- Strengthening the Black Church for the 21<sup>st</sup> Century, #194815-4
- Substance Abuse and Related Violence, #982598-1
- The Bishops' Appeal "Hope for the Children of Africa," #101000-4
- The Bishops' Initiative on Children and Poverty, #982200-8
- The Millennium Fund for Mission, #982200-0
- World Hunger/Poverty, #982920-4

Of particular interest . . . 1999 saw the advent of Advance giving by credit card. And, for the third consecutive quadrennium, General Advance giving will exceed \$100 million.

On behalf of our partners in mission around the world, thank you for going the second mile through the Advance for Christ and His Church.

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## Report No. 21

Petition Number: 31409-GJ-NonDis-0; GCOM

# Report on Task Force on Spanish Language Resources

## Background and Mandate

The 1996 General Conference approved Calendar Item 573 on Page 215 of the *Daily Christian Advocate*, providing that the GCOM Task Force on Spanish Language Resources be continued during the 1997-2000 quadrennium to coordinate materials and resources in Spanish.

## Process and Implementation

This GCOM Task Force met four times during the quadrennium. Four members of the General Council on Ministries comprised the Task Force with representatives from the general agencies and representatives of MARCHA and the Hispanic Caucus participating as observers. At each meeting the Task Force heard reports from each agency on the development of Spanish Language Resources.

One of the most significant endeavors of the Task Force on Spanish Language Resources during the quadrennium was the planning and implementation of the Spanish Language Writers Workshop. The planning team was composed of members of the General Council on Ministries Task Force along with representatives from MARCHA and the national coordinator of the National Plan for Hispanic Ministries.

The planning committee developed a plan during the two years of discussion with funding provided by the GCOM. The general agencies provided expenses for staff for the planning team as well as during the workshop. The event was held

June 18-21, 1998 at the Learning Center of the General Board of Discipleship in Nashville, Tennessee. The proposal of this event took into account the agreements made during the Hispanic Consultation September 21, 1996 in Nashville, Tennessee.

The objectives for the event were to:

1. Prepare/train Hispanics to write resources in Spanish.
2. To motivate the participants to see the printed resources as a means to proclaim the Good News.
3. To expose the participants to a variety of different resources as that they can begin to discover and develop their talents.
4. To encourage the participants to commit to write Spanish Resources for the general agencies.

The purpose of this cooperative interagency workshop was to equip the participants to develop and apply their talents as writers of publications of the different agencies of The United Methodist Church. This will be done by making resources and information available and participating in workshops and other educational experiences that will help develop their writing skills. These resources will reflect Hispanic culture through perspectives and values. The event hosted 53 participants with 91 persons submitting applications. Participants included:

Puerto Rico .....	16
Southeast Jurisdiction .....	13
Northeast Jurisdiction .....	20
North Central Jurisdiction .....	7
South Central Jurisdiction .....	24
Western Jurisdiction .....	6

The evaluation of the event by participants rated it as excellent.

## Recommendation

In light of the success of the Spanish Language Writers Workshop and the acknowledgment of the need for resources in other languages, it is recommended that the GCOM establish a Task Force on Multi-Language Resources in the next quadrennium as a task force of the Council and that they sponsor a Multi-Language Writers Workshop inclusive of Spanish, French, and German languages.

## Report No. 22

Petition Number: 31408-GJ-NonDis-0; GCOM

## Report on the National Plan for Hispanic Ministries

### Background and Mandate

The 1996 General Conference approved Calendar Item 442 on page 174 of the *Daily Christian Advocate*. It called for the continuation of the National Committee on Hispanic Ministries. The General Council on Ministries assigned council members and staff to relate to the committee, and continues to evaluate the implementation of the National Plan for Hispanic Ministries, consistent with its disciplinary responsibilities.

### Process and Implementation

The Council has received regular reports on the implementation of the National Plan for Hispanic Ministries. It also assisted in facilitating the allocation of funds approved by the General Conference among the general program agencies as required by the Plan.

During the first quadrennium of the Plan (1993-1996) the training program for lay missionaries and pastor-mentors was designed along with innovative resources and facilitators prepared for training. During that quadrennium, eighteen conferences began ministries with Hispanics for the first time. Significant progress was made toward reaching the following goals:

- 100 new congregations
- 100 revitalized churches
- 500 church school extension programs
- 1,000 faith communities
- 3,000 outreach
- 2,000 lay missionaries
- 25 commissioned missionaries

The National Plan called for a Committee on Hispanic Ministries to oversee the Plan's implementation. During the 1997-2000 quadrennium a major focus of the Plan was to mobilize annual conferences for Hispanic Ministries. One million dollars was budgeted for 20 annual conferences with up to 50,000 in mission initiative grants. A unique and effective process used by the plan called "acompanamiento" ("walking with") calls for trained consultants to assist annual conferences in gathering and reviewing data, formulating a comprehensive plan, and participating in an ongoing assessment of the implementation.

There continues to be significant progress in reaching the goals of the National Plan. By and in 1999, the following were in place:

- 64 newly chartered Hispanic churches in 30 annual conferences
- 208 Hispanic "missions and fellowships" (congregations not yet chartered) in 46 annual conferences
- 32 "Hispanic Ministries" (smaller groupings) in 8 annual conferences

- 538 faith communities in 51 annual conferences
- 263 church school extension programs in 30 annual conferences
- 63 revitalized congregations in 25 annual conferences
- 839 outreach ministries in 47 annual conferences
- 17 commissioned missionaries in 11 annual conferences

The curriculum for training teams of lay missionaries and pastor-mentors is being used in other countries and denominations. In mid 1999, a total of 796 lay missionaries and 100 pastor-mentors, representing 46 annual conferences, had been trained for ministry with Hispanics. Training Modules I and II provide basic training for lay missionaries/pastor-mentors teams. Module III offers these teams and other church leaders a variety of opportunities for continuing education and specialized training in areas such as, evangelism, Christian education, ministries with families and children, community organizing, immigration and pastoral care.

The National Plan was financially supported in the amount of \$2.8 million within regular quadrennial budget allocations from the World Service Fund. Additional funding and resources were contributed by general program agencies from their regular budgets.

As the National Plan for Hispanic Ministries continues to forge new frontiers it has been very effective and innovative in its work with Hispanic ministries in local churches in annual conferences and nationally across the denomination. The Committee on Hispanic Ministries feels there is much work still to be done in this new century. The Committee, through the General Board of Global Ministries, is requesting continuation of the Plan.



The General Council on Ministries commends the successful efforts of the National Plan for Hispanic Ministries during the quadrennium and endorses the continuation of the Hispanic Plan as submitted to the 2000 General Conference by the Committee on Hispanic Ministries.

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## Report No. 23

Petition Number: 31410-GJ-NonDis-0; GCOM

### Report on the Quadrennial Joint Training Events for Annual Conference Leaders

*The Book of Discipline, 1996* states that the General Council on Ministries has the responsibility to sponsor, in cooperation with the general program-related agencies through the general secretaries, a quadrennial joint training event for annual conference program-related agencies. (§ 906.11e). This continues the training events for annual conference leaders held every four years since 1976.

The General Council on Ministries staff, in consultation with the general secretaries of general program-related agencies and the conference council directors, sponsored five joint training events in fall/winter, 1996-97. Conference council directors selected participants from their conference in specified program areas. Ten general agencies (General Council on Ministries, General Board of Church and Society, General Board of Discipleship, General Board of Global Ministries, General Board of Higher Education and Ministry, General Commission on Archives and History, General Commission on Communication, General Commission on Christian Unity and Interreligious

Concerns, General Commission on Religion and Race, and General Commission on the Status and Role of Women) provided leadership for twenty-two workshops. A total of 1,400 annual conference leaders and staff were trained.

The theme for each of the three-day events was Leadership into the 21<sup>st</sup> Century. They provided training and information for annual conference leaders, encouraged more effective coordination in annual conference programs through the conference councils on ministries, enhanced relationships and networking among annual conference leaders and general agency staff. Cokesbury made church resources available for purchase at each of the event sites. The events began with a time of worship and plenary session focusing on spiritual leadership. Subsequent leadership sessions focused on the dealing with changes occurring in the church and demographic realities. Each day included a time for worship and reflection. The ten general agencies provided workshops for annual conference leaders to acquaint them with resources that were available, information and training which would be helpful to particular groups within the annual conference, and opportunities for networking among participants and with general agency leaders.

General church funding for the events for on-site expenses and a travel pool were provided to the General Council on Ministries through funds allocated by the General Council on Finance and Administration. Annual conferences covered the remaining transportation and meal costs, and the other general agencies provided the workshop leadership and resources.

Event evaluations and comments were solicited from all participants. The evaluations confirmed that the events was worthwhile and informative, and comments and suggestions about specific workshops were forwarded to the general agency providing leadership.

Five Joint Training Events are scheduled to take place in November 2000 and January 2001. GCOM is in consultation with conference council directors or their equivalents and general agencies to make preparations for these events.

## Report No. 24

Petition Number: 31411-GJ-NonDis-0; GCOM

### Report on the Training Events for New District Superintendents and Conference Council Directors

*The Book of Discipline, 1996* states that the General Council on Ministries has the responsibility to provide for the training of the Annual Conference Council on Ministries directors and to provide jointly with the General Board of Higher Education and Ministry and the Council of Bishops for the training of district superintendents (§906.13). This annual experience consistently receives extremely positive evaluations from the participants and episcopal leaders of the church.

In fulfilling this responsibility, five members of the General Council on Ministries plus the general secretary and an additional staff person were assigned to the twenty-one member Planning Committee for the New Annual Conference Cabinet Member Training Event. Seven members of the Council of Bishops plus four members and three staff persons of the General Board of Higher Education and Ministry Division of Ordained Ministry also served on the Planning Committee.

The basic responsibility of the Planning Committee was to design and implement the annual five-day training experience for newly appointed district superintendents and conference council directors.

The training events were held at Lake Junaluska, North Carolina. In 1997 the event was held the last week of August, and in 1998 and 1999 it was moved up to the second week of July to permit more spouses and family members to accompany the participants. In 2000 due to jurisdictional conferences, the event will be held the last week of August. Worship, spiritual formation, role identity, clarification of responsibilities, information sharing, skill training, self-care, and development in management and administrative techniques composed the core curriculum for each event. The general agencies provided resources through agency displays, demonstrations on the use of technology in ministry and a mission and ministry fair. The fair was organized into four sections: congregational development and revitalization, disciple making, financial resources for mission and mission initiatives. Additionally each participant was invited to attend an elective workshop on topics such as disaster response, media training, starting new faith communities/church growth, understanding ministry in a multi-cultural world, and maintaining ministers in effective ministry. On average, thirteen conference council directors and ninety district superintendents attended each annual training session.

Early in the planning process the Design Team and the full Planning Committee determined that emphasis should be placed on self-care to enhance spirituality and develop more effective ways for modeling leadership that is holistic. A global awareness of The United Methodist Church was recognized as a valid aspect of the training event. The Planning Committee reflected on and had conversation with central conference representatives and determined more study was needed before this could be implemented.

Workshops were designed to include a sensitivity to inclusiveness with an emphasis on racism, use of language, clergy appointments and staff employment.

Forty-four persons were recruited as faculty each year. These persons were selected for their expertise and experience as bishops, district superintendents, council directors, general board or annual conference staff, and management consultants. Inclusiveness of women and racial/ethnic persons in the faculty leadership team was an intentional goal throughout the quadrennium.

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## Report No. 25

Petition Number: 31412-GJ-NonDis-0; GCOM

### Report on the Work of the Interagency Task Force on Legislation

The *Book of Discipline 1996* provides for the General Council on Ministries (GCOM) to “establish the processes and relationships pertaining to the coordination and funding of the ministries and program emphases of the denomination through its general agencies and to minimize unnecessary overlapping or conflicting approaches to the local church and the annual conferences (Para. 905.2).”

In fulfilling this coordinating function related to legislative proposals being presented to the 2000 General Conference, the General Council on Ministries organized an Interagency Task Force on Legislation. The purpose of the Task Force is to bring together representatives of the general agencies and other groups to examine their proposed legislation for clarity and to resolve duplication, overlap, and conflicting approaches.

The Task Force functions as an adjunct group to General Council on Ministries and relates to the GCOM through its Support Group on Legislation. The chairperson of the Task Force is also chairperson of the General Council on Ministries Support Group on Legislation.

The Task Force was organized with each general agency naming two members. The Council of Bishops, the Connectional Process Team, and the Commission on Central Conference Affairs had two members/observers each. The General Council on Ministries approved a timeline and process for the Task Force in April 1997. It called for each agency to develop and revise its legislation and then review all proposals with the Interagency Task Force on Legislation.

Two meetings of the Task Force were held to review legislation being considered by all participants. In January 1999, the Task Force discussed specific legislative proposals submitted by each agency. Editorial changes and clarifying language were recommended in several instances. A second Task Force meeting in June 1999, reviewed all proposed legislation each agency had developed up to that time. Recommendations for changes and clarity were offered by Task Force participants for response by the agencies.

The Secretary of the General Conference and the Editor of the *Daily Christian Advocate* also participated in meetings with the Task Force. Their presence was extremely helpful in aiding understanding of the policies and procedures to be used in presenting legislation to the General Conference. Guidelines for preparation of agency legislation to the General Conference were presented and discussed.

The General Council on Ministries Support Group on Legislation was assigned the responsibility to review all legislative proposals and consider possible development of parallel legislation in areas



where the committee felt an alternative approach to agency proposals was needed. This occurred in only one instance.

The Task Force reviewed its work during the 1997-2000 quadrennium and found it helpful as an expression of collaboration among the church's agencies and other groups. The General Council on Ministries plans to continue an Interagency Task Force on Legislation for the 2001-2004 quadrennium.

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## **Report No. 26**

Petition Number: 31413-GJ-NonDis-0; GCOM

### **Report on Grants from the World Service Contingency Fund, 1997-2000**

The World Service Contingency Fund is used "to meet requests for additional funding from the general agencies." The fund is established to enable the general agencies of The United Methodist Church to respond to unanticipated program assignments from the most recent General Conference which are not in the regular program/budget and/or to emerging opportunities for new programmatic forms of ministry and mission. *The Book of Discipline, 1996*, indicates the procedure for allocating the funds from this Contingency Fund. It states:

"Before the beginning of each year the General Council on Finance and Administration shall determine and communicate to the General Council on Ministries the sum available at that time from World Service Contingency Funds,

to meet requests for additional funding from the general program agencies. The General Council on Ministries shall be authorized to approve allocations to the general program agencies for such additional program funding up to the limit so established. No money shall be allocated by the General Council on Ministries from this source for general administration costs, fixed charges, or capital outlay without approval by the General Council on Finance and Administration." [¶806.1 and ¶906.2(e)]

During 1997-2000, upon request of the General Council on Ministries, the General Council on Finance and Administration allocated \$150,000 each year to the General Council on Ministries to meet requests from the general program agencies for additional funding from the World Service Contingency Fund. The General Council on Ministries established criteria for use of these funds and a procedure for making application and filing reports. The following requests for funding were approved by the General Council on Ministries from the World Service Contingency Fund for 1997, 1998, and 1999, as well as commitments from the 2000 fund as of the date of submitting this report. (*See table next page.*)

The General Council on Ministries has established procedures for receiving of applications for requests from the Contingency Reserve in 2000 and for approving applications when appropriate.

In all cases, upon approval of a request for funding from the World Service Contingency Fund, the General Council on Ministries notified the General Council on Finance and Administration. That agency then disbursed the funds to the appropriate agency in accordance with the conditions of the request and the approval.

Through the World Service Contingency Fund significant and vital ministries were able to be accomplished. Availability of these funds for unexpected needs of the general program agencies is essential to permit them to respond to God's call in an ever changing world.

#### GCOW WORLD SERVICE CONTINGENCY FUND 1997-2000 ALLOCATIONS

AGENCY AND PROJECT	1997	1998	1999
GBCS: Developments in Genetic Science	\$20,000		
GBCS: Emphasis on Concern for Workers	\$70,000		
GCCUIC: Conversations within UMC to Diminish Polarization	\$41,000		
GBOD/GBGM: Interagency Workshop for Hispanic Writers in Spanish Language		\$58,800	
GCORR: Global Racism		\$48,000	
GCCUIC: Acts of Repentance for Racism		\$13,700	
GCUMM: Black Men's Conference		\$25,000	
GBGM: Restorative Justice Ministries		\$23,500	\$1,500
GCUMM: Training of Leaders with United Methodist Men			\$46,000
GBOD: General Program Agency Meetings with Connectional Process Team			\$20,000
GCCUIC: In Disagreement, Charity: A Conversation on Homosexuality			\$25,000
GBOD/GCCUIC: Consultation on Biblical Authority and the Nature of God's Revelation			\$53,500
<b>Total Grants</b>	<b>\$131,000</b>	<b>\$169,000</b>	<b>\$146,000</b>

## Report No. 27

Petition Number: 31417-GJ-NonDis-0; GCOM

# Report of the Recommendation to the GCFA Regarding the World Service Fund Allocation to the General Program Agencies for the 2001-2004 Quadrennium

## Background and Mandate

*The Book of Discipline, 1996* prescribes several steps to be taken by the General Council on Ministries in developing its recommendation to the General Council on Finance and Administration for the allocation of the World Service Fund to the general program agencies. Specifically, Paragraph 906.2 provides in pertinent part of the following:

*"2. To take the following action, in sequence, with respect to recommendations to the General Council on Finance and Administration for the allocation of World Service funds to general program agencies:*

*a) The General Council on Ministries shall, in consultation with the General Council on Finance and Administration and the general program agencies, develop recommendations to the General Council on Finance and Administration on needs of the general program agencies for the programs, missional priorities, and special programs.*

*b) The General Council on Ministries shall receive the recommendation the General Council on Finance and Administration proposes to make to the General Conference as to that portion of the total World Service budget to be available for distribution among the general program agencies.*

*c) The General Council on Ministries, after reviewing both the program priorities and the total funds available to the general program agencies, shall recommend to the General Council on Finance and Administration the amount of the annual World Service allocation to each of those agencies, within the total sum proposed by the General Council on Finance and Administration for distribution among such agencies."*

## Program-Budget Consultation Process Design

The 1997-2000 quadrennium is being challenged to explore ways to more effectively be engaged in mission and ministry which is responsive to the gospel as we approach the 21<sup>st</sup> century. This exploration occurs during a time when many of the ways the church has engaged in ministry in the past are being examined. This time of transition offers unique opportunities for all parts of the church to work together (or as Wesley put it, to "conference together") to explore visions and an emerging common vision for mission and ministry of the church beyond the General Conference of 2000.

The General Council on Ministries believes that in order to faithfully move into the coming century, it is essential that the appropriate missional direction for the church must be explored in a much more participatory and collaborative way than in the past. This means that in the processes of making decisions



in response to where God is leading the church in the future, all parties and groups affected by those decisions and expected to plan programs and ministries to carry out those decisions, must participate together. In other words, a faithful response to God's leading into God's preferred future must be done collaboratively. We believe in so doing it is possible to develop missional direction(s) for the whole church.

During this quadrennium the General Council on Ministries designed its work in ways intended to live into this collaborative style. In carrying out the various responsibilities assigned to it by the *Book of Discipline, 1996*, and the General Conference, the GCOM sought to involve many voices, both within our Council and beyond, as directions are shaped and opportunities for ministry emerge from the groups with whom GCOM has specific relationships and responsibilities.

One such relationship and responsibility is to work collaboratively with the church's general program agencies in identifying a missional direction for the church in the next quadrennium (2001-2004) and together determine the specific needs of those agencies which will enable them to respond to this missional direction.

Likewise the GCOM and GCFA have mutual responsibilities to work collaboratively to determine and recommend the necessary World Service funding resources to support and sustain this missional direction for the church. This cannot be done in isolation or separately by either Council, but they, along with the general program agencies, must work together throughout this entire process.

### **Consultations with the General Agencies**

As part of an on-going effort to encourage dialogue across the church, GCOM brought together representatives of the general agencies, racial and ethnic caucus groups, the Connectional Process

Team, and the Connectional Ministry Funding Patterns Task Force with the GCOM in two consultations (October 1997, in Pittsburgh, Pennsylvania and April 1998, in New Orleans, Louisiana). Together we explored a common vision for mission and ministry. We shared observations, hopes, dreams, and expectations for United Methodism into the next century. The voices were varied, but their message was one of faith in the Holy Spirit and in a future of loving relationships that lead to understanding and cooperation among all the parts of the body of The United Methodist Church.

Common visions begin with facts that are held in common by a group. We tend to think of our own perceptions as fact, but views of reality can be quite different. Effective dialogue helps identify and resolve different perceptions. Through the consultations, a concern was expressed that we were trying to save the church, while our work is to save the world. Persons who come to church are interested in spiritual formation, not institutional structure. The Wesleyan tradition is a unifying part of our heritage. Our commitment to Christ's saving grace, scriptural holiness, social justice, and conventionalism are shared by all. They form a secure foundation for the future of the church. We also live in a time of rich diversity and pluralism. We need to integrate and celebrate the wide range of persons and practices that are embraced by United Methodists across the globe.

In the course of the consultation many feelings were expressed. Many worry and are concerned about the future of individuals, society, and the church. Several expressed a lack of confidence, energy, and enthusiasm. Others voiced skepticism about the ability of the church to change. On the other hand, many pointed out that Christ offers us an alternative. Relationships of love with and through Christ bring great joy.

GCOM further engaged in dialogue through team visits to Central Conferences in Africa, Europe, and the Philippines to experience ministries in a wide

array of settings. Participants were warmly welcomed into these communities. The teams worshiped with United Methodist congregations, witnessed ministries of care, compassion, and justice, and entered into dialogue with church leaders. Participants were greatly moved by the strong commitment of United Methodists who are engaged in transformational ministry in settings far different than those in the United States. They share a deep commitment to be part of the connectional ministry through The United Methodist Church.

Through the two consultations and visits to Central Conferences the Council members began to visualize and articulate a missional direction. The statement *Fulfilling Christ's Mission in the Life of The United Methodist Church* was given to the general program agencies to utilize in their development of their program and budget projections for the next quadrennium.

### **Design Used for Program Budget Development for the 2001-2004 Quadrennium**

Early in this quadrennium discussions took place among the GCOM and GCFA elected leaders and staff. The GCFA at the December 1996 meeting adopted a resolution calling for the inclusion of two general secretaries of general program agencies in the development of a plan for the Program and Budget Consultation Process. A process was adopted by both Councils providing for two consultations for the two councils and all the general program agencies to come together.

On February 8-11, 1999, we held the First Consultation on Program and Budget in Nashville to receive program priorities and program needs from each agency (§ 906.2a). The National Youth Ministry Organization also participated. Each of the councils brought seven members and each of the general program agencies were invited to bring three representatives (its President, General Secretary, and

one additional member). Several agencies brought additional staff and members for their presentations and many stayed to observe the process.

The purpose of the consultation was for each agency: a) to state their goals/plans on *Fulfilling Christ's Mission*, including proposed programs, missional priorities and special programs for the 2001-2004 quadrennium, b) to listen to each of the other agency's proposed plans, and c) to enter into discussion about program priorities and needs related to the missional direction(s).

The Program Budget Consultation Team was impressed by the wide variety of programs and resources that make possible the fulfillment of Christ's Mission in the Life of The United Methodist Church. There was clear evidence of cooperation and collaboration among the agencies to provide significant ministries in the United States and throughout the world. There was great appreciation and affirmation by the general agencies for the opportunity to come to a common table to share their stories, their hopes and dreams along with budget requests. The Team was also mindful of several other proposals coming to general conference which will put pressure on the overall general church budget.

### **Fulfilling Christ's Mission on the Life of The United Methodist Church through the General Program Agencies**

During the 1997-2000 quadrennium the General Council on Ministries provided an arena for churchwide collaboration about mission and ministry into the 21<sup>st</sup> Century. Two widely representative consultations were held, focused on *Exploring an Emerging Common Vision for Mission and Ministry of the Church*. A full description of these consultations and other opportunities for church leaders to collaborate with one another is found in *GCOM Report No. 16*.

An important result of this interactive, collaborative process was the development of the statement *Fulfilling Christ's Mission in the Life of The United Methodist Church*. Please read *GCOM Report No. 1* to learn how the stories and ministries of our denomination are indeed "Fulfilling Christ's Mission".

As the GCOM and GCFA consulted with the general program agencies to develop their World Service funding for the 2001-2004 quadrennium, each agency was asked to describe their quadrennial plans using *Fulfilling Christ's Mission* as their primary focus. They did this with a great spirit of enthusiasm and cooperation. See *GCOM Report No. 1* for the exciting ministries which our general program agencies are engaged in towards the Fulfillment of Christ's Mission.

Following careful consideration of all of the expressed needs for mission and ministry which can occur in the next quadrennium through the work of the eight program agencies of the church, and in accordance with ¶ 906.2, the General Council on Ministries (GCOM) recommended to the General Council on Finance and Administration (GCFA) that World Service funds required to meet the needs of the general program agencies for the 2001-2004 quadrennium was an amount not to exceed \$198,300,000.

At its May 1999 meeting, the GCFA reduced GCOM's request and voted that \$187,685,760 be made available from the World Service Fund in the 2001-2004 quadrennium for distribution among the eight program agencies. The agencies were asked to provide additional data and new information concerning their program and budget requests.

In September 1999 the two Council Consultation Teams met in Nashville to develop allocations for the eight general program agencies for the 2001-2004 quadrennium. The general secretaries and representatives of the eight general

program agencies were invited to participate and share additional information about their ministry needs. There was recognition that some general agencies had seen increases in their investment portfolios due to favorable market conditions. Additionally, the new accounting requirements (Financial Accounting Standards Board rules) reclassified reserve funds and net assets. GCFA had approved guidelines addressing some of these issues.

As a consequence of these changes the four general program boards offered to revise their original requests and stay at the same amount as allocated to their agency for the current quadrennium. Although they stated this would be difficult for their Boards, these agency general secretaries affirmed the importance for the ministry needs of the **whole** church to be the focus and the need for the smaller agencies to receive an increased allocation they needed. The two Council teams also agreed that it would be wise to set aside some unallocated funds to provide at least some funding within the World Service Fund for "*innovative and emerging ministries*" for possible approval by the 2000 General Conference.

The general program agency representatives expressed appreciation to the two Councils for being included in both program-budget consultations so that they could hear each others presentations and enter into dialogue and collaboration. This was a new experience in the World Service Program/Budget process and was done in a much more collaborative and participatory style. The sharing from all who participated brought excitement and enthusiasm for the ministry of the church.

Following these previous steps in the Program/Budget process, the GCOM and GCFA consulted together and then approved the following allocations to the program agencies of the World Service Fund for the 2001-2004 quadrennium:



General Board of Church and Society	\$ 7,900,000
General Board of Discipleship	27,600,000
National Youth Ministry Organizations	750,000
General Board of Global Ministries	98,400,000
General Board of Higher Education and Ministry	18,800,000
GBHEM H.A.N.A. Scholarships	2,200,000
General Commission on Christian Unity and Interreligious Concerns	4,950,000
General Commission on Religion and Race	5,950,000
GCORR Minority Group Self-Determination Fund	3,450,000
General Commission on the Status and Role of Women	2,800,000
General Commission on United Methodist Men	1,200,000
<b>Total</b>	<b>\$174,000,000</b>

This decision concerning the allocations was recommended and adopted at the joint meeting of the full membership of the General Council on Ministries and General Council on Finance and Administration in concurrent session in Rosemont, Illinois. The specific detail of these actions is contained in the attachment to this Report.

### Conclusion

Accordingly, both of these Councils (GCOM and GCFA) have agreed with each other concerning their recommendation to the 2000 General Conference for allocations to the eight general program agencies for inclusion in the World Service Fund for the 2001-2004 quadrennium as required in Paragraph 806.1b4 and 906.2d of the *Book of Discipline, 1996*.

## Attachment

## 2001-2004 QUADRENNIUM

PROGRAM AGENCIES	2001	2002	2003	2004	TOTAL
General Board of Church and Society	\$1,965,000	\$1,965,000	\$1,965,000	\$2,005,000	\$7,900,000
General Board of Discipleship	\$6,850,000	\$6,850,000	\$6,850,000	\$7,050,000	\$27,600,000
National Youth Ministry Program	\$185,000	\$185,000	\$185,000	\$195,000	\$750,000
General Board of Global Ministries	\$24,500,000	\$24,500,000	\$24,500,000	\$24,900,000	\$98,400,000
General Board of Higher Education and Ministry	\$4,650,000	\$4,650,000	\$4,650,000	\$4,850,000	\$18,800,000
H.A.N.A. Scholarships	\$550,000	\$550,000	\$550,000	\$550,000	\$2,200,000
General Commission on Christian Unity and Interreligious Concerns	\$1,235,000	\$1,235,000	\$1,235,000	\$1,245,000	\$4,950,000
General Commission on Religion and Race	\$1,469,500	\$1,469,500	\$1,469,500	\$1,541,500	\$5,950,000
Minority Group Self-Determination Fund	\$862,500	\$862,500	\$862,500	\$862,500	\$3,450,000
General Commission on the Status and Role of Women	\$700,000	\$700,000	\$700,000	\$700,000	\$2,800,000
General Commission on United Methodist Men	\$300,000	\$300,000	\$300,000	\$300,000	\$1,200,000
<b>TOTAL FOR PROGRAM AGENCIES</b>	<b>\$43,267,000</b>	<b>\$43,267,000</b>	<b>\$43,267,000</b>	<b>\$44,199,000</b>	<b>\$174,000,000</b>

## Appendix I

### A New Season for The United Methodist Church

#### GCOM's Involvement in Facilitating Dialogue and Collaboration about the Church's Future during the 1997-2000 Quadrennium

During the 1997-2000 quadrennium the General Council on Ministries has discerned and experienced a new way of being around the concept of the "common table." This experience has provided arenas for consultations with leaders from across the church and a new process for identifying mission and ministry opportunities. The GCOM's involvement in these activities confirmed that within any new organizational design for the denomination, there must be within its "general church" expression a place where all of the church's vast programs and ministries can be known and information about them known and obtained. This place of "common knowledge" would be a place for telling and retelling the biblical stories and allow for the collaborative development of the church's missional direction in response to clearly focused and articulated goals.

There are several factors which indicate that the General Council on Ministries is an appropriate arena for facilitating exploration of the church's future, both in terms of an overall missional direction for the denomination as well as an organizational design or structure to enable mission and ministry. These factors were also appropriate as GCOM examined its own role and function and to lift up the essential elements of the work of the General Council on Ministries which will be necessary to be continued in any future organizational design for the church.

The rationale for GCOM's involvement in this ongoing process and dialogue include the following:

- ¶ 906.12 of the *Book of Discipline 1996* gives GCOM the responsibility *"To study the connectional structures of The United Methodist Church and after consultation with the general agencies, recommend to the General Conference such legislative changes as may be appropriate to effect desirable modifications of existing connectional structures..."*
- Under this disciplinary responsibility, the 1992 General Conference asked GCOM to "... lead the church in a time of discernment, reflection, and study of its mission and its structural needs as it moves into the 21st century..." During the 1993-96 quadrennium GCOM conducted a comprehensive, churchwide study known as the **Connectional Issues Study**. The concepts identified in the Connectional Issues Study articulated the church's identity, purpose and mission (core values) of United Methodism and lifted up for serious consideration an interactive organizational design as a way for the church to be engaged in mission and ministry.
- The 1996 General Conference affirmed the Connectional Issues Study and approved in principle the **interactive organizational design**, asking various areas of the church to explore this design as it



seeks to identify its own future. During this 1997-2000 quadrennium the GCOM has collaborated with several annual conferences who have done this, and as a result this Council has become increasingly aware that the principles of interactivity are being used widely across the church.

- On recommendation of the General Council on Ministries and the Council of Bishops, the 1996 General Conference established the **Connectional Process Team** "... to manage, guide and promote a transformational direction for The United Methodist Church to continue the work begun by the Connectional Issues Study of the General Council on Ministries and the Global Nature Study of the Council of Bishops." The GCOM has considerable information and resources about the interactive process that were made available to the Connectional Process Team.
- During this quadrennium, the General Council on Ministries has been engaged in a process of **collaboration among leadership** of the general agencies and several annual conferences through two consultations held in October 1997, and April 1998.
- Because of its particular responsibilities and knowledge, the General Council on Ministries is an appropriate place to continue facilitating ongoing collaboration across the church for exploring a missional direction for the denomination.
- This direction for the church's future should be developed through a collaborative approach focused first on identifying its mission and must not be driven by fiscal issues or perceived constraints.
- It is important that the role and function of the General Council on Ministries (as established in 1972 and derived from similar agencies in the former Methodist and Evangelical United Brethren churches) be clearly understood, so questions raised about the value of GCOM's future are answered in the context of the importance of the present responsibilities of GCOM which must be included in any future organizational design for the church.

To address this important opportunity for the future of its own life, as well as envisioning a new way for the church to be, the General Council on Ministries established a special task force which worked throughout much of 1998 and 1999 in formulating new concepts for the Council to consider. As it gathered for its final meeting of the 1997-2000 quadrennium, the General Council on Ministries voted to share the results of its work with the delegates to the 2000 General Conference. This decision was based on the assumption confirmed by GCOM members that GCOM does not want to continue to function in the 2001-2004 quadrennium in exactly the same way as currently provided in the *Book of Discipline 1996*. It is also based on a further assumption that there are many essential functions of the current GCOM which must be present in the future. These assumptions were based on GCOM's own experience as it began to model the collaborative, interactive style where consultations with general agencies, annual conference leaders, racial/ethnic constituencies and others became the way for envisioning the future. These experiences are explained above in several of GCOM's individual Reports to the General Conference.

The members of the General Council on Ministries affirmed a model for the future around the concept of a **Ministry Conference/Covenant Council** which will gather as "*spiritual and prophetic lay and clergy leaders for discernment, discussion, decision-making, and disciple making. Together these leaders will seek to know God's vision for the church, set priorities that support the vision and allocate resources. The Ministry*

*Conference/Covenant Council will consider all of ministry through a holistic interactive process where everyone's participation is encouraged and valued. As visionaries for the church, stewards of its resources, and transformational leaders, Ministry Conference/Covenant Council members will work in mutual trust and respect, the style of which will be collegial, Spirit-driven and responsive to the common purpose of making disciples and serving God's world."*

Among the **essential functions** of the Ministry Conference/Covenant Council are:

- Articulate a clear and compelling ministry vision.
- Align all ministry resources through a collaborative decision making process, including the general boards and agencies and the General Council on Finance and Administration.
- Model, teach and practice our identity as United Methodist Christians.
- Clearly state and communicate missional objectives and faith stories.
- Engage in leadership development and training and ensure inclusiveness of participation.

In fulfilling these functions, we uphold the following **values**:

- Knowing God's will for our work
- Living as biblical people in the Wesleyan tradition
- Being in relationships that are collegial, cooperative and inclusive
- Ensuring that all be present at the table (ethnic/racial, gender, age, clergy/lay, geographic)
- Practicing hospitality
- Articulating a clear vision
- Telling the story of our collective ministry

The process developed by the General Council on Ministries for envisioning and resourcing mission and ministry for living into God's preferred future is described in *A New Season for The United Methodist Church* (see *Attachment A*). This paper represents the foundational description of this new way and a culmination of much of the GCOM's work in the 1997-2000 quadrennium.

The General Council on Ministries also has reviewed its current disciplinary responsibilities in the 900 ¶¶ of the *Book of Discipline 1996*, and begun to consider possible changes or amendments to the *Discipline* which could describe the new Ministry Conference/Covenant Council it envisions. These **Legislation Recommendations**, as shown in *Attachment B*, are provided here as information for the delegates to the 2000 General Conference.

The United Methodist Church faces an exciting and promising future, and all across the church faithful leaders are exploring new ways to live into that future. This information is shared with the 2000 General Conference as *A New Season for The United Methodist Church* as it seeks to provide direction for the church and live into that future.

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## **Attachment A**

### **A New Season for The United Methodist Church**

#### **A Process for Envisioning and Resourcing Mission and Ministry for Living into God's Preferred Future**

The General Council on Ministries offers a proposal for Christian conferencing to facilitate the work of the church in the years to come. This is a Kairos moment. We prepare for a General Conference that will be held in a new millennium, century and decade. There will be no other time quite like this time. Let us claim the promise of Isaiah 43:19. *I am about to do a new thing: now it springs forth, do you not perceive it?* This “new thing” is a simple process to hold the general church to greater faithfulness through greater connections. This process would assure that all are at the table and together our common vision is formed and focused for the whole. This “new thing” comes naturally out of the present and past work of the General Council on Ministries, as it has stayed open to the ever-present need for change.

#### **Change as Reality**

Local congregations, annual conferences, jurisdictions, central conferences and the agencies of the general church are all involved in change. The reality of this force can be described in several ways.

*A Cultural explanation.* The world is going about work in a different way. Hierarchical models have been flattened into team. Decision making power has been distributed and decentralized. Input is heard and acted upon as communication loops assure that all are in the process. Relationships are developed and valued over rules and structures. Technology has allowed for new ways of communication that makes global relationships and awareness possible.

*A Biblical explanation.* Much that is happening in the church can be described as a change in culture and the reflection of the church on it. However, the biblical story reminds us that change is our constant reality. This breaking-in with a new orientation to the future is an ancient spiritual journey recorded throughout the biblical story. It is the struggle of Jesus as he journeyed from the wilderness to Calvary to resurrection.



Each transition in Israel's history reflects the struggle that results from change. The movement from confederacy to monarchy is recorded with great ambiguity. Israel's leaders in exile in Babylon were forced to reconstruct religious life after the destruction of the temple. A desire for the past and real fear for the future accompanied Reconstruction of the Temple. The followers of Jesus were required to change their basic understanding of their faith in order to understand the new way.

The Psalter contains poems that come from the community at different places on this journey.<sup>1</sup> There are psalms that celebrate the life of "orientation," a *season of well being*. God's blessings are evident in abundant ways and storms are delivered on someone else.

The Bible is clear that it is unrealistic to believe that this is where a community can live for long for our journey includes wilderness, possibly even exile and betrayal. Other psalms speak of a *season of hurt, alienation, suffering and death*. This "dis-orientation" forces change. These individual and communal laments cry out for new understanding. Then as now, the faithful are required to leave what is comfortable and safe when this disorientation comes. Our temptation is to deny or to try to get back to the way things were.

A third set of Psalms speaks of the resurrection and transformed communities. This "new orientation," comes from a community that has survived the journey through the lament, has learned to embrace the struggle and to welcome people who are in the midst of the journey. They hold Christmas, Good Friday and Easter together. United Methodists are at all places in the journey.

*Philosophical explanation.* The enlightenment has lost its hold on our church and culture. There is new freedom to celebrate the wonder of the unknowable in new ways. Fields of medicine, education and business are exploring the imagination and the power of the connection between mind and body. At the same time, the church has become more faithful to the ancient sacred disciplines of prayer, worship and waiting upon the Lord. There has been a reclaiming of wonder and awe.

*The Church Responds.* New legislative freedom has resulted in new energy, simpler structures and more intentional relationships in both local churches and annual conferences. The "Interactive Organizational Design" developed during the Connectional Issues Study (1993-96) placed before the church a process of interactive organization based on our historical concepts of conferencing and Conciliar<sup>2</sup> process for decision making. At least 17 annual conferences we know of have organized their work around these principles for these four years. The GCOM itself has also worked this quadrennium to model these principles of conferencing and conciliarity. It is clear this process for articulating a vision of where God is calling the church is a new

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<sup>1</sup> This concept is found in Walter Brueggemann, *The Message of the Psalms*. Augsburg: Minneapolis, 1984.

<sup>2</sup> "Conciliarity is the collective wisdom of living Christian pastors, teachers and people as we guard and guide our ongoing communal life. We pray together, we dialogue together, we share together, believing that God's word has not been finally spoken but continues to be spoken and is best heard when we are together." Bishop Joseph Yeakel, *Our Identity and Purpose as a People of God*, 11.

way the church is already embracing. The entire church has given new energy to understanding our biblical roots. Millions of us have gathered in circles to re-read our biblical story. Prophets have reminded us of our Wesleyan heritage and called us to new interpretations of former practices.

Increased funds are being made available for mission and ministry through World Service and other funding sources. Thirty thousand more people attended a United Methodist church in 1997 than in 1996, following a trend of increased attendance for the past six years. Seventeen annual conferences reported increases in membership for 1997. At the same time, the denomination continues to become smaller.

Individuals who represent different theological responses to Jesus Christ are sitting together struggling to find a common place. Yet, we seem unable to hold together our differences as we describe our ministry. We celebrate the inclusion of women and lay persons at tables of decisions. We refuse to do our work without the involvement of ethnic groups. Still we struggle with the change that comes from embracing and respecting diversity even as we commit to the elimination of racism and sexism.

The agencies of the church are finding new and more effective ways to work together to reflect the whole and to share the resources. At the same time local congregations, now recognized as the primary ministry unit, are asking questions about the need for connections beyond the local church.

Persons are *doing* ministry in addition to giving money for ministry. Relationships are developing across the church as people give and receive.

All of this calls for new ways to be connected so that our conversations can continue, our relationships can mature and our common vision can be formed and affirmed.

### **The Need for the Ministry Conference/Covenant Council**

For several quadrennia, the General Council on Ministries has given leadership to a process to assist the church to deal with these realities and our responses. This quadrennium the General Council on Ministries has brought the church together, to hear the stories of our mission and ministry and to celebrate what we are doing in all of our parts.

Consultations held in October 1997, and April 1998, placed individuals who represented the fourteen agencies of the church, annual conference leaders and staff, bishops, persons representing our ethnic caucuses and invited guests – around tables of conversation. The process also included the dispersion of Council members to over twenty locations within the Central Conferences. This “conferencing” provided a “common table”<sup>3</sup> to share the stories of the church and to discern together a common vision for The United Methodist Church. A significant, tangible result of this process focuses the whole church on the essentials for its

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<sup>3</sup> GCOM uses this term to describe a table of equals who represent all necessary functions of the ministry of the church. The Connectional Process Team has used the term “covenant council” in a similar way.

mission and ministry through the document entitled “Fulfilling Christ’s Mission in the Life of The United Methodist Church.”

In addition, the General Council on Ministries and the eight general program agencies have worked together with the General Council on Finance and Administration to assure that the process of program budget building for World Service is collaborative.

As the General Council on Ministries reflects on its history and looks to the future, the Council concludes that the church can move into the new millenium through a process of greater collaboration and conciliar decision making at the general church level. This is a time of great opportunity for the church. God is calling us to a new day. The General Council on Ministries believes it is time to respond to this call and offers the church a new way of being faithful to God in ministry to the world.

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## Attachment B

### Legislation Recommendations

#### Section III. Covenant Council.

*At the heart of our connectional life is the conciliar principle that gathers people at a common table where they pray together, dialogue together, discern together, and make decisions together for the mission of the church.*

¶901. *Name*—Affirming our heritage and the value of conferencing together for enabling mission and ministry, there shall be a Covenant Council of The United Methodist Church, hereafter referred to as Council (see ¶ 109).

¶902. *Amenability*—The Covenant Council shall report to and be amenable to the General Conference.

¶903. *Purpose*—The purpose of the Covenant Council shall be to focus and communicate the mission and ministry of The United Methodist Church ensuring that the work of the General Church and the annual conferences reflect the vision, mission and core values of the church as stated in the *Book of Discipline*. The design of the Council will foster cooperation and collaboration among all parts of the Church in order to strengthen its connectional relationships.

¶904. *Functions*—The functions of the Covenant Council shall be to:

1. Articulate a clear and compelling ministry vision which utilizes the resources of the denomination, implements the vision and provides a process to create new possibilities.



- a. Essential functions include ongoing assessment of connectional structures and making recommendations to enhance nurture, outreach and witness ministries; leadership; administrative and fiscal ministries; and congregational development ministries.
2. Align all ministry resources and make decisions together about financial, organizational and administrative issues in order to best serve the needs of the world and the Church. As stewards of God's abundance, the Council will generate ministry resources, operate with efficiency and accountability. (§806.1b)
3. Model, teach and practice all that characterizes our distinctive ways of believing and living as United Methodist Christians. The Council will function as a learning organization as Christian conferencing and spiritual disciplines are practiced.
4. Clearly state, prioritize and communicate missional objectives as they align with the vision of the Church, to develop relationships of accountability and mutual trust throughout all parts of the Church.
5. Engage in ongoing leadership development and training and ensure inclusiveness of participation and responsibility throughout the whole church.
6. An expected, usual practice of the Council is to invite special interest groups, other United Methodist bodies or individuals to meet with the Council for collaboration, consultation, learning or information.

¶905. *Additional Responsibilities*—Additional Responsibilities of the Council shall include, but not be limited to, the following:

1. Make changes in missional priorities or special programs, in consultation with the Council of Bishops, necessitated by emergencies or by other significant developments between sessions of the General Conference and to make adjustments in program budget allocations.
2. Coordinate the denomination's efforts to incorporate the contributions and concerns of the ethnic local church in all programs, budgets, agenda and resources.
3. Develop a process for scheduling denominational events and maintaining a churchwide calendar. Review plans for distribution of promotional resource materials on behalf of the agencies.
4. Recommend to the General Conference, after consultation with the Council of Bishops, the number and timing of special days that are to be observed on a churchwide basis; *provided* that the General Council on Finance and Administration shall make recommendations to the General Conference as set forth in ¶806.11 regarding the special days to be observed with offering; and *provided*, further, that the Council of Bishops and the General Council on Finance and Administration may authorize a special financial appeal in an emergency.
5. Relate to annual conferences, their council on ministries or similar connectional structures.

6. Provide for the training of the annual conference council on ministries directors or equivalent and to provide jointly with the General Board of Higher Education and Ministry and the Council of Bishops the training of district superintendents.
7. Keep under review the concurrence of general program agencies with the Social Principles (§§ 64–70) of The United Methodist Church.
8. Elect quadrennially the general secretary/secretariat of each general program agency that is accountable to the Covenant Council by ballot of the Covenant Council upon the nomination of the agency involved.
9. [research]\*
10. Devise and implement measures to assure full, effective representation and participation of central conference members in the work of The United Methodist Church.
11. Organize the Advance Committee, which shall have general oversight of the Advance program.
12. Organize the World Service Special Gifts Committee, which shall have general oversight of the World Service Special Gifts program.
13. Relate to and cooperate with the National Association of Conference Council Directors.

¶907. *Membership Principles—*

1. All the members of the Council will be equal around the table with voice and vote.
2. Membership of the Council will reflect the broadest diversity of the church with particular attention to including a variety of ethnic/racial persons and age groups.

¶908. *Staff*—Staff of the Council shall consist of a general secretary and such other staff as it shall determine.

¶909. *Incorporation*—The Council shall be incorporated in such state or states as the Covenant Council shall determine. This corporation shall be the successor corporation and organization to the General Council on Ministries of The United Methodist Church.

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\* *Specific wording would be added here to provide for a research responsibility for the church within the Ministry Conference/Covenant Council.*

# Shared Mission Focus on Young People: "Together We Move Mountains" Report and Recommendations to the 2000 General Conference

## Report on the 1997-2000 Quadrennium

"All young people have a basic need and right to know that they are loved infinitely by God and that God seeks for them a life of joy, hope and meaning. Young people need to experience their identity and worth as both recipients and means of God's grace." (excerpts from *Shared Mission Focus on Young People Theological Statement*)

"I've never seen a population so left out, but also seen a population so in need of being included. If we (the church) don't do it, someone else will." *Mike, worker with young people*

## Introduction

In 1996 the General Conference created the Shared Mission Focus on Young People (SMFYP) as a new global initiative in the denomination, and the SMFYP has been on a journey since its inception. This journey has been one of discovery, discernment and action focusing on the need to create a movement in the church—a movement that reflects a commitment to young people \* around the world. The SMFYP has been working toward witnessing a change in attitude—a shift in paradigm—on the part of people in local churches, annual conferences and the general church. The hope is that this shift would result in expanded opportunities for young people to hear stories of hope and wholeness through God, Christ and the Holy Spirit and to discover opportunities to serve in their church and community.

A vision has been put forth by the SMFYP for the church—it's a vision that has young people living out their faith in the present and leading the way into the future. It is a vision where unchurched young people are offered the unconditional love of God through ways that are affirming and accepting. It is a vision that claims young people—no matter who they are—as assets rather than liabilities. We (the church) simply cannot live or thrive without them!

## A Shared Vision

"Whether the boat floats or sinks is up to us all, not just the leaders and hierarchy." *Joe, college student*

"Together We Move Mountains" is the SMFYP slogan which challenges all parts of the denomination

to work cooperatively to provide opportunities to see and hear young people in the many communities around the world. The initiative with its vision needs to be claimed by the entire denomination, and through this shared commitment, the institution known as The United Methodist Church, can be changed and re-channeled in ways where young people become full participants in the life of the church.

## A Mission Encounter

"Our churches were wrestling with the task of providing a practical ministry to the thousands of our young people whose future had been marred by seven years of rebel war and nine months of exploitation by the most destructive, repressive and oppressive military government this nation had ever seen. The SMFYP has enabled us to take steps toward that goal." *Rev. John Yambasu, Sierra Leone*

In the spirit of the Great Commission in Matthew 28:19, the SMFYP has responded to a critical need in God's world. It is mission because it is action. Through the work of 27 pilot projects and 12 mini-grant projects and other efforts, the Good News has been and is being shared, and the voices of young people are being heard.

## A Focus, Not a Program

"As youth continue to participate in church life, the congregation is beginning to see them as *givers* and not *takers*, as *missioners* and not *objects of mission*." *Alex Gonzales, Director, La Trinidad UMC Pilot Project*

General Conference boldly committed itself to respond to the cries of young people—cries that called into question the relevancy of the church and expressed feelings of isolation and alienation. The 1996 General Conference affirmed the vision of the SMFYP that called the church to make institutional/systemic changes, not necessarily add more programs. This kind of change is hard. It is time consuming. It is long-term. It requires creativity and perseverance. And, it can result in transformation!

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\*The term "young people" as used throughout this document refers to person in the approximate age range of 12 to 30; however, it allows for age flexibility given the different age definitions for young people in various cultures around the world.



The SMFYP is a way of seeing and focusing on young people. It calls us to open our eyes, feel with the heart, and look deeply into the eyes of young people all around us. In essence, the SMFYP is challenging The United Methodist Church to reorder its priorities to better respond to the joys and pains of young people. "New wine skins" are needed for the new age and for the opportunities it brings.

## Accomplishments

During the past quadrennium, the SMFYP team and resource persons took seriously the call to listen to young people. This call was interwoven into the overall initiative in a number of ways. Groups of young people were brought together at each SMFYP meeting to share their thoughts on the relevancy of the church, SMFYP team members and resource persons listened to young people at national events and in local church settings and through opinion surveys. These listening opportunities, and others, strengthened our work and enriched our lives. As you read the accomplishments and learnings, please keep in mind the interactive listening component that was integrated throughout.

### I. Collaboration and Communication

#### • General Church

One of the most significant accomplishments of this initiative was the bringing together of staff persons from various general agencies to work as a support system to the SMFYP Team but also as a support system for one another as they work in various ministry arenas with young people. These representatives were fully integrated into the life of the initiative under a common bond and shared generously their expertise and resources. On several occasions, the resource persons met just prior to the full team meeting to strengthen their working relationships and explore emerging partnerships. The agencies involved were:

- General Board of Global Ministries
- General Board of Discipleship
- General Board of Church and Society
- General Board of Higher Education and Ministry
- United Methodist Communications
- United Methodist Publishing House
- National Youth Ministry Organization

Additionally, the chairperson of the Bishops' Initiative on Children and Poverty Task Force served as a resource person. In turn, the SMFYP director served as a liaison to the Task Force and, in partnership with the General Council on Ministries, developed and distributed to all episcopal

offices a catalogue of resources on children and poverty.

To strengthen our involvement globally, the chairperson of the World Methodist Council Youth Committee also served as a resource person to the team.

"Supporting the SMFYP Team created an unexpected gift. For years, a few of us would have the occasional opportunity to work together on isolated projects, and we would talk about being able to be together more often. Easier said than done! The SMFYP has finally brought us all to a common table." *Angela Gay Kinkead, Director, National Youth Ministry Organization*

The resource persons were true gifts to the SMFYP effort. The SMFYP Team wants to express its deepest gratitude for their participation. Their participation enabled the:

- Expansion of concepts of mission by being exposed to the globality of the church and to move beyond the traditional "United States" world view;
- Understanding of distinct differences and similarities of young people around the world;
- Witnessing of great activities, institutions and organizations being supported by the general agencies that bring transformation and new life to young people;
- Communication and collaboration about various events, conferences, legislative concerns related to young people.
- Exploration of partnerships among the general agencies on certain topics and efforts;
- Formation of a support system that encouraged covenanting among those persons working at the general church level on issues related to young people;
- Promotion of funding channels for SMFYP specifically the Focus 2000: Mission Initiatives Fund and the Advance for Christ in His Church.

"The coming together of the various resource persons around the SMFYP table enabled us to better support this initiative. Perhaps equally important, it helped us as representatives of the general boards and agencies to clarify our common interests in ministries with young people and collaborate in ways that had not taken place before." *Rev. Hal Hartley, Campus Ministry Section, General Board of Higher Education and Ministry*

On three separate occasions, staff representatives from some of the key church-wide mission initiatives in the UMC met to explore ways of

networking and collaboration on issues related to young people. As a result, several cooperative among various initiatives emerged such as: a joint statement on young people and violence; a conference for youth on substance abuse; expansions of the mission initiative boards to include young people; an inclusion of mission initiative representatives at a gathering of conference liaisons for the Bishops' Initiative on Children and Poverty; an invitation for mission initiatives to be present at the fall, 1999 Council of Bishops meeting and cross initiative board meetings. The initiatives involved were: Communities of Shalom, Program on Substance Abuse and Related Violence, Asian Language Ministry Study, Episcopal Initiative on Children and Poverty, National Plan for Hispanic Ministries, Shared Mission Focus on Young People, Strengthening the Black Church for the 21<sup>st</sup> Century, Native American Comprehensive Plan and the Restorative Justice Ministries. Each initiative has pledged to ongoing collaboration.

The General Council on Ministries housed the initiative and provided ongoing support through the provision of office space and administrative services. GCOM also contributed over 100,000 dollars toward the operating budget of the initiative. Regular reports on the initiative were provided to GCOM members, and the SMFYP director participated in GCOM staff and Council meetings. The SMFYP Chairperson was a GCOM member. Team members and resource persons are extremely grateful to GCOM for its affirmation of the initiative and its willingness to struggle with challenges and celebrate the successes!

- *Annual Conferences*

Committed to its role as advocate, the SMFYP team and staff shared its vision, goals and reports regularly with bishops, annual conference council directors and conference youth/young adult coordinators. The SMFYP director met with council directors at their annual meetings to explore ways of networking and mobilization of resources. Council directors and bishops served as primary conduits to local churches about the SMFYP funding opportunities. Additionally, the SMFYP director met on several occasions with bishops from the United States and the central conferences to discuss ways to respond to young people.

Annual conferences also received information about the channels of giving that financially supported the SMFYP. This promotional information was generated through the United Methodist Communications and the Advance for Christ and His Church.

One annual conference council director wrote: "We have seen the remarkable growth of young people in mission, evangelism, and outreach. We have watched the recruitment and training of new and dedicated youth workers. Without the

grant we would have never been able to move forward with such clarity of purpose and assurance of effectiveness. Thanks be to God." G. Edwin Zeiders, *Council Director, Central Pennsylvania Conference*

- *Local Churches*

The mere creation and existence of the SMFYP resulted in some local churches reprioritizing resources and enhancing their overall ministries with young people.

Many local church requests for information about youth/young adult activities, funding sources and resources in the UMC, were responded to by SMFYP staff. Likewise, several local churches corresponded with SMFYP to share stories about their own programs that were impacting the lives of people, young and old, in their church or community.

## II. Resourcing Ministry

- *Funding for Dynamic Pilot Projects*

Twenty-seven innovative pilot projects were funded through dollars from the Focus 2000: Mission Initiatives Fund. Ten local churches in the United States received funding as did 17 annual conferences (eight in the US and nine in the Central Conferences). A total of \$1.7 million dollars was allocated over a three-year period to support new staffing positions.

All 27 projects were designed to respond to the needs of young people in local settings through creative partnerships with other churches, colleges/universities, businesses, community organizations or other groups. Each project was to demonstrate cultural sensitivity and inclusiveness as well as an intentional involvement of young people in overall design and implementation. Progress reports were received three times a year, and stories of transformation were collected. In February of 1999, representatives from the pilot projects gathered in Oklahoma City to share stories, network and offer feedback to the Team on the effectiveness of the overall SMFYP initiative.

### Annual Conference Projects

#### United States:

Central Pennsylvania—*Salt 'n Light Ministry*

East Ohio—*Compassionate Communities Project*

Iowa—*World Wide Web Youth Initiative*  
([www.yb4god.com](http://www.yb4god.com))

New Jersey Area—*Ananias Peer-to-Peer Mentoring Project*

Oklahoma—*Criminal Justice and Mercy Ministries Project*



Pacific Northwest—Cross Connections Project

Red Bird Missionary Conference—Youth Ministry Revitalization Project

Yellowstone—*Young People's Ministries of Yellowstone Conference*

#### Annual Conferences in the Central Conferences:

East Africa—*Youth Carpentry*

Estonia—*Agape Learning Center*

Germany North—*Kirche in Container*

Liberia—*Promoting Reconciliation Among Youth (PRAY)*

Mozambique—*New Leadership Project*

North West Philippines—*United Methodist Action for Youth (UMAY)*

Sierra Leone—*UM Vocational Institute*

Southwest Philippines—*Disciplining Young People for the Struggle of the Poor*

West Angola—*New Jerusalem Project*

#### Local Churches in the United States

Broadway UMC, South Bend, Ind.—*The School of the Spirit Project*

Oakdale UMC, Grand Rapids, Mich.—*K-O Club*

Chinese UMC and Chinese Methodist Center Corp., New York, N.Y.—*Media Pilot Project*

Fairmont Cooperative Parish, Fairmont, W. Va.—*Journey*

Sunflower Parish, Winfield, Kan.

St. Lo UMC, Houston, Texas—*Bridge Over Troubled Water Project*

La Trinidad UMC, San Antonio, Texas—*Abrazos De Amor*

Hobson UMC, Nashville, Tenn.—*YESSS Project*

New Life Community UMC, Jacksonville, Fla.—*Look Up and Live*

Vietnamese UMYF, Riverside, Calif.—*UMYF Project*

#### • *Funding for Mini-Grant Projects*

Smaller, one-time grants were awarded to 12 projects—10 in the United States and 2 in Central Conferences. As with the pilot projects, the mini-grant projects responded to young people in local settings and demonstrated partnerships

and inclusiveness. A total of \$41,788 was distributed from the Focus 2000: Mission Initiatives Fund for this ministry. A listing of the projects is below:

#### Central Conference Projects

East Africa Annual Conference—Programmatic funds for the Youth Carpentry Workshop.

Liberia Annual Conference—Programmatic funds for the Promoting Reconciliation Among Youths (PRAY) Project

#### United States Projects

Christ UMC of the Deaf, Baltimore, Maryland—Blind and Deaf Camp

Church of the Cross UMC, Kettering, Ohio—Puppet and Clown Ministry

Indian River UMC, Indian River, Michigan—Ecumenical Nature Camp

Korean UMC, Austin, Texas—Spiritual Growth and Community Building effort

Native American International Caucus—Youth Component of the Native American Family Camp

Oklahoma Metro Churches, Oklahoma City, Oklahoma—Spiritual Growth and Community Building effort

Paducah/McCracken UM Mission, Paducah, Kentucky—Ecumenical, Inter-racial Dialogues on Teen Related Concerns

St. Francis of the Foothills UMC, Tucson, Arizona—Interfaith Café and Gallery

Spencer Memorial UMC, Charlotte, North Carolina—Passing the Torch Project

University UMC, Irvine, California—College Outreach

#### • *Issue Forums*

Three topical issue forums were held, and one will be held in 2000, to explore ways the denomination could become more relevant to young people. Two were held in Washington DC on the topics of violence and substance abuse. One was held in the Philippines with the Asian Methodist Youth Council (AMYC) on the topic of the Asian economic crisis and its impact on young people, and a fourth will be held in Europe. The AMYC was co-sponsored by GBGM. These forums were arenas where the voices of young people were heard about ways the church, and participants themselves, could be more pro-active on issues impacting young people.



### III. Strengthening Theological Education

Discovering ways to strengthen theological education as it relates to young people, was the focus of a consultation held October 8-10, 1999 at Simpsonwood Retreat Center in Georgia. The event was co-sponsored by the SMFYP and the Association of United Methodist Theological Schools (AUMTS). Thirty-three persons participated including representatives from 12 of the 13 UM seminaries, three representatives from undergraduate institutions that offer degrees in youth ministries, six practitioners from local churches, a representative from the National Plan for Hispanic Ministries, UM Publishing House and members of the SMFYP team. The event was facilitated by Dr. Kenda Creasy Dean, Assistant Professor of Youth, Church and Culture at Princeton Theological Seminary.

Each participant shared how he/she was involved with young people either in a seminary setting, undergraduate institution, local church or annual conference. Several seminaries have major initiatives for young people funded by the Lilly Endowment as well as a number of course offerings, while other seminaries have a minimal number of courses/other offerings relevant to youth and/or young adults.

#### Common themes:

- Professionalization of Ministries with Young People—is it viable and what are the standards?
- Theology of Young People—understanding young people and defining the purpose of theological education as it relates to this population.
- Segregation vs. Integration of Ministries with Young People—totally incorporating young peoples' issues into seminary courses and how to equip clergy and lay to be in ministry with young people.
- Partnering Among Institutions—Increasing communication among seminaries, undergraduate institutions
- Financial support—When major funders are supporting seminary initiatives, whose agenda is it?

A report from this consultation will be produced and distributed.

### IV. Team Building and Leadership

- SMFYP Team

A nineteen-member team comprised of young

people and adults guided this effort. Three team members were from the central conferences. The team met semi-annually and did its work through three ministry teams: Biblical/Theological; Training and Grants; and Publicity and Interpretation. Two of the three ministry teams were chaired by young people who gained opportunities for leadership growth and the sharing of wisdom and talent. The full team was also chaired by a young person.

"Service on the team made me think at a faster pace regarding decision-making and helped me express my thoughts and contribute." *Bear Littleton, chair, Biblical/Theological Ministry Team.*

A Leadership Team was organized to serve for and on behalf of the full team in the interim between the meetings. It also functioned as the personnel and finance committees.

Each team member assumed responsibility for promotion of the SMFYP vision and goals within his/her own annual conference and local church. Plus, many team members served as project partners with the 27 pilot projects.

"Being on the SMFYP Team helped us get to know the church and all its inner workings as well as take on leadership responsibilities." *Elisabeth Tullhage, SMFYP Member*

- General Conference Orientation for Young People

In collaboration with the General Conference Commission and the National Youth Ministries Organization (NYMO), the SMFYP is designing an orientation for youth and young adult delegates to General Conference. The orientation, which is the first of its kind, will be held on-site and will provide delegates with important tools for effective leadership. At least three bishops and three "seasoned" delegates will serve as "supporter/mentors" to the young delegates.

### V. Elimination of Racism

The SMFYP was chosen as a "Promising Practice" for President Clinton's Initiative on Race due to its support of grass-roots projects that work toward the elimination of racism. It was one of 500 efforts nationwide to receive this recognition.

### VI. Mobilization of Resources

As of November, 1999, approximately \$1.2 million had been allocated to the pilot projects who, in turn, had utilized those funds to leverage approximate \$700,000 in matching funds for creative ministry in local settings. These funds were from annual conferences, local churches, organizations and individuals.

### VII. Promotion and Interpretation

Through the support of the United Methodist

Communications, the General Board of Higher Education and Ministry and the General Board of Church and Society, the initiative was able to acquire a logo, brochure, a video, and the initiative was featured in an exclusive issue of *Christian Social Action* and in numerous news articles and informational mailings to local churches. An issue of the *Circuit Rider* will be dedicated to young people in 2000. We are grateful for these contributions.

A SMFYF web site was developed: [www:sharedmissionfocus.org](http://www.sharedmissionfocus.org), and a semi-annual newsletter is available.

## VIII. Evaluation

Both the SMFYF Team and the General Council on Ministries implemented ongoing evaluation for this initiative during this quadrennium. Regular assessments of progress and direction were completed during SMFYF Leadership and full team meetings. Additionally, the initiative provided regular reports to the General Council on Ministries to several groups within the Council including the full Council itself.

### Learnings

#### A. The Challenge to Re-Order the Priorities of the Denomination to Better Respond to Young People

The SMFYF acknowledges and celebrates the many congregations, districts, annual conferences, jurisdictions, central conferences and general agencies that are working with diligence and commitment on issues related to young people. We also applaud the episcopal leaders who are leading courageously on issues impacting children, youth and the poor! We know, however, that there is more to be done and, therefore, the challenge to re-order the priorities has been, and continues to be, a legitimate one.

1. **Implementing a denominational-wide initiative focused on systemic change in an institution as large as The United Methodist Church is a daunting undertaking.** However, we learned that it is doable. Through strong commitments and allocation of resources by the general agencies and the other key mission initiatives in the church, new ways of working collaboratively were established. A "common table" for discussion and worshipful work was set and a new level of cooperation achieved. Systemic change is slow and requires visionary leadership, perseverance and a willingness to struggle with the hard issues. All of these qualities existed making change possible.

2. **The grant-making process generated both excitement, creativity and a re-ordering of priorities within local churches and annual conferences.** An abundance of energy changed lives and communities. Although only 27 pilot projects and 12 mini-grants were funded worldwide, these projects modeled the ability of churches and annual conferences to mobilize resources and to approach mission systemically.

Several pilot project local churches and annual conferences experienced a re-ordering of priorities by:

- Hiring staff persons for the first time to work with young people;
- Increasing resources to support ministries with young people;
- Moving out of their comfort zones to engage the community in its work with young people and intentionally seeking out unchurched young people;
- Establishing working relationships with businesses, educational and social service institutions and other churches in the implementation of their projects;
- Training young people to work for systemic change by seeing the relevance of Christ's message as it impacts society;
- Recruiting more young people to serve on boards and committees;
- Utilizing funding in ways that address root causes of distress in the lives of young people;
- Trusting young people to define their own dreams; then, offering support toward the fulfillment of those dreams which resulted in seeing some young people succeed and some fail.

Over three hundred churches and/or annual conferences applied for funding and, even though only a small number were chosen, several of the **un-funded churches or annual conferences** reported an increased level of commitment to young people just through the experience of applying. "As a grant team, we envisioned new forms of creative adolescent and young adult ministry embracing the arts and spirituality. Our grant submission provided an intentional discipline for our



church's numerous strengths and past experiences to intersect in a hopeful mission. New life poured into vessels of love." Rebecca Hardcastle, The Fountains, UMC, Fountain Hills, Arizona.

3. The simple adoption of the SMFYP by General Conference brought a level of new life to the thousands of young people in the denomination. The team heard story after story about how the existence of the initiative alone gave voice to young people who had previously felt unheard or alienated by the church. "SMFYP is a new beginning," says Rev. Julius Nelson, Youth Director, Liberia Annual Conference.

4. All annual conferences and local churches do not have full time youth/young adults coordinators. The SMFYP witnessed that those annual conferences and local churches that do have full time staff for youth/young adults or full-time volunteers experience increased numbers of young people making faith commitments. The allocation of resources to ministries with young people is an indication of commitment.

5. Greater emphasis on ministries with young adults (ages 18-30) needs to exist in local churches and annual conferences. The SMFYP discovered that many local churches have distinct ministries with youth but fewer have vital ministries with young adults. Intentional and ongoing follow-up efforts with young people who are moving from high school to work or college will strengthened the continuing involvement of young people in the life of the church.

6. Persons working with young people, either clergy or lay, are, at times, considered "less than" in church structure and operation. Workers with young people need to be given higher priority both in status and in monetary compensation. Too often, local churches relegate "youth/young adult" work to whoever might take it and diminish its importance. This does a disservice to the church, the community and young people. It compromises the integrity of a congregation. Workers with young people (lay or clergy) may be the only model of Christ experienced by youth and/or young adults.

Many times, only the "youth/young adult" worker/pastor works with young people. All clergy persons in local churches need to be integrally involved with young people by considering them as part of the total mission of the church as opposed to a "age-level" program. Lay persons in local churches, also, need to be nurtured, trained and supported to work in ministry with young people.

7. The church needs to be user-friendly to young people. Often church and/or annual conference committee meetings exclude the participation of young people simply by the choice of meeting dates and times. Also, concerns and issues related to young people are not always on agendas which exacerbates the alienation of young people. Additionally, if a young person does serve within the structure, he/she often finds himself or herself serving on a myriad of committees by virtue of age or office and is overextended.

"It's difficult to be a young person serving on all of these committees and still holding a job or go to college." *Jeff Quick, SMFYP Team Leader*

8. Some UM seminaries are providing excellent opportunities for those persons feeling called to ministries with young people. However, some United Methodist seminaries treat education for ministries with young people as a separate track rather than integrating this kind of education into every educational offering.

9. Several undergraduate institutions offer excellent courses of study for students interested in youth/young adult ministry. These institutions need to be promoted more intentionally within church structures and be seen as another pathway to theological education.

10. Through the issue forums, attempts were made to engage unchurched young people by expecting unchurched young people to "come to us." We soon realized the difficulty of this kind of approach. A better approach is one of outreach and presence—a presence that meets young people where they are.

11. The SMFYP Team has been consistent in its belief that the SMFYP is a focus not a program, and that focus is to be widely promoted within the denomination with the goal of heightening the level of commitment to young people. Due to its nature, the initiative should continue to serve as a catalyst for change.

12. With the recruitment of younger persons to positions of leadership in the church, it is critical to provide opportunities for orientation to roles and responsibilities prior to their service and to offer some kind of ongoing support system or mentoring while acquiring the leadership skills needed. This would apply to local churches, annual conferences and the general church.

13. When the legislation creating the SMFYP was adopted, there were no administrative dollars included in the budget; therefore, an exorbitant amount of time was spent



by staff and the team designing and implementing fund raising strategies and making budget adjustments. This experience points to the need for any new initiatives in the denomination to be fully supported both administratively and programmatically and for any legislation to reflect that support.

14. The SMFYP, the National Youth Ministry Organization (NYMO) and the Student Forum worked collaboratively to advocate for increased numbers of young people to be elected as delegates to the 2000 General Conference. The goal was to work for 20% of the delegates to be under the age of 30. This effort fell short of its goal. There were fewer elected to the 2000 compared to the 1996 General Conference. Greater advocacy efforts by the entire denomination are clearly needed if we want to hear the voices of young people.

## **B. The Gifts and Challenges of Being a Global Church**

The initiative focused its efforts with young people in the United States, Europe, Africa and the Philippines in those areas where United Methodists live and work. Undertaking a global effort brought forth joys, sorrows and frustrations, and below is a summary of the learnings:

1. The definition of "youth" varies according to geographic region. The United States' typical definition of "youth" is from 12 to 18; whereas, outside the United States, "youth" is defined as someone from 12 up to 30 or 35 years of age. The SMFYP team learned that language is critical when relating to young people of diverse backgrounds and geographical settings.

2. Funding allocated for pilot projects was to only be utilized for staffing costs. However, in the African nations and the Philippines, programmatic funds are just as critical; therefore, flexibility in any future funding is preferred in response to economic/cultural/geographic realities.

3. The church is growing and dynamic in Africa and the Philippines, and young people are leading the way. Young people are serving in decision-making capacities and are highly regarded for their wisdom and leadership. There are strong national youth fellowships where the young people have been nurtured and provided leadership opportunities. These are models that highly affirm young people and foster Christian discipleship.

4. Working globally has posed communication challenges. Some nations have no mail service or consistent access to electricity; therefore, communication would be impossible or delayed. All of this enhanced the

SMFYP creativity! Additionally, translation services needed to be available for interpretation during meetings as well as translation for printed documents.

5. Immigration policies of the United States prevented the full attendance of the SMFYP team members at SMFYP meetings. What we discovered was an official, or un-official, policy that discriminates against young, single, partially employed persons from entering the US.—one example being Filipino young people.

6. Although some issues faced by young people outside the US are similar to those faced by young people in the US, others are much more severe and life-threatening such as war, famine, economic crisis, lack of educational and health services. The emotional toll taken on young people in war-torn, struggling nations calls the church to advocate for peace with justice and models of ministry that eliminate poverty and distress at the root level.

As a result of recurring war in Sierra Leone and Angola, the progress of the pilot projects in these annual conferences was impacted. The staff made needed adjustments to offset these situations which included a reduction or elimination of programming in certain areas.

7. Financial constraints within the SMFYP budget limited global interaction. There is a need for young persons in the United States and in the central conferences to learn from each other; therefore, opportunities to interact face-to-face are valuable. High travel costs and limited resources, however, limited such opportunities for members of the SMFYP and pilot project representatives. To address this learning, an increase in the number of central conference members on the SMFYP team for the 2001-2004 quadrennium is being recommended.

## **Recommendations to the 2000 General Conference**

### **Shared Mission Focus on Young People**

#### **Introduction**

The Shared Mission Focus on Young People (SMFYP) Team recommends that the 2000 General

Conference affirms ministry with young people as a concern and key priority of the whole church for the 2001-2004 quadrennium. Carrying on the commitment of the 1996 General Conference, it is recommended that the SMFYF serve as an entity around which the entire church comes together to focus attention on the issues and needs of young people.

"Together we move mountains" will continue as the theme for the SMFYF due to its relevancy in the life of this initiative. Only through a shared response within the denomination and in partnership with people "outside" the church, can a real movement of transformation occur.

Although the goal of the initiative will remain the same, that is, to "re-order the priorities of The United Methodist Church to better respond to the joys and pains of young people," the primary components of the initiative will be new. The initiative will continue to be a catalyst for action, but will intentionally share the work and responsibility for transformation (re-ordering) with the entire church. This new direction emerged as a result of the learnings gleaned from this present quadrennium. (refer to the SMFYF report) For the 2001-2004 quadrennium, a primary role of the SMFYF Team will be to develop a comprehensive/coordinated approach dedicated to enhancing the church's ministry with young people. It will fulfill this role through a process of Christian conferencing and covenanting, resourcing models of creative ministries and equipping leaders for advocacy.

## Ministry Components

### I. A Forum for Christian Conferencing and Covenanting

The SMFYF Team, along with representatives of appropriate general program agencies, will form the core of a covenant council (to be called "Shared Mission Focus on Young People," abbreviated hereafter as "SMFYF") which will be a forum for Christian conferencing. The SMFYF will draw together at a common table, those whose perspective, experience, and expertise will illuminate visioning, discernment, and decision-making throughout The United Methodist Church with regards to ministries to, for, and with young people ages 12 to 30 years old.

All members of the SMFYF and those who are invited to the table will share in discerning God's will and will be accountable to each other. As visionaries for the church, stewards of resources, and

transformational leaders, they will be called to live and work in mutual trust and respect. The working style of the SMFYF and its partners will be collegial, Spirit-driven, consensus seeking, and responsive to the common purpose of making disciples and serving God's world. It will focus our mission and ministries with young people, model an interactive way of working, and symbolize our common purpose as disciples of Jesus Christ.

Through this forum, a comprehensive church-wide missional strategy for ministry with young people will be designed and implemented. It will be designed to accomplish the following purposes:

- Enable the church to place a greater priority on ministry with young people.
- Model a unified approach to the church's ministry with young people.
- Advocate for the full participation and leadership of young people in the life of the church.
- Equip leaders throughout the church, especially seminarians and pastors, to be responsive to the needs of young people.
- Hold the general program agencies of the denomination accountable for their ministries with young people.

The SMFYF will seek to accomplish these purposes by working to:

- See the human conditions of young people and listen to their voices. The SMFYF will serve as a core group that meets or "conferences" with many and varied "cluster" bodies inside and outside the denomination. These conferencing opportunities will take place during SMFYF meetings or at other times as appropriate. This listening component will allow for the telling of life-changing stories and the telling of ways the church can become more real and integral in the lives of young people.

These listening times will also allow the SMFYF to raise some important questions to folks in local churches and annual conferences such as "How is God calling your congregation/conference to be in ministry with young people?" or "How are the voices of young persons being heard in your local church/annual conference and what assets do the young people in your neighborhood/Episcopal area have to share with your church and community?" A fluid process of listening and discovery will be lived out through one-on-one and group-to-group relationships that will be interactive and ever expanding.



Some examples of cluster bodies are: the Council of Bishops; general boards, agencies, and commissions; annual/central conferences; church-wide initiatives; ethnic/racial caucuses; congregations; seminaries; United Methodist Student Movement; National Youth Ministry Organization; Fellowship of Adults in Youth Ministry; United Methodists in Campus Ministry; youth and young adult fellowship organizations; secular youth and young adult serving agencies; SMFYP projects from the first quadrennium.

- **Discern the will of God related to young people through a Biblical/theological lens.** This discernment will happen as the SMFYP learns to come together as a Spirit-driven, consensus seeking body. With an emphasis upon Bible study and worshipful application, the SMFYP will focus on discernment and response on behalf of young people everywhere. Everyone who is invited to the common table will be a full participant in the process.
- **Act and respond collaboratively to what it sees and discerns.** The result will be the formation of covenants between the SMFYP, general program agencies, and other bodies in order to strengthen or create ministries with and for young people. Each person/agency will hold one another accountable for the established covenants. For example, as the SMFYP explores, with general program agencies, seminaries, undergraduate institutions, etc., the need to strengthen theological education related to young people of the church, agreements might be forged where each body would assume specific tasks to enhance its own work in the area of theological education.

Through ongoing collaboration and covenant making, a comprehensive plan will emerge.

The SMFYP comprehensive plan will especially call for a high degree of collaboration among and joint planning by the general program agencies of The United Methodist Church. Knowledge gained from the listening, discernment, and action processes will be shared throughout the denomination through the joint interpretive and training efforts of the general program agencies. Channeling already existing efforts by boards, agencies, conferences and congregations in a more focused way will bring greater opportunities for effective involvement of young people.

## II. Resourcing Models of Creative Ministries with Young People

The funds that were made available for new ministries in the first quadrennium of the SMFYP generated a great deal of energy, creativity and increased awareness of young people across the

church at "grass roots" levels. Encouraged by the hope of receiving some of the grant monies, many groups began to look at their communities with new eyes and establish ministries that make a difference. The 27 pilot projects and 12 mini-grant projects that were funded, and many that did not receive funding, are bringing transformation and new life to the church and community. New partnerships have formed, new understandings of the critical needs of young people have been realized, churches have moved beyond their comfort zones to bring the Good News of Jesus Christ to un-reached young people, peace and reconciliation between warring parties has occurred. Resourcing dynamic, cutting-edge ministries is a visible witness to the strong commitment of The United Methodist Church to young people.

The SMFYP proposes to continue this component of its work but implement it in a new way through United Methodist general agencies that have linkages in place with churches and annual conferences throughout the world and mechanisms for distributing the funds. For the 2001-2004 quadrennium, the SMFYP recommends the creation of a funding mechanism that will support program efforts (staffing and non-staffing) that demonstrate collaborative approaches in local communities. Funds will be allocated by the GBOD (the administrative agency for the initiative) to the appropriate agencies for disbursement according to the criteria established by the SMFYP and through a collaborative decision-making process. All funding allocated will be disbursed as grants, and administrative costs incurred by these agencies will be in-kind.

## III. Equipping Leaders for Advocacy

The United Methodist Church will become a major advocate for young people as a result of the work of the SMFYP. The SMFYP comprehensive plan will include training for people in local churches and annual conferences to become effective advocates for the full participation and leadership of young people in the life of the church.

The SMFYP will work with agencies and organizations of the church to equip and train leaders at all levels of the church (young people, clergy and lay persons, organizations serving young people) to be responsive to the needs of young people. It will seek to provide information about realistic and practical opportunities to be in ministry with young people. An emphasis will be placed upon providing information and experiences that help change the way the church thinks about spiritual leadership with and by young people.



Because much of the church's understanding of spiritual leadership is influenced by seminary-trained clergy, the SMFYP will continue to focus efforts on strengthening theological education. This will be done in close consultation with seminaries and the General Board of Higher Education and Ministry in the structure of the seminaries' degree programs. It will also involve undergraduate institutions, districts and annual conferences as they provide basic and continuing education for clergy.

The SMFYP will share its work and learnings through training events, web sites, news releases, curriculum, books, and other communications coordinated through general program agencies. The cost of training and interpretation that may exceed revenues will be the responsibility of the providing agencies.

**Church Support for the Shared Mission Focus on Young People**

The Shared Mission Focus on Young People Team has felt the power of the prayers of people throughout the church as it has carried out its work in the past quadrennium. The team asks that the church now celebrates the successes of the SMFYP, and commits to a quadrennium of further prayer support for the church's ministry with young people.

Additionally, an office of the SMFYP will be established in order to fulfill its functions. This office, with at least one full-time unencumbered executive staff person and at least one full-time unencumbered support staff person, shall be administratively placed within the General Board of Discipleship. The office will resource the components of the SMFYP among all the agencies and annual conferences of the church, under the direction of the SMFYP team. The General Board of Discipleship will select the executive staff in consultation with the SMFYP. The staff will function within the personnel policies of that board in consultation with the SMFYP.

The GBOD will function in an advisory capacity with the initiative by providing feedback about the initiative's work and extending support and encouragement. Evaluation of the initiative will occur by the SMFYP Team and resource persons with strong and ongoing reporting linkages with the GBOD.

The Shared Mission Focus on Young People calls The United Methodist Church at all levels to share this focus on placing a ministry priority on the lives of young people. The SMFYP expects that a significant portion of its overall program thrust will be funded through the budgets of the various program agencies and governing bodies of The United Methodist Church, including annual conferences and local con-

gregations. This contribution and full participation by the whole church is essential to the success of the SMFYP.

**The SMFYP Team and Its Resource Persons**

**Members of the Team:**

- Three members each from the US Jurisdictions 15
  - One each between the ages of 12-18
  - One each between the ages of 19-30
  - One each over the age of 30
- Six young people (ages 12-30) from the Central Conferences 6
  - Three from Africa; one from Philippines; two from Europe
- One non-staff representative from the United Methodist Student Movement (All expenses to be paid by UMSM) 1
- One non-staff representative from the National Youth Ministry Organization (All expenses to be paid by NYMO) 1
- Total 23

Members will serve a four-year term. Members, with the exception of the NYMO and UMSM representatives, will be elected by the General Board of Discipleship Executive Committee prior to the beginning of the 2001-2004 quadrennium. At least seven, but no more than 11, of the current SMFYP Team members will be asked to serve another four year term to insure continuity.

The GBOD will take care to insure that the membership as a whole is representative of the diversity of The United Methodist Church, including gender, laity and clergy, and ethnic/racial. Attention will also be given to searching for people who have specific gifts and skills as determined by the SMFYP. Bishops, conference and jurisdictional youth leaders, and general program agency staff persons will be consulted in seeking persons to fill the membership.

The SMFYP foresees the institution of a rotating term of membership following the 2004 quadrennium. Any vacancies during the quadrennium will be filled by the GBOD in consultation with the SMFYP. The SMFYP will select its own leadership from among the membership. Leadership roles will be determined by the SMFYP according to the initiative's needs.

**Resource Persons:**

Resource persons from the following groups will

serve at their group/agency's expense:

- A member from the Council of Bishops
- A representative from the World Methodist Council Youth Committee

A staff representative from:

- General Board of Global Ministries
- Women's Division (GBGM)
- General Board of Church and Society
- General Board of Discipleship
- General Board of Higher Education and Ministry
- General Council on Ministries
- United Methodist Men
- United Methodist Communications
- United Methodist Publishing House
- General Council on Finance and Administration
- National Youth Ministry Organization

Other persons will be invited as needed to fully utilize the resources of The United Methodist Church. A representative from the General Commission on the Status and Role of Women and a representative from the General Commission on Religion and Race will be invited to attend meetings of the SMFYF in order to fulfill their monitoring roles.

The sending group/agency will annually designate the resource person who will represent the entity. The role of a resource person is to fully participate in the processes of seeing/listening, discerning, and making action plans. Resource persons will also advise, make members aware of the resources of the general church, be the primary liaison with the represented entity. Each resource person will be expected to make and fulfill a covenant to join with the others in the success of the SMFYF.

## 2001-2004 Budget Requests

The SMFYF makes the following budget requests for approval by the 2000 General Conference:

1. An apportioned amount of \$3,373,282 to support the work of the SMFYF during 2001-2004;
2. Office space and administrative services to be provided by GBOD as in-kind contributions.
3. The fund balance from the Focus 2000: Mission Initiatives Fund for the SMFYF during the 1997-2000

quadrennium to be carried forward for the initiative for the 2001-2004 quadrennium.

## Shared Mission Focus on Young People Proposed Budget, 2001-2004

### Implementation of Ministry Components

**\$2,502,000**

#### I. Forum for Christian Conferencing and Covenanting

- SMFYF Full Meetings
  - 6 meetings in the U.S. \$ 153,000
  - 1 meeting in a central conference 42,000
- SMFYF Leadership and Ministry Team Meetings 42,000
  - Listening Component 50,000  
(Meetings with varied "cluster" bodies)
  - Interpretative Component 65,000  
(Interpretation of the SMFYF work using various media)

#### II. Resourcing Models of Creative Ministries

2,000,000

#### III. Equipping Leaders for Advocacy

150,000

#### Administrative Resourcing

466,488

- Salaries (2 FTE—Director & Assistant) 288,424
- Personnel Benefits 98,064
- Staff Travel and Related Expenses 30,000
- Office Related Expenses 50,000
- Total Budget \$ 2,968,488

All funds will be allocated directly to the General Board of Discipleship for the operation of the initiative and will be in addition to those World Service funds already requested by the GBOD.

## Appendix A

### BUDGET NARRATIVE FOR SMFYF FOR 2001-2004 QUADRENNIUM

#### Implementation of Ministry Components

#### I. Forum for Christian Conferencing and Covenanting

- Six SMFYF Full Team Meetings in the United States: **\$153,000**  
(\$700 airfare, room and board/15 US members x 6 meetings = \$63,000; \$1500/2 European members x 6 meetings = \$18,000; \$3000/3 African members x 6 meetings = \$54,000; \$3,000/1 Filipino member x 6 meetings = \$18,000)

- One SMFYP Full Team Meeting in a Central Conference: \$2000/21 members \$42,000
- SMFYP Ministry Team Meetings (Includes Leadership Team and Other Committees) (Leadership Team meets twice yearly and other committees meet as needed) \$42,000
- Listening Component—\$50,000 will make possible meetings with various "cluster" bodies inside and outside the UMC to explore ways to enhance the relevancy of the church.
- Interpretation—A total of \$65,000 will be used to promote the goals and objectives of the SMFYP through the web site, newsletter, curriculum, and other communications.

II. Resourcing Models of Creative Ministries - Two million dollars is budgeted to be utilized for the creation of new, cutting-edge ministries with young people. Grant funds will be administered by general agencies of the church in collaboration with SMFYP.

III. Equipping Leaders for Advocacy—A total of \$150,000 will be utilized to develop a plan for training and deploying advocates for young people.

### Administrative Resourcing

A total of **\$466,488** will be allocated for administration which represents 16% of the total budget. These funds will be used for salaries and benefits for 2 FTE staff persons and will cover travel and overall operating expenses for the initiative.

Total Budget for the 2001-2004 quadrennium  
\$2,968,488

Signature:

*Jeff Quick*  
Jeff Quick, Chair

*Linda Bales*  
Linda Bales, Director

## New! United Methodist Confirmation Resources

**Claim the Name: Confirmation Teaching Plans for 6-15 Weeks.**  
CA0-727189. \$20.00

**Claim the Name: Confirmation Teaching Plans for 39 Weeks.**  
CA0-727081. \$30.00

**KEEPSAKE BOOKS FOR YOUTH**  
**What's in a Name?**  
(What is church?, confirmation, Christianity)  
CA0-075149. \$1.25

**About That Name . . .**  
(United Methodist Heritage)  
CA0-075181. \$1.25

**The Name I Claim. (To Trust, To Believe, To Commit)**  
CA0-075157. \$1.25

**The Name Above All.**  
(Sin, Salvation, Jesus)  
CA0-075165. \$1.25

**Proclaim the Name!**  
(My Confirmation)  
CA0-075173. \$1.25

**Claim the Name: TalkPoints for Mentors & Youth.**  
CA0-726581. \$6.00

**Claim the Name: TalkPoints for Parents & Youth.**  
CA0-726786. \$5.00

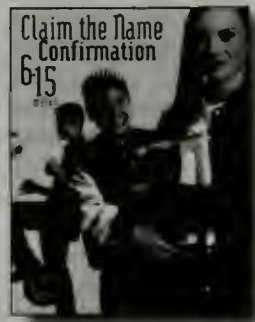
**A Visual Treasury of United Methodism**  
CA0-726689. \$17.00

**Claim the Name: Retreats for Continuing the Journey.**  
CA0-726980. \$15.00

**Faith Exploration for Older Youth & Young Adults.**  
CA0-726883. \$15.00

**Claiming the Name: A Theological and Practical Overview of Confirmation.**  
CA0-726484. \$15.00

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# Strengthening the Black Church for the 21st Century: Report and Recommendations to the 2000 General Conference

## I. Historical Review

The 1996 General Conference adopted "Strengthening the Black Church for the 21st Century" as a major program initiative. The purpose was to develop an avenue by which United Methodist churches with predominantly Black congregations would become effective in mission and ministry. The program initiative evolved from an action of the 1992 General Conference when it directed and challenged the General Council on Ministries to evaluate the church's past effectiveness in strengthening the Black Church during the period of 1972-1993, and then to *undertake a process of assessing, visioning, and designing creative and new ways to further strengthen the Black Church in the United States*. This intensive evaluation and study process led to the creation of the 1996-2000 program of "Strengthening the Black Church for the 21st Century" (SBC-21).

The SBC-21 was not the first or only attempt to focus its energies on the development of the Black church. Its earlier efforts were concentrated primarily in at least three quadrennial missional programs that centered on the development of ethnic minority local churches in areas such as new church development, leadership development, ministerial recruitment, outreach/justice ministries and "empowerment" through salary supplements, facilities improvements and education, etc. These missional priorities led to an overall consciousness of the entire church of the uniqueness of ethnic constituencies in The United Methodist Church and the gifts they were sharing with the whole church. While accomplishments of previous efforts towards the development of the Black church were noted, the study process revealed that the development of Black United Methodist churches had not met the goals that the missional priorities and other programs had pursued. The United States Census data showed an increase in the Black population between 1980-1990, while during that same period, there was a 15 percent decline in Black membership in The United Methodist Church. Also, too many existing Black congregations were merely existing and in need of revitalization.

The study revealed that recruitment of Black candidates for the ordained ministry was insufficient to meet the needs. There emerged in the study process a feeling that financial grants alone could not provide a solution to clergy and membership losses. The study panel came to grips with the reality that one or two quadrennial missional priorities were not enough to effectively strengthen Black churches. The road to

strengthening and revitalizing these churches would be much longer and harder than it first appeared. A more in-depth comprehensive plan of action was needed, especially a plan that would involve vital congregations within the Black community leading the way. Thus, SBC-21 was born.

## II. A Biblical And Theological Mandate

Black churches in The United Methodist Church are compelled to mission and ministry by the same biblical and theological bases that undergird the mission and ministry of the whole church. The call to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; and teaching them to obey everything I have commanded..." (Matt.28:19-20) is widely embraced as the cornerstone for the mission of the church. In the Black church community, an equally important mandate for mission is the first public pronouncement of Jesus, "The Spirit of the Lord hath anointed me to bring good news to the poor....proclaim release to the captives...recovery of sight to the blind...to let the oppressed go free...Today this scripture has been fulfilled in your hearing" (Luke 4:18-22).

There is a strong tradition in the Black church of declaring to sinners the gospel invitation to accept Jesus Christ as Lord and Savior, and at the same time to engage the church to free persons and communities from oppression and dehumanization. Salvation by God is an individual experience, but salvation is also a community experience. The Black church seeks in all its doings to be holistic—such as to combine evangelism with mission, deep spirituality with social action, and the sacred with the profane. The Black church seeks to participate with the whole church to call persons to Christian discipleship, to call persons and communities to do "justice and love mercy" and to unite all persons in loving community to participate with God in the perfection of creation and the healing of the nations.

However, a different missional role is necessary for the Black church because it had to fashion a unique response to an historical occurrence that can never be replicated for any other people in American history. The constituency of the Black church is a people who were brutalized by slavery and subjected thereafter to a life experience of oppression, discrimination and racism. In a context of suffering because of deprivation and oppression, the Black church, on the one hand, must be a source of healing, sustenance, strength and hope for deliverance. It must engender a

belief that God has a deep concern for poor and oppressed people, so it recalls often the Word of God to the Israelites in bondage in Exodus 3: 7-8, "I have seen their afflictions and heard their cry by reason of their taskmasters...I know their sorrows, and I am come down to deliver them and bring them out of that land to a good land." On the other hand, the Black church must respond to the call of prophets like Amos, who called the people to "let justice roll down like waters and righteousness like an overflowing stream." Two roles of the Black church must then be to facilitate resistance to injustice and be an organizing force in its community for liberation and freedom endeavors.

III. Mandate of The General Conference Initiative

The goal of the 1996 General Conference initiative was:

To offer the United Methodist Church the gift of a transformational learning model that enables one congregation to share its gift of vitality with other churches wanting to expand their gifts in mission and ministry; and in the process, to revitalize Black congregations and the United Methodist Church.

The initiative was developed on the principle that resources are already present in many churches and communities that can be shared with other churches and communities. The initiative offers an opportunity for vibrant, growing congregations to provide mentoring for other congregations desiring growth, vitality and transformation.

To accomplish the goal the following objectives were established:

- 1. To establish 25 Congregation Resource Centers by year 2000. These centers will be housed in vital Black congregations across the United States and will provide resources and training opportunities to 400 to 600 teams of lay and clergy from local churches to enhance all aspects of ministry.
- 2. To organize teams of lay and clergy from vital congregations to serve as resource persons as they work with other congregations in a covenant relationship.
- 3. To utilize geographic specific and needs specific models to meet the particular needs of all churches whether they are rural, urban or suburban. Churches located in neighborhoods that are experiencing racial or economic transitions will find particular benefits from Congregation Resource Centers.
- 4. To incorporate a strong and intentional focus on the laity. The initiative is built on the gifts and graces of lay members of congregations as they provide leadership to participating congregations.

The beginning point of the initiative is that 25 Congregation Resource Centers would be selected and located in vital, dynamic Black congregations. Some of the criteria for designating the congregations would be: (1) sound clergy and lay leadership; (2) partnership between clergy and laity; (3) provision for education, Bible study and other faith formations; (4) vibrant and varied worship; (5) effective planning and administration; and, (6) rooted in a Wesleyan heritage and their cultural history. The Congregation Resource Centers would organize teams of clergy and laity to be responsible for training events and follow-up with Partner Churches. Laity of the vital congregations would be strongly involved.

The Congregation Resource Centers would be available to other congregations who need assistance and resources to deal with transitions, declining membership, and lack of energy and vitality in worship and mission. These churches would be known as Partner Congregations. Selected congregations would: (1) show an openness and willingness to change; (2) commit themselves to the development of clergy and lay leadership; (3) complete a congregational-community profile; (4) give prayer, time, talent, resources and energy to the process; (5) name five or more persons to a clergy-laity team; (6) position itself strategically for mission; and, (7) covenant to share learnings/experiences with other congregations.

IV Accomplishments of The Initiative

1. Congregation Resource Centers (CRC)

Twenty-five (25) Congregation Resource Centers were established in all jurisdictions and were of three different categories (see Appendix I):

North Central	5
Northeast	5
South Central	5
Southeast	7
Western	3
Suburban	6
Urban	16
Rural	3

The Congregation Resource Centers have provided training, resources and models for church development for 298 lay and clergy teams from Partner Congregations. They have become living laboratories for Partner Congregations to explore how they can be more effective in their ministries. By the end of the quadrennium, when all the planned events sponsored by the Congregation Resource Centers are completed, it is anticipated that at least 400 Partner Congregations will have benefitted from these resource and training opportunities (see Appendix II).

The Congregation Resource Centers covenanted



with Partner Congregations to assist them in their quest to plan their future ministries, increase church membership, become more effective in their worship and outreach ministries and enable lay leadership to be more involved in the total life of their congregation.

Congregation Resource Centers went a "second mile" and provided the training and resourcing for other congregations, in addition to their ongoing ministries. Such a spirit of sharing was instrumental in eradicating barriers that existed between congregations, moved congregations from a state of competition with each other to a willingness to form new connections and linkages for shared ministries. This "second mile" giving became a benefit to the congregations who sponsored the Resource Centers as it enhanced even more the vital, dynamic work they were already doing.

## 2. The Partner Congregations

An evaluation conducted showed that 90 percent of the Partner Congregations that participated in training events conducted by the Congregation Resource Centers felt that the training was good and met their needs. Ten percent of the Partner Congregations responded that they needed more help, did not find the experience helpful or that the training did not relate to their specific situation.

Testimonies received from the participants described the training events as a place in which they experienced meaningful community as they shared their stories about their struggles and their successes about their work. Larger and new visions about their future emerged. There were renewed commitments to return to make disciples for Jesus Christ. Groups of churches upon their return formed networks to support each other. Cooperative ministries or other forms of cooperation between churches occurred.

## 3. Organized Teams of Clergy and Laity

A clergy-laity team was organized in each of the 25 Congregation Resource Centers. Team members possessed skills in all areas of church life and in goal setting and planning, but most of all they understood how to motivate others to change and search for new directions. The volunteer team members were responsible for planning and implementing the training events held by their Centers. Upon the completion of the training, the teams established a covenant with the Partner Congregations to provide continuing support and networking.

## 4. Focus on the Laity

The laity in the 25 Congregation Resource Centers were a bulwark within the initiative. They became the working body of the initiative as they committed time, service, support and resources to its efforts. Many did the actual training and others cared

for the details of implementing the training events. The vision, dedication and skills of lay persons in the Congregation Resource Centers were matched by many lay persons in the Partner Congregations.

## V. Learnings From The Initiative

The 1996 General Conference stipulated that the Coordinating Committee develop plans for evaluating the activities of the initiative. A plan was developed that provided for evaluation of the Congregation Resource Centers and each training event that they conducted. The Coordinating Committee allocated time in its regular meetings for evaluation and they convened a special three day gathering with representatives of Congregation Resource Centers, Partner Churches and the Coordinating Committee to examine every aspect of the work of the initiative. Some of the findings of these evaluation experiences are:

1. There is an eager desire on the part of Black congregations to become strong, vital, effective congregations in ministry and mission and they are willing to do whatever is necessary to make it happen.
2. The Congregation Resource Centers and Partner Churches, which form the core of the SBC-21 initiative, have clearly shown that the direct church-to-church encounters of sharing of learnings and experiences are highly motivational and effective in producing new directions and commitments to mission and ministry.
3. The training model of vital, vibrant churches assuming responsibility for the training of other churches who need help in reshaping and revitalizing their ministries is an effective training model.
4. The experience has shown that the resources found within Black churches and communities, if shared, can be used to strengthen a people, the church and community. Leadership teams were able to assist churches to identify gifts they possessed and to share them with others.
5. Clergy and lay teams are key to effective learning and motivation of the participants training to develop partnerships of clergy and laity in their own congregations. The team model was found to be effective in all phases of training.
6. Partner Churches expressed a strong desire for additional training experiences with the Congregation Resource Centers. More intensive and in-depth training is possible if more training events are provided.
7. Congregation Resource Centers can be more effective with further development and refinement of their events and how their resources are shared with Partner Congregations.
8. The training of the Congregation Resource Centers can be improved if they can be involved in periodic



meetings with each other and utilize other means of communication for networking.

9. The development of the Partner Congregations can be strengthened if the Congregation Resource Centers are available for additional support and follow-up activities after the training event, whether at the Resource Center or at the site of the Partner Congregation.

10. The objective of empowerment of the laity is being fulfilled at every level of the initiative.

11. Covenant relationships among Congregation Resource Centers, Partner Congregations and SBC-21 are essential to the effectiveness of the initiative. It is required that all parties enter into a process of discerning and seeking direction from God through prayer, Bible study, fellowship and worship together. Fidelity to the relationship also extends to accountability about such practical matters as development of needed information, full-time attendance at meetings and commitments to regular communication about the work of the initiative. A Covenant Service must be a major component of every event.

## VI. Involvement Of The Whole Church

### 1. General Agencies and Commissions

All of the general agencies and commissions of the United Methodist Church worked closely with the initiative as they served as consultants to the Coordinating Committee. In this relationship, they provided many services, collaborated with SBC-21 in its programs and training and utilized in their own meetings and programs the resources of SBC-21. (See Appendix III.)

The general agencies and commissions were:

- General Board of Church and Society
- General Board of Discipleship
- General Board of Global Ministries
- General Board of Higher Education and Ministry
- General Commission on Archives and History
- General Commission on Christian Unity and Interreligious Concerns
- General Commission on Religion and Race
- General Commission on the Status and Role of Women
- General Council on Finance and Administration
- General Council on Ministries
- General Commission on United Methodist Communication
- Board of United Methodist Publishing House.

Some of the agencies supported the initiative by the production of a Web site, video, brochures and articles to assist in interpretation and promotion. Other agencies assisted in securing leadership for training events. When meetings and seminars were conducted

by the agencies and commissions, SBC-21 provided leadership and made presentations about its work. Some agencies facilitated grants and loans to churches and ethnic students associated with the Congregation Resource Centers and the Partner Churches.

The closest link of SBC-21 with an agency was with The General Council on Ministries (GCOM). It provided office space, telephone, computer and other administrative services. The Coordinator and the Coordinating Committee made regular reports to GCOM through its Mission Resource Ministry Team. GCOM was an advocate for the initiative in encouraging adequate funding and interpreting the value of the initiative to the whole church. The interaction of the commissions and agencies with the initiative was a process in which they made significant contributions, but it also had an impact on existing and new programs they were responsible for with Black churches and communities.

### 2. Black Methodists for Church Renewal (BMCR)

Black Methodists for Church Renewal had a significant involvement in the initiative. Through its membership in the Coordination Committee, it worked with others in the overall planning and implementation of the work. Financial and staff support were provided. In each of its annual meetings, BMCR heard reports about the initiative and encouraged congregations to become Partner Congregations. The 1999 Annual Meeting approved a "Resolution on Continuing the Emphasis on 'Strengthening the Black Church for the 21st Century' through the 2001-2004 Quadrennium."

### 3. Jurisdictions, Annual Conferences and Districts

The activities of the SBC-21 initiative grew far beyond its original design as jurisdictions, annual conferences and districts and other groupings of United Methodists began to request assistance in training and resources. After the Congregation Resource Centers completed their scheduled training events, other churches requested special training sessions. Special events were held in annual conferences such as training of rural and urban pastors and dialogues between clergy and laity. One district, instead of sending one or two churches to a Congregation Resource Center event sent 26 congregations for training. A special panel presentation was made at a Northeastern Jurisdictional meeting of Black United Methodist Clergy. The Southeastern Jurisdiction Administration Council made arrangements for training events and provided financial and staff support to SBC-21.

### 4. The Coordinating Committee

The body that worked most closely with the initiative was the Coordinating Committee which was established by the 1996 General Conference to oversee

the Plan of Action that it approved. The Coordinating Committee's work included hiring of a Coordinator, budgetary and fiscal matters, selection of Congregation Resource Centers, establishing guidelines and criteria for the Congregation Resource Centers and the Partner Congregations, and interpretation and promotion throughout the United Methodist Church.

It was necessary for the Coordinating Committee to become familiar with all aspects of an initiative that was novel in its approach to training and motivation to develop vital congregations. For the Committee it became a hands-on experience. Some served as resource persons for the Congregation Resource Centers. Others wrote articles and led workshops. The members shared many other aspects of the work when needed, and made in-kind contributions in several different ways.

### VIII. A Rationale For The Continuation Of The Initiative

The 1996 Plan of Action for SBC-21 was a massive program and contained some innovative approaches to congregational renewal that called for considerable planning and effort to recruit both Congregation Resource Centers and Partner Churches. Time was also needed to secure suitable staffing for the initiative. Because of the extensive organizational and set up time required, it was the middle of the quadrennium before the initiative became fully operational.

In short, the initiative is still in its early stages and the reality of declining and struggling Black congregations still remains. The economic deprivation of many of the communities in which they must function remains as debilitating as ever and desperately needs Black churches to be in mission in a bold and meaningful way. The task of restoring, reconstructing, redeeming, reconciling, revitalizing and renewing these churches for mission and ministry is unfinished.

The work of the initiative in the 1996-2000 quadrennium has produced a new energy and hope in many Black congregations. Those who were involved in the past quadrennium have developed a firm conviction that the strengths and gifts that are resident in the communities and churches can be nurtured so that transformation will occur and the goals of the initiative can be fulfilled. The road to transformation is long and hard, but it can be done. Time is needed. The initiative should continue into the next quadrennium.

### IX. Recommendation for a 2001-2004 Plan Of Action

The Coordinating Committee recommends the adoption of *The Plan of Action* as a basis for continuation of Strengthening the Black Church for the 21st

Century. Throughout the 2001-2004 quadrennium, the Plan of Action focuses on the continuation of Congregation Resource Centers and resourcing of Partner Congregations as major components of the initiative. The initiative will include.

1. A continuing level of 25 Congregation Resource Centers.
2. Lay and clergy teams trained and certified to work with Partner Congregations. This work will be comprehensive and intensive and designed to make each congregation more effective in its witness to the gospel.
3. Representatives of Partner Congregations attending Congregation Resource Centers for training, empowerment, and nurture. The number of training opportunities for Partner Congregations will be increased to up to four training events, if needed.
4. A Coordinating Committee for Strengthening the Black Church for the 21st Century to provide oversight, implementation, monitoring, evaluating, and sharing of the initiative to the whole church..
5. Incorporation into the overall plan a Service of Dedication and Recognition of "Congregation to Congregation" learning teams who enter into this covenant relationship.
6. A special follow-up component, which will enable Congregation Resource Center volunteer consultants to engage with Partner Congregations on specialized needs at the Partner Congregation site. One consultant will be available in each jurisdiction.

The Congregation Resource Centers will be selected by the Coordinating Committee for Strengthening the Black Church for the 21st Century, in consultation with Episcopal leaders. The Congregation Resource Centers are host congregations that exemplify characteristics of a vital congregation.

The congregations who participate in the initiative will be engaged in a process of calling the people of God into an awareness of God's saving, liberating, and redemptive acts so as to compel the radical participation of individuals and communities in spiritual, social, and personal transformation. The initiative requires and assumes participating congregations to be Christ-centered in their worship, ministry, and mission and focused on making disciples for Jesus Christ. It further requires that these Vital Congregations:

- Value clergy and laity leadership
- Foster partnership between clergy and laity
- Demonstrate clarity of the church's mission by the congregation
- Enable and nurture all persons to grow spiritually, practice their faith and equip them for service



- Engage in vibrant and varied worship life
- Provide for education, Bible studies, and other faith formation development
- Value their Christian hospitality, Wesleyan heritage and their cultural history
- Are creatively and faithfully engaged with their residential community
- Acts on needs, problems, and issues arising from the social-political, cultural, and economic aspects of life in the church, community, nation and world

## **X. Recommendations for a Structure for Strengthening The Black Church for The 21st Century**

### **1. The Coordinating Committee**

#### **Membership**

The Coordinating Committee will have 23 members as follows:

Fifteen (15) - three from each of the five jurisdictions, who shall be named by the respective College of Bishops. It is recommended that within the three from each jurisdiction, there should be one layman, one laywoman, and one clergy person. Further, it is recommended for purposes of continuity that two of the three recommended shall have been members of the current Coordinating Committee;

- Two persons named by National Black Methodists for Church Renewal;
- Two youth, two young adults and two bishops, named by the Council of Bishops;
- One person named by each general agency and commission as their representative to resource the Coordinating Committee (at the expense of the agency or commission).

#### **Accountability**

The Coordinating Committee will report to the General Council on Ministries (GCOM) or its successor, sharing yearly progress reports and evaluations of the Plan of Action, and shall be accountable to the GCOM for administration. Annual reports will also be made to National Black Methodists for Church Renewal.

#### **Responsibilities**

The Coordinating Committee will provide oversight for implementation of the Plan of Action and is charged with the responsibility for keeping alive the congregational focus of that plan. The Committee will also utilize the categories of criteria as identified by the Coordinating Committee in this Plan of Action in selecting and evaluating congregations as host Congregation Resource Centers.

### **Function of the Coordinating Committee**

The responsibilities of the Coordinating Committee shall include at least the following:

1. Hiring and supervising the Project Coordinator (full-time staff person will oversee work and implementation of this Plan).
2. Determining those congregations that shall host Congregation Resource Centers with accountability and evaluation of services (e.g. contractual agreement, biennial time-line, certification).
3. Developing programmatic goals and agenda for the Partner Congregations based on a "Needs Assessment" that reflects each church's history, community context, mission, core values, demographics and understanding of their identify as a Christian community.
4. Setting a budget and fiscal oversight based on delivery of services and partnership between host and Partner Congregations.
5. Ensuring covenant relationships between partner and host congregations that includes not only resources, but also the creation of materials tailored to the training of lay and clergy teams.
6. Focusing on congregations seeking to identify and create outreach ministries the community, and those who are unchurched.
7. Establishing standards for evaluating host churches that are involved in mentoring efforts.
8. Evaluating the effectiveness of the Plan of Action and reporting with follow-up recommendations to the General Conference of the year 2004.
9. Reporting to the GCOM or its successor on an annual basis, with evaluative comments and mentoring.
10. Offering key learnings and models to the wider denomination as a gift of hope, healing and wholeness.
11. Developing models for "Congregation to Congregation" learning.

### **2. Staffing**

A Project Coordinator shall be named to guide, direct and implement the Plan of Action, under the direction of the Coordinating Committee. The Project Coordinator will supervise other staff needed for the project which include clerical support staff (1.5 full-time equivalent) and a part-time consultant to work directly with the volunteer consultants in Partner Congregation follow-up.

A function of the Project Coordinator includes working with the GCOM or its successor and the Coordinating Committee in providing leadership to the project. Further duties shall be to:



1. Provide oversight of training programs;
2. Contact and work with Congregation Resource Centers;
3. Develop training resources;
4. Conduct evaluations of each event and share findings with Coordinating Committee and GCOM or its successor;
5. Participate in covenants with congregations across the connection;
6. Ensure training of leadership teams within host congregations;
7. Supervise volunteer consultative staff for Partner Congregation follow-up;
8. Maintain a journal of learnings and insights to be reported to the Committee and GCOM or its successor;
9. Maintain accurate and thorough records of all activities related to the Congregation Resources Centers and Partner Congregations;
10. Maintain open communications with BMCR and report to its annual meeting;

11. Work with databases;

12. Provide for the development, documentation, and distribution of training models.

### XI. Budget Recommendation For Strengthening The Black Church For The 21<sup>st</sup> Century

Taking into account the demands that God places upon our lives, we are compelled to remember that increased memberships, larger attendance, and more financial gifts alone are not enough to indicate strength and vitality. This only comes with centering our lives on Christ, receiving the gift of His transforming power, and being and doing in church, community, nation, and world the will that bespeaks the glory of God. Strength and vitality in all these matters point to the abundant life that God has promised, this is the promise of the past and the promise on which we usher into the 21<sup>st</sup> Century.

It is recommended that The General Conference of The United Methodist Church approve the following budget of Strengthening the Black Church for the 21<sup>st</sup> Century for the 2001-2004 quadrennium:

### Strengthening the Black Church for the 21st Century Proposed 2001-2004 Budget

Program		\$1,732,000	
25 Congregation Resource Centers			Volunteer Consultants 160,000 (1 in each of the five jurisdictions)
	800,000		
a. A minimum of 25 CRC's			Resource Development 70,000
b. Teams of CRC's will travel to Partner Congregation sites			Audio Video
			Printed Material
Partner Congregations	600,000		a. brochure
a. First experience: 100% of expenses covered			b. workbook
b. Second experience: 50% of expenses covered			c. starter kit
c. Third experience: 25% of expenses covered			Website
d. Fourth experience: expenses covered by Partner Congregations			Administration 499,600
Coordinating Committee	162,000		Staff Salaries 315,000
a. Coordinating Committee meeting			Benefits 95,000
b. Executive meeting			Staff Travel 32,800
c. Site visits to CRC's	10,000		Office Expenses 56,400
Signatures:			Total 2,301,600

Bishop Jonathan D. Keaton, chairman

Andris Y. Salter, staff coordinator

## Strengthening the Black Church for the 21st Century Proposed 2001-2004 Budget

<b>Program</b>	<b>\$1,732,000</b>	<b>Volunteer Consultants</b>	<b>160,000</b>
		(1 in each of the five jurisdictions)	
25 Congregation Resource Centers			
800,000		<b>Resource Development</b>	<b>70,000</b>
a. A minimum of 25 CRC's		Audio Video	
b. Teams of CRC's will travel to Partner Congregation sites		Printed Material	
		a. brochure	
		b. workbook	
		c. starter kit	
Partner Congregations	600,000	Website	
a. First experience: 100% of expenses covered			
b. Second experience: 50% of expenses covered			
c. Third experience: 25% of expenses covered			
d. Fourth experience: expenses covered by Partner Congregations		<b>Administration</b>	<b>499,600</b>
		Staff Salaries	315,000
		Benefits	95,000
		Staff Travel	32,800
		Office Expenses	56,400
Coordinating Committee	162,000		
a. Coordinating Committee meeting			
b. Executive meeting			
c. Site visits to CRC's	10,000	<b>Total</b>	<b>2,301,600</b>

Signatures:

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Bishop Jonathan D. Keaton

Chairman, SBC-21

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Andris Y. Salter

# Appendix I

## Congregation Resource Center – Objective 1: Twenty-Five Congregation Resource Centers by Year 2000

<u>Congregation Resource Center</u>	<u>Location</u>	<u>Conference</u>	<u>Jurisdiction</u>	<u>Category</u>
<u>Aldersgate UMC</u>	Warrensburg Heights, Ohio	East Ohio	North Central	Suburban
AP Shaw / Congress Heights UMC	Washington, DC	Baltimore-Washington	North Central	Urban
Asbury UMC	Merchantville, New Jersey	Southern New Jersey	Northeast	Suburban
Barnes UMC	Indianapolis, Indiana	South Indiana	Northeast	Urban
Ben Hill UMC	Atlanta, Georgia	North Georgia	North Central	Urban
Bennettsville Cheraw Area	Bennettsville, South Carolina	South Carolina	Southeast	Urban
Cooperative Ministry			Southeast	Rural
Brooks Memorial UMC	Jamaica, New York	New York		
Cascade UMC	Atlanta, Georgia	North Georgia	Northeast	Urban
Crossroads Njia Panda UMC	Compton, California	California-Pacific	Southeast	Urban
Downs Memorial UMC	Oakland, California	California-Nevada	Western	Urban
Francis Burns UMC	Columbia, South Carolina	South Carolina	Western	Urban
Genesis UMC	Milpitas, California	California-Nevada	Southeast	Suburban
Gorham/Maple Park UMC	Chicago, Illinois	California-Nevada	Western	Suburban
H.A. Brown Memorial UMC	Wiggins, Mississippi	Northern Illinois	North Central	Urban
Hoover UMC	Little Rock, Arkansas	Mississippi	Southeast	Rural
Hope UMC	Southfield, Michigan	Little Rock	South Central	Urban
John Wesley UMC	Baltimore, Maryland	Detroit	North Central	Suburban
Mt. Pleasant UMC	Gainesville, Florida	Florida	North Central	Urban
North Orangeburg UMC	Orangeburg, South Carolina	South Carolina	Northeast	Urban
Resurrection Prayer Worship	Brandywine, Maryland	Baltimore-Washington	Southeast	Urban
Center of the UMC			Southeast	Suburban
St. James UMC	Kansas City, Missouri	Missouri West	Northeast	Rural
St. John's UMC	Houston, Texas	Texas		
Saint Mark UMC	Wichita, Kansas	Kansas West	South Central	Urban
Wesley UMC	Jeffersonville, Indiana	South Indiana	South Central	Urban
Windsor Village UMC	Houston, Texas	Texas	North Central	Urban
			South Central	Urban



## Appendix II

Objective 2 - Provide resourcing and training for 400-600 teams of lay and clergy local churches to enhance all aspects of ministry

<u>Congregation Resource Center</u>	<u>Date of Event</u>	<u>Type of Event</u>	<u>Partners Participating</u>
Aldersgate UMC	June 4-6, 1999	Stewardship/Financial Administration	6 Partner Congregations
AP Shaw/Congress Heights	June 25-27, 1999	Partnering in Ministry	9 Partner Congregations
Asbury UMC	December 11-13, 1998	Discipleship/Stewardship/Evangelism	7 Partner Congregations
Barnes UMC			
Ben Hill UMC	April 23-25/ September 10-12/99	Comprehensive	28 Partner Congregations
Bennettsville Cheraw Area	Nov. 20-22/ April 9-11, 1999	Cooperative Ministry	12 Partner Congregations
Cooperative Ministry			
Brooks Memorial UMC	April 16-17/Oct. 22-24, 1999	Music and Youth Ministries	9 Partner Congregations
Cascade UMC	November 6-8, 1999	Comprehensive	13 Partner Congregations
Crossroads/Njia/Panda UMC	Dec. 4-6, 1998/May 16-19, 1999	Member Care/Evangelism	4 Partner Congregations
Downs Memorial UMC	2000		
Francis Burns UMC	June 4-6, 1999	Church growth through shared leadership	11 Partner Congregations
Genesis UMC	April, 2000	Comprehensive	
Gorham/Maple Park UMC			
H.A. Brown Memorial UMC	April 30-May 2, 1999	Comprehensive	10 Partner Congregations
Theresa Hoover UMC	October 8-10, 1999	Leadership	
Hope UMC	April, 2000	Comprehensive	
John Wesley UMC	August 6-8, 1999	Comprehensive	17 Partner Congregations
Mt. Pleasant UMC	April 9-11/October 14-17, 1999	Comprehensive/Call to Excellence	9 Partner Congregations
North Orangeburg	May 14-16, 1999	Building Process/Mergers/Covenant	10 Partner Congregations
Resurrection Prayer Worship	May 23-25, 1999	Comprehensive	
Center of the UMC			
St. James UMC			
St. John's UMC	June 25-27/ August 13-15, 1999	Purpose Driven Church	30 Partner Congregations
Saint Mark UMC	Sept-98/Jan-99/Sept.-99	Christian Education/ Leadership/Evangelism 34 Partner Congregations	
Wesley UMC	April, 2000		
Windsor Village UMC	June 25-27, 1999	Comprehensive/Purpose Driven	
<b>TOTAL (as of December 1, 1999)</b>			<b>298 Partner Congregations</b>

## Appendix III

## In-Kind Contributions of General Boards and Agencies

<u>General Agency/Representative</u>	<u>In-Kind Contributions</u>	<u>Service</u>
General Board of Church and Society	\$200.00 \$1,500.00	Logo Design Travel/housing/meals
General Board of Global Ministries	\$70,000.00 \$824.27	Grant Travel/housing/meals
General Council on Ministries	\$20,341	In-Kind Office Space, Telephone, Computer, Administrative Services, Council Meetings, Resourcing for Meetings, Visits with CRC, Ethnic Local Church Concerns, Travel/housing/meals
General Board of Discipleship	\$36,000  \$8,000 \$10,000 \$8,000 \$6,000 \$15,000 \$4,200	Convocation of Leaders in African-American Congregations Quest Seminar Black Family Ministry Project ELCC Grants-Black Family Ministry SBC-21 Training Events Development of SBC-21 Resources Travel/housing/meals
General Board of Higher Education and Ministry	\$455,656.00 \$117,515.00 \$10,500.00 \$2,096.00	Undergraduate Scholarships Graduate scholarships Campus Ministers and Chaplains Travel/housing/meals
General Commission on Archives & History		
General Commission on United Methodist Men		
General Commission on Christian Unity and Interreligious Concerns		
General Commission on Religion and Race	\$6,800.00	Travel/housing/meals
General Commission on Status and Role of Women	\$3,000.00	Travel/housing/meals
General Commission on Communications		
United Methodist News Service	\$3,428.90 \$1,195.17 \$500.00 \$1,150.00 \$488.09	Travel/housing/meals Travel/housing/meals Wed Page Expenses Interpreter Cover Story Consultant with SBC-21 Coordinator
Board of United Methodist Publishing House	\$350.00 \$23,000.00 \$3,633.00 \$4,371.00 \$3,612.00	Brochure Design and Layout Circuit Rider Thomas Shockley Internship Thomas Shockley Academy Travel/housing/meals

# Proposed Changes to the *Book of Discipline*

Petition Number: 30805; GCCUIC.

## Declaration of Union

Amend 1:

1. Article I. Declaration of Union—The Evangelical United Brethren Church and The United Methodist Church ~~shall be have been united in~~ into one Church. The ~~united~~ United Methodist Church, as thus constituted, is, and shall be, the successor of the two uniting churches.

¶3.

Petition Number: 30806; GCCUIC.

## Articles of religion and the confession of faith

Amend 3. Article III:

The Articles of Religion and the Confession of Faith of The United Methodist Church are ~~shall be~~ those ~~currently~~ formerly held by The Methodist Church and The Evangelical United Brethren Church, respectively, prior to their uniting in 1968.

¶4.

Petition Number: 30177; Susan Gritman.

## Make constitution consistent with theology in the baptism of young children

Amend 4. Article IV, and paragraph 201:

*Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, age, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, ~~when they take the appropriate vows,~~ to be admitted into its membership in any local church in the connection upon baptism or transfer of membership subsequent to baptism in some other congregation. In The United Methodist Church no conference or other or-

ganizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status, or economic condition.

201. A local church is a community of ~~true be-~~ lievers baptized members under . . .

¶4.

Petition Number: 30200; Catherine Newlin, South Indiana 263 indiv.

## For a truly inclusive church exclude no one

Amend second and third sentences of 4 Article IV:

*Inclusiveness of the Church*— . . . Therefore all persons, without regard to race, color, national origin, status, sexual orientation, physical or mental challenges, or economic condition, shall be eligible . . . in the connection. In the United Methodist Church . . . of race, color, national origin, status, sexual orientation, physical or mental challenges, or economic condition.

¶4.

Petition Number: 30300 ; Gen'l Commission on Status & Role of Women.

## Expand inclusive definition to include gender, age, disability, marital or family status

Amend second sentence of 4 Article IV:

. . . Therefore all persons, without regard to race, color, gender, national origin, ~~martial or family~~ status, age, disability or economic condition, shall be . . .

¶4.

Petition Number: 30313 ; Gen'l Board of Discipleship.

## Perfect language in response to Judicial Council



## decision number 811

Amend second sentence, 4 Article IV:

...Therefore all persons, without regard to race, color, national origin, status, or economic condition, shall be eligible may to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership receive the sacraments, be baptized and admitted as baptized members, take vows declaring the Christian faith, and become professing members in any local church in the connection.

¶4.

Petition Number:30727 ; Gen' Comm. on Religion & Race.

UMC seek to eliminate racism in every facet of its life and society at large

Add the following as a new article after 4. IV and renumber accordingly:

The United Methodist Church proclaims the value of each person as a unique child of God and commits itself to the healing and wholeness of all persons. The United Methodist Church recognizes that the sin of racism has been destructive to its unity throughout its history. Racism continues to cause painful division and marginalization. The United Methodist Church shall confront and seek to eliminate racism, whether in organizations or individuals, in every facet of its life and in society at large. The United Methodist Church shall work collaboratively with others to address concerns that threaten the cause of racial justice at all times and in all places.

¶4.

Petition Number:30807 ; GCCUIC.

No part of the UMC shall exclude anyone

Amend 4. Article IV:

*Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship

services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status, or economic condition. are welcomed to attend its worship services, encouraged to participate in its ministries, and received into membership in any local congregation in the connection. Acknowledging that all persons are of sacred worth, no local congregation, conference or other organizational unit of The United Methodist Church shall exclude any person or any group because of race, color, national origin, age, gender, disability, sexual orientation, marital status or economic condition.

¶4.

Petition Number: 30808; GCCUIC.

Racial justice—the UMC shall seek to eliminate racism in every facet of its life

Add a new article after article 4. IV, and renumber accordingly:

*Racial Justice*—The United Methodist Church proclaims the value of each person as a unique child of God and commits itself to the healing and wholeness of all persons. The United Methodist Church recognizes that the sin of racism has been destructive to its unity throughout its history. Racism continues to cause painful division and . The United Methodist Church shall confront and seek to eliminate racism, whether in organizations or in individuals, in every facet of its life and in society at large. The United Methodist Church shall work collaboratively with others to address concerns that threaten the cause of racial justice at all times and in all places.

¶4.

Petition Number:31040 ; Annual Conference, East Ohio.

Retain wording of article 4 as it is

Retain Article IV as is.

Memorial UMc, Houston, TX.

# Add sexual orientation and gender identification

Amend 4. Article IV:

The United Methodist Church . . . one Body in Christ. Therefore all persons, without regard to race, color, national origin, sexual orientation, gender identification, status, or . . . in the connection. In The United Methodist Church no conference or . . . because of race, color, national origin, sexual orientation, gender identification, status, or economic condition.

¶4.

Petition Number: 31607-GJ-4-C; Philip M Niblack, Missouri East.

## Vows to include affirming faith in Jesus as Savior and Lord

Amend second sentence of 4, Article IV; add a paragraph at the end:

*Inclusiveness of the Church*—The United Methodist Church . . . Body in Christ. Therefore all persons, . . . to participate in its programs, and, when they ~~take the appropriate vows, to~~ shall have been baptized and personally taken its vows, affirming faith in Jesus Christ as Savior and Lord, be admitted into its membership in any local church in the connection.

We understand baptism as the sacrament of initiation by which persons are admitted into the fellowship and family of the Church, but we believe that membership in the whole sense is reserved for those who, being among the baptized, also personally profess faith in Jesus Christ as Savior and Lord.

¶4.

Petition Number: 31608-GJ-4-C; Gregory D Stover, West Ohio.

## Any baptized person who takes vows may become a member of the UMC

Amend 4, Article IV:

*Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is

one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, ~~when they take the appropriate vows, to be admitted into its membership. in any local church in the connection.~~ The United Methodist Church recognizes that all persons who have received Christian baptism in the name of the Father, Son and Holy Spirit are incorporated in the one universal church of Jesus Christ. Persons who have received Christian baptism and who willingly take appropriate vows of membership expressing faith in Jesus Christ may become members of the United Methodist Church and any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status, or economic condition.

¶4.

Petition Number: 31609-GJ-4-C; Mary Lynn Holly, Antioch UMC, Nashville, TN.

## Remove sentence specifying those included

Amend second sentence of 4, Article IV:

The United Methodist Church is a part of the church universal, which is one Body in Christ. Therefore all persons, ~~without regard to race, color, national origin, or economic condition,~~ shall be eligible to attend . . .

¶4.

Petition Number: 30111-GJ-4.-1-C; Randall Aldering, First UMC, Kalamazoo, Michigan Barbara Presutti.

## Sponsors may take vows on behalf of disabled folks whose disability prevents it

Amend Paragraph 4, Article IV:

The United Methodist church is a part of the church universal, which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship services, to participate in its programs, ~~and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection.~~ The United Methodist



Church recognizes all persons who have received Christian baptism in the name of the Father, Son and Holy Spirit as members of the one universal church of Jesus Christ. All persons who have received Christian baptism in the name of the Father, Son and Holy Spirit are eligible to become members of The United Methodist Church when they willingly assume appropriate vows of membership as an expression of their faith in Jesus Christ. In the case of persons whose disabilities prevent them from assuming the vows for baptism or membership in the United Methodist Church, their legal guardian(s) or sponsor(s), themselves members of The United Methodist Church, may take appropriate vows on their behalf. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the church because of race, color, national origin, status, or economic condition.

#### ¶16.

Petition Number: 30181-GJ-16-C; Leon W. Cunningham, Calvary UMC, Nashville, TN.

Create a General Conference Covenant Council to function between General Conference sessions

Add a new article after 15. Article IV, and before Section III (page 26):

Article V. The General Conference Covenant Council is composed of 39 lay and clergy members: 30 lay or clergy members to be elected by the General Conference from candidates proposed by each jurisdiction from its members within the General Conference, plus nine (9) members to be appointed by the Council of Bishops from the general membership of the United Methodist Church. Each jurisdiction shall have at least five (5) elected members on this Covenant Council. Elections shall be held, and appointments by the council of Bishops made, as the last business of the General Conference and Council terms shall last through the next General Conference. No fewer than twenty (20) of the elected members must be lay and at least five (5) of the appointed members must be lay. The chair shall be elected by the Council of Bishops from within the membership of the Covenant Council on the last day of the General Conference. The vice chair shall be elected by the Covenant Council at its first meeting. No person shall serve more than eight (8) years. The chair may be removed at any time by 2/3 vote of

the Covenant Council and 2/3 vote of the Council of Bishops. The vice chair may be removed by a 2/3 vote of the Covenant Council alone.

The function of the General Conference Covenant Council shall be to implement, facilitate, and coordinate the mission of the United Methodist Church as defined by the actions of the General Conference and within the limits of the Constitution and Discipline. The Council shall meet at least quarterly, and at the call of its chair. An executive group consisting of the chair, the vice chair, one member of the Covenant Council from each jurisdiction to be selected by the chair, and two members from those appointed to the Council by the council of Bishops to be selected by the chair, shall be a continuing administrative group having an established office in a convenient location. At least six (6) of this executive group must be lay. The chair shall be the sole official spokesperson for the General Conference of the United Methodist Church. This Council and its chair shall have no legislative powers. Its sole authority resides in its duty to implement the explicit authority of the General Conference as outlined in the Discipline, the Constitution and the actions of the General Conference.

The duties of articulating, providing resources and facilitating the implementation of the full array of the goals and programs of the General Conference through the jurisdictions and annual conferences shall be entrusted to this Covenant Council. It shall have decision making authority, determine staffing needs, and oversee the unified budget of the United Methodist church within the overall authority of the General Conference, the Discipline and Constitution. It shall work closely with the jurisdictions and annual conferences in order to facilitate, in all possible ways, the advancement of the goals of the United Methodist Church as given by the General Conference, the Discipline and the Constitution. This Covenant Council, as the continuing arm of the General Conference shall work with other global Methodist churches toward an appropriately unified and empowered global Methodist church, and with other religious faiths toward the creation of ever more effective alliances which will "strengthen our mutual understanding that we might live in peace with each other and together discern the mystery of God."



¶57.

Petition Number: 31047-GJ-57-C; Annual Conference, Northern Illinois.

Allow changes to Bk of Discipline to occur simultaneously to change in the constitution

Add three sentences to the end of Division Five—Amendments, 57. Article I:

The General Conference may approve legislation changing the *Book of Discipline*, which changes might otherwise be in conflict with one or more provisions of the Constitution, if at the same session that it approves such legislation it also adopts one or more amendments to the Constitution, which constitutional changes are expressly referred to in such legislation, and which constitutional changes would eliminate the possible conflict between the legislation and the Constitution, provided that such legislation shall not take effect until the effective date of the required amendments to the Constitution. In the same manner, an annual conference may approve legislation in anticipation of such a change in the *Book of Discipline* and/or Constitution that would likewise become effective upon the effective date of said disciplinary change of constitutional amendment. Any and all such legislation shall become effective immediately upon the announcement by the Council of Bishops that the linked constitutional amendment has been approved.

¶57.

Petition Number: 31617-GJ-57-C; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Clarify procedure for amendment of Restrictive Rules

Add the following sentence to the end of 16, Article I and Article II:

... except with approval by a 3/4 majority of all the members of the annual conferences present and voting as provided in Article I of Division Five, ¶ 57 of the Constitution.

¶58.

Petition Number: 31212-GJ-58-C; GCOM.

Legislation to amend Constitution may be enacted at the same session of GC which approves it

Add a new 58 and renumber accordingly:

Legislation to implement amendments to the Constitution may be enacted at the same session of the General Conference which approves such amendment and shall become effective immediately upon the effective date of the amendment (¶ 57) or at such later time as stated in the legislation.

¶266.

Petition Number: 30134-GJ-266-D; Annual Conference, California Nevada 6 AC; 1 Local church.

Retain Peace with Justice Special Offering

Retain Paragraphs 266, 267.5 and 816.

¶266.

Petition Number: 30498-GJ-266-D; Gen'l Board of Church and Society, GBHEM, C&S Work Team of EPC

Retain the six Special Sundays

Retain 266 as listed.

¶266.

Petition Number: 30604-GJ-266-D; Commission on Missions/Outreach, WNCC, Greensboro, NC.

Add a third special Sunday without offering:  
Organ and Tissue Donor Sunday

Amend second paragraph, second sentence of 266:

Six special churchwide Sundays . . . and Native American Awareness Sunday. ~~Two~~ Three special Sundays are without offering, Heritage Sunday and Laity Sunday, and Organ and Tissue Donor Sunday. Three churchwide Sundays . . .

## ¶266.

Petition Number: 30892-GJ-266-D; Council on Ministries, B-W, Bd. of Laity of S. N.J. A.C..

### Retain the six Special Sundays

Amend second paragraph of 266:

Six special churchwide Sundays provide . . . Two special Sundays are without churchwide offering: . . . provide opportunities for annual conference offerings. Laity Sunday provides an opportunity for the Conference Board of Laity to designate an offering for a lay-led project in the annual conference.

## ¶266.

Petition Number: 31153-GJ-266-D; GCFA.

### Four special Sundays w/offering only and four special awareness Sundays only

Amend second paragraph of 266:

Six Four special churchwide Sundays provide for churchwide offerings to do deeds expressive of our commitment: ~~Human Relations Day Justice, Love, and Mercy Sunday, One Great Hour of Sharing, World Communion Sunday, United Methodist Student Day, Peace with Justice Sunday, and Native American Ministry Awareness Sunday.~~ Two special Sundays are without offering: Heritage Sunday and Laity Sunday. ~~Three~~ Four churchwide Sundays, Christian Education, Golden Cross, ~~and~~ Rural Life, and Disability Awareness Sundays, provide opportunities for annual conference offerings

## ¶267.

Petition Number: 31154-GJ-267-D; GCFA.

### Special Sundays w/Offering defined

Amend 267 through paragraph 4; delete paragraphs 5-6:

The purpose of the churchwide . . . General Council on Ministries. The purpose of these funds shall remain constant for the quadrennium, and the net receipts after the payment of fixed charges, shall be distributed . . .

1. ~~Human Relations Day Justice, Love, and Mercy Sunday—Human Relations Day Justice, Love, and Mercy Sunday~~ shall be observed with an offering, preferably on the Sunday before the observance of Martin Luther King Jr.'s birthday. This Sunday occurs during Epiphany, the season of manifesting God's light to the world. ~~Human Relations Day Justice, Love, and Mercy Sunday~~ calls the Church to recognize the right of all God's children in realizing their potential as human beings in relationship with each other. It asks the Church to witness to God's demand for a faithful, just, disarmed, and secure world. The purpose of the day is to further the development of better human relations.

The offering receipts will be allocated and administered after payment of fixed charges as follows:

a) ~~Community Developers Program: 57 percent (administered by the General Board of Global Ministries);~~ The annual conference treasurer shall retain 25 percent of the offering for Peace with Justice ministries in the annual conference, to be administered by the annual conference Board of Church and Society or equivalent structure.

b) ~~United Methodist Voluntary Services Program: 33 percent (administered by the General Board of Global Ministries);~~ The annual conference treasurer shall report gross receipts and remit the remaining 75 percent of the receipts to the General Council on Finance and Administration.

c) ~~Youth Offender Rehabilitation Program: 10 percent (administered by the General Board of Church and Society);~~ After payment of fixed charges, the treasurer of the General Council on Finance and Administration shall distribute the funds as follows:

~~Net receipts of the Human Relations Day Offering shall be distributed on ratio to the administering agencies:~~

(1) 33 percent for the United Methodist Voluntary Services Program (administered by the General Board of Global Ministries);

(2) 47 percent for the Community Developers Program (administered by the General Board of Global Ministries);

(3) 20 percent for the Peace with Justice Ministries (administered by the General Board of Church and Society).



2. One Great Hour of Sharing—One Great Hour . . . Fourth Sunday in Lent . . . Net receipts from the offering, after payment of the expenses of promotion fixed charges, shall be remitted . . . by the United Methodist Committee on Relief.

3. World Communion Sunday—World Communion Sunday . . . local church may designate.

~~Over one-half of the offering receipts must go to ministries beyond the United States of America. After payment of fixed charges, the receipts shall be divided as follows, with the last two to be administered by the General Board of Higher Education and Ministry:~~

a) 50 40 percent for Crusade Scholarships, to be administered by the Crusade Scholarship Committee of the General Board of Global Ministries; over one-half of the offering receipts must go to ministries beyond the United States of America.

b) 35 30 percent for the Ethnic Scholarship Program; and to be administered by the General Board of Higher Education and Ministry;

c) 15 percent for the Ethnic In-Service Training Program; 30 percent to support the United Methodist Scholarship and the United Methodist Student Loan Fund, administered by the General Board of Higher Education and Ministry.

4. ~~United Methodist Student Day—United Methodist Student Day shall be observed with an offering, preferably on the last Sunday in November or another Sunday appropriate to the local church. United Methodist Student Day calls the Church to support students as they prepare for life in uniting faith with knowledge. The offering receipts support the United Methodist scholarships and the United Methodist Student Loan Fund. The funds shall be administered by the General Board of Higher Education and Ministry. Native American Ministry Sunday—Native American Ministry Sunday shall be observed with an offering, preferably on the third Sunday of Easter. This Sunday serves to remind the Church of the gifts and contributions made by Native Americans to our society. The observance of Native American Ministry Sunday will be under the general supervision of the General Board of Global Ministries.~~

(a) The annual conference treasurer shall retain 50 percent of the receipts for the developing and strengthening of Native American ministries within the annual conference, to be administered by the annual conference Committee

on Native American Ministry. Should there be no Native American ministries within the annual conference, the annual conference treasurer shall remit this 50 percent to the General Council on Finance and Administration.

(b) The annual conference treasurer shall report gross receipts and remit the remaining 50 or 100 percent of the receipts as applicable to the GCFA.

(c) After payment of fixed charges, the GCFA shall distribute 50 percent to the General Board of Higher Education and Ministry to provide scholarships for Native Americans attending United Methodist schools of theology and schools of theology approved by the University Senate of the United Methodist Church, and 50 percent to the General Board of Global Ministries to expand the number of target cities in their Native American Urban Initiative.

## ¶267.

Petition Number: 31290-GJ-267-D; Native American Internat'l Caucus of UMC.

To receive Native American scholarship student must agree to serve 2 years in NAUM church

Add to the end of 267.6c

The student must agree to serve at least two years in a Native American United Methodist congregation or ministry as a condition of receiving the Native American Awareness Sunday scholarship. Fifty percent of the scholarship will be converted to a loan if the student fails to serve in a Native American congregation or ministry upon graduation.

## ¶267.

Petition Number: 31445-GJ-267-D; Annual Conference, Minnesota.

Change from six special Sundays with offering to four

Amend first paragraph of 267; 267.1a-b; 3 a-b-c; delete 4-5; renumber and amend 6:

Six Four special churchwide Sundays . . .



~~1. Human Relations Day Justice, Love, and Mercy Sunday—Human Relations Day Justice, Love, and Mercy Sunday shall be observed with an offering, preferably on the Sunday before the observance of Martin Luther King Jr.'s birthday. This Sunday occurs during Epiphany, the season of manifesting God's light to the world. Human Relations Day Justice, Love, and Mercy Sunday calls the Church to recognize the right of all God's children in realizing their potential as human beings in relationship with each other. The purpose of the day is to further the development of better human relations. Further, it witnesses to God's demand for a faithful, just, disarmed, and secure world.~~

The offering receipts will be allocated and administered as follows:

~~a) Community Developers Program: 57 percent (administered by the General Board of Global Ministries); 25 percent retained by the annual conference for Peace with Justice ministries in the annual conference, to be administered by the annual conference Board of Church and Society or equivalent structure.~~

~~b) United Methodist Voluntary Services Program: 33 percent (administered by the General Board of Global Ministries); The annual conference treasurer shall remit the remaining 75 percent of the receipts to the General Council on Finance and Administration which shall make distribution on ratio to the administering agencies.~~

~~(1) 33 percent for the United Methodist Voluntary Services Program, administered by the General Board of Global Ministries;~~

~~(2) 47 percent for the Community Developers Program, administered by the General Board of Global Ministries;~~

~~(3) 20 percent for the Peace with Justice Ministries, administered by the General Board of Church and Society.~~

~~3. World Communion Sunday—World Communion Sunday . . . local church may designate.~~

~~a) 50 40 percent for Crusade Scholarships, to be administered by the Crusade Scholarship Committee of the General Board of Global Ministries. Over one-half of the offering receipts must go to ministries beyond the United States of America.~~

~~b) 35 30 percent for the Ethnic Scholarship Program; and~~

~~c) 15 percent for the Ethnic In-Service Training Program: 30 percent for United Methodist Student Scholarships and the United Methodist Student Loan Fund.~~

~~4. United Methodist Student Day—United Methodist Student Day shall be observed with an offering, preferably on the last Sunday in November or another Sunday appropriate to the local church. United Methodist Student Day calls the Church to support students as they prepare for life in uniting faith with knowledge. The offering receipts support the United Methodist scholarships and the United Methodist Student Loan Fund. The funds shall be administered by the General Board of Higher Education and Ministry.~~

~~5. Peace with Justice Sunday—Peace with Justice Sunday shall be observed with an offering, preferably on the First Sunday After Pentecost. Pentecost celebrates the outpouring of the Holy Spirit calling for God's shalom. Peace with Justice witnesses to God's demand for a faithful, just, disarmed, and secure world. The observance of Peace with Justice Sunday shall be under the general supervision of the General Board of Church and Society.~~

~~a) The annual conference treasurer shall retain 50 percent of the receipts for Peace with Justice ministries in the annual conference, to be administered by the annual conference board of church and society or equivalent structure.~~

~~b) The annual conference treasurer shall remit the remaining 50 percent of the receipts to the General Council on Finance and Administration. The funds shall be administered by the General Board of Church and Society for Peace with Justice ministries.~~

~~6.4 Native American Awareness Ministry Sunday—Native American Awareness Ministry Sunday shall be observed with an offering, preferably on the Third Sunday of Easter. . . . The observance of Native American Awareness Ministry Sunday will be under the general supervision of the General Board of Global Ministries.~~

¶267.

Petition Number: 30614-GJ-267.1-D; GBCS.

Continue Human Relations Day Special Sunday  
with offering

Retain 267.1c

## ¶267.

Petition Number: 30296-GJ-267.6-D; Annual Conference, New England.

Retain Native American Awareness Sunday offering

Retain paragraph 267.6

## ¶268.

Petition Number: 30605-GJ-268-D; Commission on Missions/Outreach, WNCC, Greensboro, NC.

Observe "Organ and Tissue Donor Sunday" on the second Sunday in November.

Amend first paragraph; add a third paragraph to 268:

~~Two~~ Three special Sundays without churchwide offering . . .

3. Organ and Tissue Donor Sunday shall be observed annually, preferably on the second Sunday in November since the date is close to Thanksgiving and is viewed as a time to come together around the issue of life and Thanksgiving. Congregations are encouraged to support Organ and Tissue Donor Sunday by including the topic in their worship services. Worship resource materials are available at all of the not-for-profit donor programs in the United States.

## ¶268.

Petition Number: 30893-GJ-268-D; Annual Conference, East Ohio.

Observe an annual Alcohol and Drug Awareness Sunday

Amend first paragraph of 268; add a subparagraph:

~~Two~~ Three special Sundays without churchwide offering. . .

3. Alcohol and Drug Awareness Sunday—An

Alcohol and Drug Awareness Sunday shall be observed annually, preferably during the post-Easter season, by each local church to lift up the concern for alcohol and drug abuse, with special consideration to motivate and inspire young people to avoid use of these substances as an aspect of their Christian commitment. The General Board of Church and Society and the General Board of Discipleship shall prepare and circulate resources to assist in this. At this time, churches shall (a) encourage families to pray for their children and teach them by precept and example the importance of avoiding beverage alcohol and illicit drugs and resisting peer pressures for their use and pray that children remain drug-and-alcohol free; (b) include Christian education programs to help families and young people seek to avoid alcohol and illicit drugs; (c) become aware of support and augment ecumenical and community efforts to discourage children and teens from use of alcohol and drugs; (d) alert their members on pending legislation and its impact on the availability of alcoholic beverages to youth and rehabilitation services to persons seeking to break free from addiction; and (e) in general, increase awareness and utilization of public programs to instill values in young people that will help them to have drug-and-alcohol-free lives.

## ¶268.

Petition Number: 31446-GJ-268-D; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

Move Heritage Sunday to June

Amend 268.1:

1. Heritage Sunday/German United Methodist Heritage Sunday—Heritage Sunday shall be observed on April 23, the day in 1968 when The United Methodist Church was created by the union of The Evangelical United Brethren Church and The Methodist Church, or the Sunday following that date. It falls during Eastertide, the season in which we remember the Resurrection and triumph of our Lord the third Sunday in June. In many of our churches this is Father's Day and the two observances complement each other. Heritage Sunday calls the Church to remember the past by committing itself to the continuing call of God. It is scheduled in June, a month when several United Methodist pioneers were born, including John Wesley (June 17 [June 28, new style], 1703), Philip William Otterbein (June 3, 1726), Henry Boehm (June 8, 1775) and William Nast (June 15, 1807). German-speaking United Method-



ists and United Methodists of Evangelical United Brethren Background are encouraged to observe it as German United Methodist Heritage Sunday. The observance of Heritage Sunday shall be under the general supervision . . .

# ¶268.

Petition Number: 30088-GJ-268.1-D; General Commission on Archives and History.

**Change date of Heritage Sunday from April to May**

Amend first paragraph of 268.1

Heritage Sunday shall be observed on April 23, the day in 1968 when the United Methodist Church was created by the union of The Evangelical United Brethren Church and The Methodist Church, or the Sunday following that date. It falls during Eastertide, the season in which we remember the Resurrection and triumph of our Lord; on the Sunday closest to May 24, the date in 1738 when John Wesley's Aldersgate experience occurred. This event was critical to the Evangelical revival of the 18th century and to the subsequent history of the denominations which are now incorporated in the United Methodist Church.

# ¶269.

Petition Number: 31217-GJ-269.1-D; GCOM.

**GBOD shall supervise observance of Christian Education Sunday**

Amend by adding a concluding sentence to 269.1.2; amend first and second paragraphs of 4:

1. Christian Education Sunday — . . . within the annual conference. **The observance of Christian Education Sunday shall be under the general supervision of the General Board of Discipleship.**

2. Golden Cross Sunday — . . . welfare ministries in the annual conference. **The observance of golden Cross Sunday shall be under the general supervision of the General Board of Global Ministries.**

4. Disability Awareness Sunday — . . . attitudinal accessibility in local churches. **The observance of Disability Awareness Sunday shall be under the general supervision of the General Board of Global**

**Ministries.**

Annual conferences . . . without offering. . . Special Sundays without offering shall be approved by the annual conference upon recommendation of the annual conference council on ministries. **Local church treasurers shall remit the receipts of all annual conference Special Sundays with offering to the annual conference treasurer, and receipts will be acknowledged in accordance with procedures of the annual conference. Local churches shall report the amount of the offering in the manner indicted in the Local Church Report to the annual conference.**

# ¶650.

Petition Number: 30472-GJ-650-D; Annual Conference, North Central New York.

**A.C. shall have a Native Am. Ministry Committee for connectional purposes**

Amend first sentence of 650:

There shall be an annual conference committee on Native American ministry ~~or other structure~~ to provide . . .

# ¶650.

Petition Number: 31240-GJ-650-D; GCOM.

**Each AC shall have a conf. comm. on Native Am. ministry or other structure for these functions**

Retain current wording of 650 as written.

# ¶701.

Petition Number: 31010-GJ-701-D; John Terneus, Oklahoma.

**Move general agencies once every ten years to a new jurisdiction**

Amend 701:

. . . by the denomination as a whole.

**All general agencies, boards, commissions, councils and organizations having an office(s) move their office(s) at least once every ten**



years to a different geographical jurisdiction until that office(s) has been in every jurisdiction.

For efficiency and economy, these moves are to be coordinated by the Office Location Committee composed of:

1. Chairperson of the Council of Bishops (1),
2. Each jurisdiction's chairperson and executive secretary (10) and
3. Each organization's board chairperson and executive secretary.

The Office Location Committee will meet during each General Conference and before adjournment will provide a schedule of when which organizations will move to which jurisdictions during the next four years.

Arrangements for specific office space, communications, transportation, moving expenses, housing, etc., are to be negotiated by each organization and its receiving jurisdiction before the date scheduled by the office location committee. No additional funds shall be requested of World Service.

### ¶701.

Petition Number: 31122-GJ-701-D; Connectional Process Team (CPT).

**Heart of connectional life is that which gathers people at a common table**

Amend 701.1:

1. Connectionalism is an important part . . . Our connectional system performs at least three . . . enable the whole United Methodist Church to be faithful in its mission. At the heart of our connectional life is the conciliar principle that gathers people at a common table where they pray, dialogue, discern and make decisions together for the mission of the church. a) General agencies, in particular, . . . b) The term agency, . . . the term does not and is not meant to imply a master-servant, or principal-agent or hierarchical status relationship between these bodies and the conference or other body that creates them, except where the authority is specifically granted.

### ¶702.

Petition Number: 30947-GJ-702-D; Caroline Wilson, Englewood UMC, Englewood, FL.

**All gen'l agency staff shall affirm classical Christianity**

Add new paragraph to the end of 702:

All staff persons of United Methodist general church shall honestly affirm classical Christianity as stated in the historic Christian ecumenical creeds. They shall be disciples of Jesus Christ and active members in a local Christian church.

### ¶702.

Petition Number: 30949-GJ-702-D; Lois E. Marine, Englewood UMC, Englewood, FL and 37 individuals.

**Staff of gen'l agencies shall uphold traditional standard of sexual morality**

Add a subparagraph to the end of 702:

The United Methodist Church shall uphold for all persons the traditional Christian standard of sexual morality as taught in Scripture: fidelity in marriage and celibacy in singleness. All staff persons of United Methodist general church shall, in teaching and practice, uphold this standard. All agencies and schools of theology shall as a matter of policy defend and strengthen the married, two-parent family and shall extol marriage as a biblically-sanctioned, life-long covenant between one man and one woman.

### ¶702.

Petition Number: 31123-GJ-702.1-D; Connectional Process Team (CPT).

**Gen'l agencies will have rep's as members of Covenant Council**

Amend 702:

Amenability and Program Accountability—1. All the general agencies . . . except as otherwise provided. Representatives of the general agencies will be members of the Covenant Council.

2. Between sessions . . . the following agencies are accountable to ~~the General Council on Ministries~~ each other through the Covenant Council: the General Board of Church . . . and the General Commission on Communications ~~in matters pertaining to their program responsibilities~~ by developing processes to merge their work for more effective service and to determine ways to evaluate and hold accountable for the mission of the church.

3. Evaluation of general agencies by the General Council on Ministries shall be part of the accountability relationship (para. 906.14). An evaluation process will be developed by the Covenant Council. The evaluation process and its results ~~shall~~ will be reported to each General Conference. ~~The purpose for agency evaluation is to assist the agency in the process of fulfilling and supporting its ministry. Local church groups, district, and annual conference organizations may receive an explanation of the evaluation process by requesting it from the General Council on Ministries.~~ It will focus on the work of the general agencies as well as the results of their sharing financial and human resources for effective ministry. The purpose of this evaluation is to help all agencies to fulfill cooperatively the mission of the church. It is important that information of the results of the evaluation be available to the Council of Bishops, annual conference organizations, districts and local church groups.

4. Questions and concerns about programs, projects or decision of a particular agency may . . . with copies to the ~~General Council on Ministries~~ Covenant Council. Agencies shall . . .

## ¶702.

Petition Number: 31165-GJ-702.4-D; GCFA.

Question or concern about fiscal accountability require a copy to GCFA

Add a sentence to the end of 702.4:

If the question or concern is related to fiscal accountability, or the expenditure of general church funds, a copy shall also be sent to the General Council on Finance and Administration, and the agency shall provide a copy of its response to the General Council on Finance and Administration.

## ¶702.

Petition Number: 30948-GJ-702.8-D; Jim Sutton, Warwick UMC, Warwick, NY and 29 individuals.

UM agencies only give money to groups that openly profess Jesus as Savior

Add a paragraph to the end of 702:

United Methodist general church agencies and all their activities shall openly profess and honor Jesus Christ as the Son of God, the one and only Savior of the world, and the Lord of all. Except for relief activities, United Methodist agencies shall make grants only to organizations and programs that share this faith commitment.

## ¶703.

Petition Number: 30950-GJ-703-D; Sharon Millsap, Otterbein UMC, Dayton, OH and 11 individuals.

Gen'l agency staff shall pay their own way to GC except for agency gen'l sec'ty

Add a paragraph to the end of 703:

No staff person of any general church agencies shall attend General or Jurisdictional Conferences at the expense of general church funds, except for general secretaries of the agencies and any staff person scheduled to speak to the General Conference as determined by the General Council on Finance and Administration. No staff person shall endorse or lobby for or against any legislation before the General Conference.

## ¶703.

Petition Number: 31124-GJ-703.1-D; Connectional Process Team (CPT).

During 2001-2004 Covenant Council will set up framework for working in the conciliar process

Amend 703:

Definitions, Structures and Titles—1. During the 2001-2004 quadrennium the Covenant Council will create a new framework and corresponding definitions, structures and titles that will reflect a new way of working together in the conciliar process. The following remain in effect until legislation is

passed at General Conference 2004:

2. General Council— . . . These councils are the General Council on Finance and Administration and the ~~General Council on Ministries~~ Covenant Council. . . .

4. Study Committee— . . . ordered by the General Conference. The ~~General Council on Ministries~~ Covenant Council shall provide for coordination . . .

5. Program-Related General Agencies— . . . These agencies are amenable to the General Conference and between sessions of the General Conference are accountable to the ~~General Council on Ministries~~ Covenant Council; the General Board . . .

6. Administrative General Agencies— . . . These agencies are the General Board of Pension and Health Benefits, The United Methodist Publishing House, and the General Commission on Archives and History and the General Commission on Communication, both of which also carry program-related responsibilities for which they are accountable to the ~~General Council on Ministries~~ Covenant Council. . . .

11. Program—A program is an ongoing or special . . . accountable to the ~~General Council on Ministries~~ Covenant Council.

### ¶703.

Petition Number: 31166-GJ-703.2-D; GCFA.

#### Gen'l agency organization & staff titles

Amend 703.2, delete 2.a)—d) and amend 7b):

2. *General Board*— A continuing body of the Church created by the General Conference to carry out assigned functions of program, administration, and/or service shall be designated as a general board. ~~Each general board, so far as possible, shall adopt the following levels of agency organization:~~

7. b) *Deputy General Secretary*—the chief staff officer assigned to over-sight of a major programmatic or administrative unit(s) ~~within the General Board of Global Ministries~~, or with major programmatic or administrative responsibilities with a general board or council.

### ¶704.

Petition Number: 30621-GJ-704-D; Alaska Missionary.

#### Reporting of UM General Agency Executive Pay.

Add the following to the end of the first paragraph of 704:

The report will include, in fully descriptive form, the amount of remuneration, in cash, and in cash value of any in-kind benefits, provided to all executive employees, clergy and lay, of all general agencies, where executives shall include at least those persons in positions described in ¶ 703.7. No information in the report will be considered to be confidential, and in keeping with the spirit of ¶ 702.4, all information therein will be made available upon request.

### ¶704.

Petition Number: 31167-GJ-704-D; GCFA.

Gen'l agencies shall follow reporting format that GCFA provides for funds provided by this one

Amend first paragraph of 704:

All the general agencies which receive general church funds (see ¶ 810.2) ~~of the Church, including councils, boards, commissions, and committees constituted by the General Conference~~, shall account for receipts and expenditures of funds in a format designed by the General Council on Finance and Administration. A quadrennial report of such accounting shall be included in the report of the General Council on Finance and Administration ~~made to the General Conference~~.

### ¶705.

Petition Number: 30729-GJ-705-D; Gen'l Comm. on Religion & Race.

Youth and young adult membership should be inclusive

Add a final sentence to 705.2h:

The youth and young adult membership of each general agency should be inclusive (consistent with ¶ 705.2.i).



## ¶705.

Petition Number: 30818-GJ-705-D; GCCUIC.

NYMO shall nominate 10 youth to the jurisdictional pool

Add a new subparagraph at the end of 705.1:

**Additional Nominations**—In addition to the foregoing provisions (¶ 705.1), the National Youth Ministry Organization shall nominate ten (10) youth to each jurisdictional pool, inclusive of race, ethnicity, gender, size of church, and persons with disabilities.

## ¶705.

Petition Number: 31541-GJ-705-D; David M Stanley, Wesley UMC, Muscatine, IA and Jean Leu Stanley.

Limits gen'l agency board membership to 40

Add a new subparagraph to the end of 705:

In the interest of Christian stewardship, each general agency, general board, general commission, and general council shall have no more than forty members. This forty-member limit applies to all members, however designated or chosen, including voting members and members without vote. This limit does not apply to the Council of Bishops.

This paragraph prevails over all inconsistent provisions of *The Book of Discipline*. Whenever the *Discipline* provides for or permits more than forty members of a general agency, board, commission, or council, the Council of Bishops shall adopt and implement a new membership formula which is fair, provides for diverse representation, and complies fully with this paragraph.

The Council of Bishops shall recommend to the 2004 General Conference amendments to the *Discipline* to make inconsistent provisions consistent with this paragraph.

This paragraph shall take effect at the close of the 2000 General Conference except that the forty-member limit shall apply to each general agency, board, commission, and council beginning

with its first meeting after the close of the 2004 jurisdictional conferences.

## ¶705.

Petition Number: 30281-GJ-705.1-D; Gen'l Commission on UMM, New Mexico UMM; E Ohio UMM.

Remove GCUMM from jurisdictional pool process and refine language related to GCUMM election process

Amend 705.1a, beginning with last line at the bottom of page:

... General Commission on Religion and Race; and the General Commission on the Status and Role of Women ; ~~and General Commission on United Methodist Men.~~

## ¶705.

Petition Number: 30374-GJ-705.1-D; Gen'l Board of Discipleship.

Gen'l agency laity pool members shall be professing members for two years

Add a new paragraph preceding 705.1:

All people nominated 1) to the jurisdictional pool (paragraph 705.1a and .1b), 2) by central conferences (paragraph 705.1c), or 3) as additional members (paragraph 705.4e) shall have been professing members of The United Methodist Church for at least two years next preceding their nomination, and shall have been active participants in The United Methodist Church for at least four years next preceding their nomination and are members thereof within the annual conference nominating them (paragraph 34). All voting members of boards and agencies shall be professing members of The United Methodist Church and active in local churches, unless otherwise specified by the *Discipline*.

## ¶705.

Petition Number: 30951-GJ-705.1-D; Lawrence A. Busch, Trenton UMC, Trenton, KY and 28 individuals.

All members of gen'l agencies shall be elected by jurisdictional & central conferences

Delete 705.1-5 and 706; replace with the following:

All members of general church agencies shall be elected by jurisdictional and central conferences, in proportion to the membership of those areas relative to the church's overall membership, as determined by the General Council on Finance and Administration. Two-thirds of all boards shall be lay, one-third clergy, except when death or resignation shall temporarily affect this ratio. Persons elected to general agencies shall be active members of local United Methodist congregations and shall uphold United Methodist Doctrinal Standards. No quotas shall apply to the election of agency members except for the division between lay and clergy.

#### ¶705.

Petition Number: 30282-GJ-705.2-D; Gen'l Commission on UMM, SEJUMM, New Mexico UMM; E Ohio UMM.

Increase membership number in GCUMM

Amend 705.2g and k:

g) The total membership of all general agencies shall not exceed 650 665.

k) ~~A total of sixteen persons, at least one of whom shall be a central conference member, will be elected in accordance with the legislation creating the General Commission on United Methodist Men.~~ The membership of the General Commission on United Methodist Men shall be elected in accordance with paragraph 534 and paragraph 2303.1. This legislation shall take effect upon the adjournment of the 2000 General Conference.

#### ¶705.

Petition Number: 31011-GJ-705.2-D; Riley B. Case, North Indiana.

General agency staff should include different political & doctrinal perspectives

Amend 705.2:

i) It is recommended . . . in the computation of the clergy membership.

It is recommended that the membership of each of the general agencies shall include persons of various political and doctrinal perspective.

It is recommended that each general agency elect . . .

#### ¶705.

Petition Number: 31241-GJ-705.2-D; GCOM.

Twenty percent of gen'l agency membership shall be equally divided between youth and young adults

Amend second sentence of 705.2 h):

It is recommended that, wherever possible, at least ~~10~~ 20 percent of the membership . . .

#### ¶705.

Petition Number: 30283-GJ-705.5-D; Gen'l Commission on UMM, New Mexico UMM; E Ohio UMM.

Remove GCUMM from jurisdictional election pool

Amend 705.5a (first line at the top of page 407):

. . . General Commission on the Status and Role of Women (paragraph 2104), ~~General Commission on United Methodist Men (paragraph 2303);~~

#### ¶705.

Petition Number: 30375-GJ-705.1d-D; Gen'l Board of Discipleship.

Qualification for general agency board membership to include years of church membership

Amend second sentence of 705.1 d):

In addition . . . gifts, training, years of membership in The United Methodist Church or predecessor church, and . . .

### ¶705.

Petition Number: 30376-GJ-705.2c-D; Gen'l Board of Discipleship.

Add paragraph numbers 222.5 and 231.2

Amend first sentence of 705.2 c):

. . . 75,000 (as determined by the official record of the denomination [paragraph 222.5, 231.2] on December 31 of the year . . .

### ¶705.

Petition Number: 30819-GJ-705.2j-D; GCCUIC.

Every general agency to have a member on board from Com. on Pan Methodist Cooperation

Amend 705.2j:

j) Each general agency shall elect at least one member with vote and voice from among the member churches of the Commission on Pan Methodist Cooperation. In addition, it is recommended that each general agency elect at least one member without vote from among the other member churches of the Consultation on Church Union in addition to members otherwise specified in ¶ 805.2(a-h) above. These members would be in addition to those otherwise specified in ¶ 805.2(a-h) above. The General Commission on Christian Unity and Interreligious Concerns shall assist general agencies in their compliance with this provision.

### ¶707.

Petition Number: 30952-GJ-707-D; Sharon J. Millsap, Otterbein UMC, Dayton, OH and 28 individuals.

Regarding roll call votes for gen'l ch. agencies

Amend 707 by adding the following:

All votes by members of general church agencies shall be conducted by public roll call, with the vote of each member recorded in the

meeting minutes, which shall promptly be made available to the public. No agency shall issue or endorse statements regarding governmental legislation, political or judicial candidates, or public policy issues without the specific consent of General Conference.

### ¶710.

Petition Number: 30377-GJ-710.1-D; Gen'l Board of Discipleship.

Members of gen'l agencies must have been four years as professing member of a UMC

Amend 710.1:

Members of all general agencies shall be have been professing members of The United Methodist Church for at least two years next preceding their election, and shall have been active participants in The United Methodist Church for at least four years next preceding their election and are members thereof within the annual conference, jurisdiction, or central conference they are representing except . . .

### ¶710.

Petition Number: 30176-GJ-710.2-D; Annual Conference, North Indiana.

General agency members shall uphold doctrinal standards of the UMC

Amend 710.2:

Members of all general agencies shall be persons of genuine Christian character who love the church, uphold the doctrinal standards of The United Methodist Church, are morally disciplined. .

### ¶710.

Petition Number: 31542-GJ-710.3-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Limit general agency board membership term to three consecutive terms

Amend 710.3:

A voting member of a general agency shall be legible for membership on that agency for no more



than two three consecutive four-year terms.

¶713.

Petition Number: 31125-GJ-713-D; Connectional Process Team (CPT).

Agency Gen'l Sec'ty will be elected annual to the Covenant Council

Amend 713:

The general secretary of each general program agency that is accountable to the General Council on Ministries Agency general secretaries or their equivalent shall be elected annually by ballot of the General Council on Ministries the Covenant Council upon the nomination of the agency involved. Any general secretary of a general program agency who has not been elected by the General Council on Ministries shall not serve in such capacity beyond the end of that calendar year. Each general program agency shall elect annually by ballot its deputy and associate general secretary(ies) and may elect or appoint such other staff as may be necessary.

¶713.

Petition Number: 31242-GJ-713-D; GCOM.

Gen'l sec'ty of gen'l agency shall be elected quadrennially by ballot

Amend 713:

The general secretary of each general program agency that is accountable to the General Council on Ministries shall be elected annually quadrennially by ballot . . . Any general secretary of a general program agency who has not been elected by the General Council on Ministries shall not serve in such capacity beyond the end of that calendar year.

¶714.

Petition Number: 31244-GJ-714-D; GCOM.

General Secretary vacancy search to occur as soon as practical & that person will serve the remainder of the term

Add a new subparagraph to the end of 714:

If a vacancy occurs during the quadrennial term of a general secretary of a general program agency or the General Council on Ministries, a search for and an election of a replacement will proceed as soon as practical in accordance with the policies and procedures of the agency(ies) involved. The person elected to fill the vacancy will serve for the remainder of that quadrennial term.

¶714.

Petition Number: 31243-GJ-714.1-D; GCOM.

Delete 714.1

¶714.

Petition Number: 30378-GJ-714.6-D; Gen'l Board of Discipleship.

General agency staff shall be professing members of the UMC

Amend 714.6:

. . . of all general agencies shall be professing members . . .

¶714.

Petition Number: 30820-GJ-714.6-D; GCCUIC.

Membership requirements for general agencies

Amend 714.6:

All general secretaries, deputy general secretaries, and associate general secretaries, and assistant general secretaries of all general agencies shall be members of The United Methodist Church.

¶714.

Petition Number: 31012-GJ-714.9-D; Riley B. Case, North Indiana.

General agency staff shall be persons who model themselves after Jesus Christ

Amend 714.9:

All management staff persons of general agencies shall be persons who model themselves after the servanthood of Jesus Christ. They shall be persons of genuine Christian character who love the Church and are committed to the oneness of the body of Christ, who hold with integrity the faith of the United Methodist Church as expressed in its Doctrinal Standards, are morally disciplined and loyal to the ethical standards of the United Methodist Church . . . .

### ¶715.

Petition Number: 30290-GJ-715-D; Darren Cushman Wood, South Indiana.

Hold events in accommodations that have collective bargaining agreements with employees

Add a new subparagraph to 715:

3. All agencies and institutions shall, insofar as reasonably possible, schedule and hold all events in accommodations which have collective bargaining agreements with their employees and maintain safe and nondiscriminatory work environments. Prior to an event, the agency shall consult with appropriate government agencies, private organizations, and Project Equality to determine which accommodations reflect the commitment of The United Methodist Church to the safety and dignity of employees.

### ¶715.

Petition Number: 30414-GJ-715.-1-D; Study Commission for Health & Fitness Clergy/Lay.

Program planners plan events that adequately accommodate persons with disabilities

Amend 715.1 (a) and 2:

1. (a) . . . The United Methodist Church to ~~ethnic, racial, and gender-inclusiveness~~ women and men of all races and ethnic origins, including persons with disabilities;

2. All agencies and institutions shall, insofar as reasonably possible, schedule and hold all events, including designated places of lodging and meals for the events, including designated places of lodging and meals for the events, in ~~locations that provide adequately or the disabled~~ accessible settings that adequately accommodate persons with disabilities.

### ¶715.

Petition Number: 30289-GJ-715.1-D; Darren Cushman Wood, South Indiana.

Noninterference of employee labor union activities

Add new subsections to 715.1:

(c) provide for adequate representation by laity; (d) not interfere with employees' decision to join a labor union through mandatory meetings or other actions; (e) refrain from taking adverse employment actions against employees who express support for a labor union; and (f) refrain from the permanent replacement of a worker who engages in a lawful strike.

### ¶718.

Petition Number: 31096-GJ-718-D; Nat'l Assoc. of conf. Council Directors.

Director of Connectional Ministries replaces conference council director title

Amend first sentence of 718:

All programs or general funds . . . with the presiding bishop, the ~~conference council director~~ Director of Connectional Ministries, the Council on Ministries . . .

### ¶718.

Petition Number: 31245-GJ-718-D; GCOM.

Add the words "or equivalent"

Amend first sentence of 718:

All programs or general . . . with the presiding bishop, the conference council director ~~or equivalent~~, the Council on Ministries . . .

**¶719.**

Petition Number: 31126-GJ-719-D; Connectional Process Team (CPT).

**Change name from GBGM to Covenant Council & available resources of all gen'l agencies to it**

Amend 719:

The ~~General Board of Global Ministries~~ Covenant Council shall facilitate and coordinate the . . . The resources of the ~~General Board of Global Ministries~~ general agencies shall also be available to the Council of Bishops . . .

**¶721.**

Petition Number: 30476-GJ-721-D; UMC.

**Closed meetings with 3/4 voting members present**

Amend second sentence of 721:

Portions of a meeting . . . public vote ~~with~~ of at least . . .

**¶721.**

Petition Number: 31013-GJ-721-D; Jack M. Tuell.

**GC, Judicial Council and Council of Bishops are governed by own rules of procedure**

Amend 721:

Great restraint should be used . . . deployment of security personnel or devices; ; and negotiations involving confidential third-party information. ~~and deliberations of the Judicial Council.~~ While it is expected that the General Conference, the Judicial Council and the Council of Bishops will live by the spirit of this paragraph, each of these constitutional bodies is governed by its own rules of procedure.

**¶721.**

Petition Number: 31168-GJ-721-D; GCFA.

**Closed sessions will be held during talks w/attorney or accountants or about pending litigation**

Amend second paragraph, second sentence of 721:

Great restraint should be used . . . as possible. Subjects that may be . . . discussions relating to ~~pending~~ or potential litigation or collective bargaining; ~~communications with attorneys or accountants;~~ deployment of security personnel or devices; . . .

**¶721.**

Petition Number: 31207-GJ-721-D; Council of Bishops.

**Add Council of Bishops deliberations to be closed**

Amend last sentence of the second paragraph of 721:

. . . and deliberations of the Judicial Council, and the Council of Bishops.

**¶721.**

Petition Number: 31543-GJ-721-D; Charles W Bush, First UMc, Montgomery, AL.

**All meetings shall be open**

Amend first sentence of 721:

In the spirit of openness and accountability, all meetings of councils, boards, agencies, commissions, and committees ~~of the Church;~~ established by the General Conference to do business on behalf of the Church or that receive any United Methodist funds of any type, including subunit meetings and teleconferences, shall be open.

**¶721.**

Petition Number: 31544-GJ-721-D; Bob Parrot, TX.

**Judicial Council and Council of Bishops meetings shall be open**

Amend first sentence of 721:



In the spirit of openness and accountability, all meetings of councils (including the Judicial Council and the council of Bishops), boards . . .

### ¶722.

Petition Number: 31169-GJ-722-D; GCFA.

Delete 722

### ¶811.

Petition Number: 30024-GJ-811.5-D\$; Beverly J. Price, First UMC, Plymouth, IN 85 INDIV;2 AdBd.

Allow a local church to redirect one or more apportionments

Add a sentence to the end of 811.5 and three sub points:

. . . by the charge or local church (Para. 612.1), except a local church shall be allowed to redirect one or more apportionments of the general church to United Methodist related or other Christian ministries, when the Charge Conference or Church Conference:

a) adopts by majority vote a resolution in which is declared the opposition of that Charge Conference to programs, activities or statements made by officials of any organization supported by a particular apportionment of the general church which are deemed to be contrary to the teachings of Scripture and *The Book of Discipline* (1996) of the United Methodist Church;

b) identifies the apportionment and the organization so opposed, giving the reason(s) for such opposition, and identifies all organizations which the local church shall support using such funds not paid to the apportionment; and

c) certifies the local church's opposition and desire to redirect the apportionment(s) so identified by delivery of a copy of the resolution to the District Superintendent at the Charge Conference.

### ¶824.

Petition Number: 30059-GJ-824-D\$; Joe S. Florence, North Texas.

Arriving at estimated jurisdictional episcopal budgets

Add text after the third sentence, seventh line from bottom of paragraph in 824:

. . . same to the General Conference. This amount as finally determined shall be the estimated episcopal budget. The council shall then determine the amounts of 1 and 2 above, salaries and office expenses for effective bishops, for each jurisdiction in the United States. These amounts shall be the estimated jurisdictional episcopal budgets. The estimated episcopal budget less the total of all the estimated jurisdictional episcopal budgets shall be the remaining estimated episcopal budget.

### ¶825.

Petition Number: 30060-GJ-825-D\$; Joe S. Florence, North Texas.

Jurisdictional episcopal budget distributed to each A.C. and each A.C. apportion to each church

Amend 825:

Each jurisdictional episcopal budget shall be distributed to each respective jurisdiction. This shall be called the Jurisdictional Episcopal Fund. Each jurisdiction shall distribute the Jurisdictional Episcopal Fund to each annual conference within the jurisdictional as it determines. This apportionment shall be distributed to the pastoral charges as the annual conference may determine. The council shall estimate what percentage of the total salaries paid pastors and associate pastors by the entire church will yield an amount equal to the remaining estimated episcopal budget and shall make recommendations to the General Conference concerning the same for its action and determination. . . . In every case, the amount apportioned to a charge for the Jurisdictional Episcopal Fund and the Episcopal Fund shall be paid in the same proportion as the charge pays its pastor.

**¶906.**

Petition Number: 31015-GJ-906-D; Riley B. Case, North Indiana.

**GCOM review concurrence of agencies w/doctrinal standards and general rules of UMC**

Amend 906:

The general secretary of each general program agency that is accountable . . . as may be necessary.

To keep under review the concurrence of general program agencies with the Doctrinal Standards and General Rules (para. 62) of the United Methodist Church.

To give leadership . . .

**¶906.**

Petition Number: 31127-GJ-906.2-D; Connectional Process Team (CPT).

**GCFA and Covenant Council develop process for budget recommendations**

Amend 906:

1. Upon a two-thirds vote of the members of the ~~General Council on Ministries Covenant Council~~ present and voting . . .

2. ~~To take the following actions, in sequence, with respect to recommendations to the General Council on Finance and Administration for the allocation of World Service funds to general program agencies: Develop processes for budget recommendations together with the General Council of Finance and Administration for the mission and ministry needs of the church through the general program agencies and the recommendations for programs, missional priorities, and special programs:~~

a) ~~The General Council on Ministries shall, in consultation with the General Council on Finance and Administration and the general program agencies, develop recommendations to the General Council on Finance and Administration on needs of the general program agencies for the programs, missional priorities, and special programs:~~

~~B) The General Council on Ministries shall re-~~

~~ceive the recommendation the General Council on Finance and Administration proposes to make to the General Conference as to that portion of the total World Service budget to be available for distribution among the general program agencies:~~

c) ~~The General Council on Ministries Covenant Council, after reviewing both the program priorities . . .~~

d) Only when the ~~General Council on Ministries Covenant Council~~ and the General Council on Finance and Administration . . .

e) Before the beginning of each year, the General Council on Finance and Administration shall determine and communicate to the ~~General Council on Ministries Covenant Council~~ the sum available at that time from World Service contingency funds to meet requests for additional funding from the general program agencies. ~~The General Council on Ministries Covenant Council shall be authorized to approve allocations to the general program agencies for such additional program funding up to the limit so established. No money shall be allocated by the General Council on Ministries Covenant Council from this source for general administrative costs, fixed charges, or capital outlay without approval by the General Council on Finance and Administration.~~

f) ~~The General Council on Ministries Covenant Council shall receive from the General Council on Finance and Administration copies of the proposed annual budgets of the general program agencies, in order that it may review such budgets in relation to the program proposals made by those agencies in their quadrennial budget requests. . . .~~

4. To assign responsibilities . . . special task forces created by the ~~General Council on Ministries Covenant Council~~.

**¶906.**

Petition Number: 31128-GJ-906.6-D; Connectional Process Team (CPT).

Delete 906.6, 906.8, 906.9, 906.11, 906.14, and 906.20

Amend 906:

Delete 906.6, 906.8, 906.9, 906.11, 906.14, 906.20 and 906.21.

**¶906.**

Petition Number: 31247-GJ-906.8-D; GCOM.

**Change "society" to "the world"**

Amend 906.8 d):

To inform conference councils of significant issues identified through the monitoring of trends in ~~society~~ the world and the Church.

**¶906.**

Petition Number: 31248-GJ-906.11-D; GCOM.

**GCOM responsibilities**

Amend 906.11:

To resolve any overlapping in structure or functions or lack of cooperation among the general program agencies ~~by: and/or interagency task force to~~ minimize overlapping in structure and functions.

**¶906.**

Petition Number: 30449-GJ-906.13-D; Gen'l Board of Discipleship.

**Include GBOD in training district superintendents**

Amend 906.13:

...Higher Education and Ministry, the General Board of Discipleship, and the Council of Bishops the training of district superintendents.

**¶906.**

Petition Number: 31249-GJ-906.13-D; GCOM.

**Consult w/central conferences about comparable training sessions**

Amend 906.13:

To provide for the training of the annual conference council on ministries directors or equivalent, and to provide... training of district superintendents; and to consult with Central Conferences concerning comparable training sessions.

**¶906.**

Petition Number: 31129-GJ-906.16-D; Connectional Process Team (CPT).

**Covenant Council will elect annually those names recommended by each agency**

Amend 906.16:

The general secretary or the equivalent of each general program agency that is accountable to the ~~General Council on Ministries~~ Covenant Council shall be elected annually by ballot of the ~~General Council on Ministries~~ Covenant Council upon the nomination of the agency involved. Any general secretary of a general program agency who has not been elected by the ~~General Council on Ministries~~ Covenant Council shall not serve in such capacity beyond the end of that calendar year. Each program agency shall elect annually by ballot its deputy and associate general secretary(ies) and may elect or appoint such other staff as may be necessary.

**¶906.**

Petition Number: 31250-GJ-906.16-D; GCOM.

**Gen'l sec'y shall be elected quadrennially**

Amend 906.16:

The general secretary of each general program agency that is accountable to the General Council on Ministries shall be elected ~~annually~~ quadrennially by ballot... of the agency involved. ~~Any general secretary of a general program agency who has not been elected by the General Council on Ministries shall not serve in such capacity beyond the end of that calendar year. Each program agency shall elect annually by ballot its deputy and associate general secretary(ies) and may elect or appoint such other staff as may be necessary.~~

**¶907.**

Petition Number: 31553-GJ-907-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

**Gen'l agencies meet at least two times annually plus executive committees meet four times annually**



Add to 907:

General agencies shall meet at least two times per year and their respective executive committees shall meet two additional times per year.

## ¶907.

Petition Number: 31130-GJ-907.1-D; Connectional Process Team (CPT).

### Organization and membership of the Covenant Council

Amend 907.1a) through 1.f):

Organization—1. Membership—~~a) The membership of the council shall consist of sixty-four (64) members constituted in accordance with ¶705.5a of the General Provisions. The membership shall be constituted as follows: (1) Jurisdictional members—Clergy, laywomen, and laymen shall be elected to the council by the jurisdictional conference upon nomination from the annual conference in accordance with ¶705.5b, based on the following formula: North Central—6, Northeastern—7, South Central—9, Southeastern—10, and Western—3;~~

These members shall be elected by the jurisdictional conference from a list of nominees submitted by each annual conference and each missionary conference that shall include at least one laywoman, one layman, and one from the clergy, with special attention to the inclusion of clergywomen and racial and ethnic persons. The nominations from the jurisdictions shall be made from the General Conference delegates. If there is not an adequate number of persons from the nominees, additional nominees may be selected from the jurisdictional delegates, and if additional nominees are further required, they may be selected from the membership of the jurisdiction. The above members shall consist, so far as possible, of one-third laywomen, one-third laymen, and one-third clergy;

(2) Supplemental members—One central conference member from the North Shaba Annual Conference and one member from the Nigeria Annual Conference as supplemental members according to the provisions of ¶705.4e;

(3) Five (5) persons from central conferences, at least two clergy, two laywomen, one layman, and one alternate for each (who may attend if the elected member for whom he or she is the alternate cannot at-

tend) nominated by the Council of Bishops and elected by the General Council on Ministries;

(4) A bishop from each jurisdiction and one bishop from the central conferences selected by the Council of Bishops (see ¶710.10);

(5) One additional youth from the Northeastern and Western jurisdictions, under the age of eighteen at the time of his or her election, nominated by the jurisdictional youth ministry organization and elected by the jurisdictional conference;

(6) One young adult under the age of thirty at the time of his or her election, from the North Central, South Central, and Southeastern jurisdictions elected by the jurisdictional conference;

(7) Ten (10) additional members to be elected by the council;

(a) Of the additional members elected by the council, in order to ensure that one fourth of the council's membership may represent racial and ethnic groups, it is recommended that there shall be not less than two representatives from each of the following groups: Asian Americans, African Americans, Hispanic Americans, Native Americans, and Pacific Islanders. (The council shall receive nominations from the racial and ethnic caucuses and ethnic annual conferences of these respective groups prior to the report of their nominating committee.) Insofar as possible, these additional members should be one-third laywomen, one-third laymen, and one-third clergy, with special attention to the inclusion of at least one clergywoman from each jurisdiction. Insofar as possible, these additional members will come from annual conferences not currently represented. (b) It is further recommended that the council elect at least one member without vote from among the member churches of the Consultation on Church Union other than The United Methodist Church, as an additional member;

(8) One member elected by the Iglesia Metodista Autónoma Afiliada de Puerto Rico;

(9) The Council shall also include the general secretaries who serve as the chief executive officers of the general program agencies, the president and publisher of The United Methodist Publishing House, the general secretary of the General Commission on Archives and History, and the general secretary of the General Commission on Communication, all with voice but without vote. <See Judicial Council Decision 423.>

The agency may provide additional representatives with voice at the expense of the agency;

(10) The chairperson of the National Association of Conference Council Directors;

(11) If not otherwise provided at the beginning of the quadrennium, one conference council director per jurisdiction shall be elected as a voting member of the council;

(12) The elected staff shall sit with the council with voice but without vote.

b) No members of the council shall serve on any boards or commissions or the divisions thereof having representation on the General Council on Ministries:

c) ~~In order to ensure representation of older adults, it is recommended that at least one clergy member, one layman member, and one laywoman member be over sixty-five years of age.~~

d) ~~In order to ensure representation of youth and young adults, it is recommended that the total membership be constituted by at least 5 percent youth and 5 percent young adults.~~

e) ~~It is recommended that each jurisdictional conference give consideration to electing to membership on the council at least one third of the same persons elected to the council by the preceding jurisdictional conference.~~

f) ~~When the committee selected to nominate the additional members of the General Council on Ministries meets prior to the organizational meeting, it shall determine the number of persons nominated by the annual conference and elected by the jurisdictional conference who were members of the council the previous quadrennium. If the number is less than ten, the nominating committee is encouraged to nominate enough persons from the eligible membership of the council in the previous quadrennium to bring this number to ten.~~

The membership of the Covenant Council will include:

a) one bishop from each jurisdiction and the secretary of the Council of Bishops and three bishops from the Central Conferences (one each from Europe, the Philippines, and Africa) elected by the Council of Bishops;

b) three (one clergy, two lay) representatives from each jurisdiction (15) recommended by the colleges of bishops and elected by the Council of Bishops, and one lay person from each central conference (7), recommended by the bishops of the cen-

tral conferences and elected by the Council of Bishops;

c) the general secretary of each general agency;

d) one elected member from each general agency (lay if general secretary is clergy), elected by the general agency;

e) two representatives from the affiliated autonomous churches in Asia and two representatives from the affiliated autonomous churches in Latin America, designated by the appropriate fraternal organization in the region;

f) two representatives from the affiliated autonomous Methodist Church of Puerto Rico;

g) additional members for inclusiveness, diversity, and proportionality, with particular attention to including a variety of ethnic/racial persons and youth and young adults, elected by the Council of Bishops, not to exceed 15.

It is recommended that the membership include 60 percent laity and 40 percent clergy.

¶907.

Petition Number: 31251-GJ-907.1-D; GCOM.

Add a youth between 12 and 17 from Northeastern and Western jurisdictions to GCOM

Amend 907.1 a)(5):

(5) One additional youth from the northeastern and western jurisdictions, under the age of eighteen between the ages of twelve (12) and seventeen (17) at the time of his or her election, . . .

¶907.

Petition Number: 31252-GJ-907.1-D; GCOM.

Add a young adult between 17 and 27 from NC, SC & SE jurisdictions to GCOM

Amend 907.1a) (6):



(6) One young ~~adult~~ person ~~under the age of thirty~~ between the ages of 17 and 27 at the time of . . .

### ¶907.

Petition Number: 31253-GJ-907.1-D; GCOM.

Add "or equivalent" after conf. council director

Amend 907.1 a)(11):

(11) If not otherwise provided at the beginning of the quadrennium, one conference council director or equivalent per . . .

### ¶907.

Petition Number: 31254-GJ-907.1-D; GCOM.

Between 10 percent youth and 10 percent young adults shall ensure representation

Amend 907.1d):

In order to ensure representation of ~~youth and young adults~~ young people, it is recommended that the total membership be constituted by at least ~~5~~ 10 percent youth and 5 10 percent young adults.

### ¶907.

Petition Number: 31131-GJ-907.5-D; Connectional Process Team (CPT).

Advance Committee shall include a Director of the Advance

Amend 907.5-6:

Advance Committee—There shall be an Advance Committee, which shall have general oversight of the Advance for Christ and His Church (¶814). It shall be organized under the authority and direction of the ~~General Council on Ministries~~ Covenant Council. It shall consist of twenty members of the ~~General Council on Ministries~~ Covenant Council.

a) Director of the Advance—(1) There shall be a Director of the Advance, nominated by the Advance Committee from the staff of one of the participating agencies and elected by the ~~General Council on Ministries~~ Covenant Council. The participating agencies

are the General Board of Global Ministries; the Division of Program and Benevolence Interpretation of the General Commission on Communication; the ~~General Council on Ministries~~ Covenant Council; and the General Council on Finance and Administration.

(2) The salary and related benefits of the director shall be paid by the participating agency. Other administrative costs of the Advance shall be borne by the ~~General Council on Ministries~~ Covenant Council.

(3) While continuing as a staff member of the participating agency, the director shall be a staff member of the ~~General Council on Ministries~~ Covenant Council related to the Advance Committee.

. . . 5d) Administering Agencies—Agencies authorized to recommend projects . . . and such other agencies as are designated by the ~~General Council on Ministries~~ Covenant Council. The administering agencies . . .

6. World Service Special Gifts Committee—a) There shall be a World Service Special Gifts Committee . . .

b) In the World Service Special Gifts program, it shall be the responsibility of the ~~General Council on Ministries~~ Covenant Council to determine which projects are approved to receive World Service Special Gifts . . .

### ¶907.

Petition Number: 31255-GJ-907.7-D; GCOM.

GS and Assoc. GS shall be elected quadrennially

Amend first sentence of 907.7:

The council shall elect ~~annually~~ quadrennially a general secretary and associate general secretaries as needed.

### ¶907.

Petition Number: 31095-GJ-907.1a-D; Nat'l Assoc. of Conf. Council Directors.

Director of connectional Ministries shall be elected as a voting member of the council

Amend 907.1a) (11):



(11) If not otherwise provided at the beginning of the quadrennium, one ~~conference council director~~ Director of Connectional Ministries per jurisdiction shall be elected as a voting member of the council;

# ¶1.

Petition Number: 30804-GJ-Pre-C; Gen. Com.Christian Unity/Interrelig. Concerns.

## Amend Preamble

Amend third and fifth paragraphs, delete fourth paragraph of Preamble (page 21):

The prayers and intentions of The United Methodist Church and its predecessors, The Evangelical United Brethren Church and The Methodist Church, have been and are for obedience to the will of our Lord that his people be one, in humility for the present brokenness of the Church and in gratitude that opportunities for reunion have been given. ~~In harmony with these prayers and intentions, these churches do now propose to unite, in the confident assurance that this act is an expression of the oneness of Christ's people.~~

~~Conversations concerning union between the two churches and their constituent members have taken place over a long period of years, and the churches have a long and impressive history of fellowship and cooperation.~~

~~Therefore, we, the Commissions on Church Union of The Methodist Church, and of The Evangelical United Brethren Church, holding that these churches are essentially one in origin, in belief, in spirit, and in purpose, and desiring that this essential unity be made actual in organization and administration in the United States of America and throughout the world, do hereby propose and transmit to our respective General Conferences the following Plan of Union and recommend to the two churches its adoption by the processes which they respectively require.<sup>1</sup> The United Methodist Church has adopted and amended the following Constitution.<sup>1</sup>~~

# ¶2602.

Petition Number: 30150-GJ-2602-D; Annual Conference, California Nevada.

Include jurisdictional and central conferences as part of Judicial Council membership

Amend 2602:

*Members* — The Judicial Council shall be composed of ~~nine (9)~~ eleven (11) members and should reflect the racial, ethnic, and gender diversity of The United Methodist Church. The council shall include at least two (2) members from each of the five (5) jurisdictions and one (1) from the central conferences as a group. In the year 2000 . . .

Members of the council shall be nominated. . . Each of the jurisdictions and the central conferences as a group shall be represented by at least one (1) nominee, ~~but it shall not be a requirement that each of the jurisdictions or the central conferences as a group be represented by an elected member.~~ two (2) nominees. At the same daily session . . .

# ¶2602.

Petition Number: 30385-GJ-2602-D; Gen'l Board of Discipleship.

Judicial Council shall contain 3 laity who are professing members of the UMC

Amend 2602:

. . . years thereafter, there shall be elected three (3) laypersons who are professing members (¶ 215.1 and 2624.3) and . . . In 1992 and each sixteen (16). . . than bishops and two (2) ~~laypersons~~ professing members. In 1996 and each eight (8) . . . and two ~~laypersons~~ professing members. ~~They shall be members of The United Methodist Church. They shall have been professing members of The United Methodist Church for at least two years next preceding their election, and shall have been active participants in the United Methodist Church for at least four years next preceding their election and are members thereof within the annual conference, jurisdiction, or central conference they are representing as a nominee for the Judicial Council. Elections shall be held at each session of the General . . .~~

Members of the council . . . times the number ordained ministers and ~~laypersons~~ professing members to be . . . . At the same daily session . . . nominations of both ~~ministers~~ clergy and ~~laypersons~~ professing members may be made . . . The names of all nominees, . . . ballot and majority vote, the necessary number of clergy and professing members.

## ¶2602.

Petition Number: 30978-GJ-2602-D; Annual Conference, Northern Illinois.

### Judicial Council membership

Delete current 2602, 2603, 2604, 2605 and replace with the following:

**2602. Members**—The Judicial Council shall be composed of eleven (11) members and should reflect the racial, ethnic, and gender diversity of The United Methodist Church. In the year 2000 and each sixteen (16) years thereafter, there shall be elected four (4) laypersons and three (3) ordained ministers other than bishops. A second class shall be elected in each of eight (8) years following the year 2000, which will include four (4) ordained ministers other than bishops and three (3) laypersons. They shall be members of the United Methodist Church. Elections shall be held at each session of the General Conference for only the number of members whose terms expire at such session. A member's term of office shall be eight (8) years, with a tenure of no more than two(2) terms.

Members of the council shall be nominated and elected in the manner following: At each quadrennial session of the General Conference, the Council of Bishops shall nominate by majority vote three (3) times the number of ordained ministers and layperson to be elected at each session of the General Conference. The number to be elected shall correspond to the number of members whose terms expire at the conclusion of each session. Each of the jurisdictions and central conferences as a group shall be represented by at least one (1) nominee. At the same daily session at which the above nominations are announced, nominations of both ministers and laypersons may be made for from the floor, but at no other time. The names of the nominees, identified with the conference to which each belongs, and a biographical sketch that does not exceed one hundred (100) words, shall be published by the Daily Christian Advocate at least forty-eight (48) hours prior to time of election, which shall be set by action of the General Conference at the session at which the nominations are made. From these nominations the General Conference shall elect without discussion, by ballot and majority vote, the necessary number of each class; provided, however, that as a result of the election each jurisdiction and the central conferences as a group shall be represented on the council. No more than two (2) members may be

from the same jurisdiction or central conference.

**2603. Alternates**—There shall be a like number of alternates for each class and their qualifications shall be the same as for the membership on the Judicial Council. The term of the alternates shall be for (4) years.

The alternates shall be elected in the following manner: From the clergy and lay nominees remaining on the ballot after the election of the necessary number of members of the Judicial Council to be elected at sessions of General Conference, the General Conference shall, by separate ballot, without discussion and by majority vote, elect the number of clergy and lay alternates to be chosen at such session of the General Conference. An election shall be held at each session of the General Conference for only the number of clergy and lay alternates whose terms expire at such session of the General Conference or to fill vacancies.

This passage shall become effective immediately upon passage by the General Conference.

## ¶2602.

Petition Number: 31199-GJ-2602-D; GCFA.

### Update the schedule for election of Judicial Council members

Amend 2602:

Judicial Council shall be composed of nine (9) members and should reflect the racial, ethnic, and gender diversity of The United Methodist Church. In the year 2000 and each sixteen (16) years thereafter, there shall be elected three (3) laypersons and two (2) ordained ministers clergy other than bishops. In 2004 and each eight (8) years thereafter, there shall be elected two (2) ordained clergy other than bishops and two (2) laypersons. In 1992 2008 and each sixteen (16) years thereafter, there shall be three (3) ordained ministers clergy other than bishops and two (2) laypersons. In 1996 and each eight (8) years thereafter, there shall be elected two (2) ordained ministers other than bishops and two (2) laypersons. They shall be members . . .

## ¶2602.

Petition Number: 31593-GJ-2602-D; Scott E Manning, Trinity UMC, Six Lake, MI.



### For a more representative judicial council

Amend third sentence of second paragraph of 2602:

Members of the council . . . of the General Conference. . . Each of the jurisdictions and the central conferences as a group shall be represented by at least one (1) nominee, ~~but it shall not be a requirement that each of the jurisdictions or the central conferences as a group be represented by an elected member.~~ having each jurisdiction represented by at least one elected member and one elected member coming from among the central conference. The remaining elected members may come from the church at-large without concern to geographical location, provided a majority of the elected membership does not come from within a single jurisdiction or central conference area.

### ¶2602.

Petition Number: 31594-GJ-2602-D; Darryl Fairchild, West Ohio.

### Judicial council should reflect geographic diversity

Amend second paragraph of 2602; first sentence of 2603; first sentence of 2604.2 and add a sentence to the end of 2604.3:

2602. . . . Members of the council shall be nominated . . . of the General Conference. . . Each of the jurisdictions and the central conferences as a group shall be represented by at least one (1) nominee, ~~but it shall not be a requirement that each of the jurisdictions of the central conferences as a group be represented by an elected member~~ and each of the jurisdictions and the central conferences as a group, shall be represented on the council by at least (1) member.

2603. *Alternates*—There shall be six (6) alternates for the clergy members one (1) from each jurisdiction and the central conferences as a group, and six (6) alternates for the lay members, and their qualifications shall be the same as for membership on the Judicial Council.

2604.2 If a vacancy in the membership of the council occurs during the interim between sessions of the General Conference, a clergy vacancy shall be filled by the first-elected clergy alternate from the same jurisdiction or from the central conferences as a group and a lay vacancy by the first-elected lay alternate from the same jurisdiction or from the cen-

tral conferences as a group.

2604.3 In the event of an . . . long as a quorum is present. A temporary vacancy on the council may be filled without regard to the geographic representation requirements of ¶ ¶ 2602, 2603 and 2604.2 above.

### ¶2602.

Petition Number: 31595-GJ-2602-D; Gen/Juris delegation, Troy.

### Membership on Judicial Council

Amend 2602:

The Judicial Council shall be composed of ~~nine (9)~~ twelve (12) members and should . . . the United Methodist Church. ~~In the year 2000 and each sixteen (16) years thereafter, there shall be elected three (3) laypersons and two (2) ordained ministers other than bishops. In 1992 and each sixteen (16) years thereafter, there shall be three (3) ordained ministers other than bishops and two (2) laypersons. In 1996 and each eight (8) years thereafter, there shall be elected two (2) ordained ministers other than bishops and two (2) laypersons.~~ They shall be members of The United Methodist Church. Each of the jurisdictions and the central conferences as a group shall be represented by two (2) elected members. Members shall be elected at General Conference, with three (3) laypersons and three (3) ordained ministers other than bishops elected each quadrennium.

Members of the council . . . of the General Conference. . . . Each of the jurisdictions and the central conferences as a group shall be represented by at least one ~~(1)~~ two (2) nominees. ~~but it shall not be a requirement that each of the jurisdictions of the central conferences as a group be represented by an elected member.~~

### ¶2602.

Petition Number: 31596-GJ-2602-D; Gen/Juris delegation, Troy.

### Judicial council membership to be a max of two consecutive eight-year terms

Add new text to the end of first paragraph of 2602:



A member may serve a maximum of two consecutive eight-year terms, with a minimum of eight years before re-election to the council.

### ¶2602.

Petition Number: 31789-GJ-2602-D; Administrative Council, Patterson Memorial UMC, Nashville, TN.

**Judicial member who reaches age 70 before the first day of next GC shall be released of duty**

Amend seventh sentence of 2602:

... A member's term of office shall be eight (8) years; ~~provided, however, that a member of the council whose seventieth (70) birthday precedes the first day of the regular session of a General Conference shall be released at the close of that General Conference from membership or responsibility in the council, regardless of the date of expiration of office.~~

### ¶2604.

Petition Number: 30386-GJ-2604-D; Gen'l Board of Discipleship.

**Professing member must fill any vacancy on Judicial Council**

Amend 2604.1:

... clergy vacancy and a ~~layperson~~ professing member to fill a lay vacancy, such election to be ...

### ¶2606.

Petition Number: 31790-GJ-2606-D; Administrative Council, Patterson Memorial UMC, Nashville, TN.

**Change "for election" to "to serve"**

Amend 2606:

Members of the council shall be ineligible ~~for election to serve~~ as delegates ...

### ¶2608.

Petition Number: 31597-GJ-2608.2-D; Gen/Juris delegation, Troy.

**Change number for quorum on judicial council**

Amend second sentence of 2608.2:

The council shall . . . select from time to time. ~~Seven (7)~~ Nine (9) members shall constitute a quorum. An affirmative vote of at least ~~six (6)~~ eight (8) members of the council . . .

### ¶2610.

Petition Number: 31598-GJ-2610-D; O. Edv. Borgen, Lillestrom UMC, Lillestrom, Norway.

**Judicial council to review decisions made by judicial court**

Add a second paragraph to 2610:

The Judicial Council shall review all decisions made by a Judicial Court, and affirm, modify or reject such decisions as necessary.

### ¶2613.

Petition Number: 31599-GJ-2613-D; Annual Conference, Minnesota.

**After ruling the bishop shall have a copy sent to the querent within 7 days**

Add a sentence to the end of 2613:

The bishop shall cause a copy of the ruling to be transmitted to the person who submitted the question within seven (7) days after formulating the ruling.

### ¶2616.

Petition Number: 30082-GJ-2616.3-D; James W. (Jim) Lane, Sherwod, AR.

**Sec'ty of Judicial Council publish declaratory decisions on UM internet web site & Newscope**

Amend third and fourth sentences of 2616.3:

... Within twenty (20) days of receiving such request, the secretary of the Judicial Council shall submit a brief statement of the question involved to ~~The Interpreter~~ United Methodist Newscope or its succes-

sor, for publication — without cost, in the next edition. Compliance with this requirement for published notice may also be accomplished by posting the requests for declaratory decisions on official United Methodist Internet Web Sites. The Judicial Council shall not hear and determine any such matter until thirty (30) days after such publication.

#### ¶2616.

Petition Number: 31200-GJ-2616.3-D; GCFA.

#### Publication of Judicial Council docket

Amend third and fourth sentences of 2616.3:

3. When a declaratory decision . . . the petition shall name such parties. . . . ~~Within twenty (20) days of~~ After receiving such request, the secretary of the Judicial Council shall submit a brief statement of the question involved to ~~The Interpreter or its successor for publication—~~ *Newscope*, or any publication specified by notice in *Newscope*, to be included without cost in the next edition. The Judicial council shall not hear and determine any such matter until thirty (30) days after such publication in *Newscope*. The same information should also be printed in *The Interpreter* and be included as part of an Internet site maintained for or by the Judicial Council. If the president of the council determines . . .

#### ¶2617.

Petition Number: 31201-GJ-2617-D; GCFA.

Judicial Council unconstitutional decisions of BOD shall be published in the ADCA for next GC

Add a final sentence to 2617:

All such deletions also shall appear in the Advance *Daily Christian Advocate* (or successor publication) of the next General Conference for information purposes.

#### ¶2618.

Petition Number: 30303-GJ-2618-D; John C. Thompson, Kansas East.

Judicial Council shall have precedent setting authority

Add a new paragraph after 2618 and renumber accordingly:

The decisions of the Judicial Council shall have authority as, persuasive as precedent, on like or similar matters or policies although not ruled on directly by the Judicial Council.

#### ¶2622.

Petition Number: 31202-GJ-2622-D; GCFA.

#### Judicial Council shall have a web site

Add a new subparagraph to 2622:

3. The decisions of the Judicial Council should be available at an Internet site maintained for or by the Judicial Council.

#### ¶2622.

Petition Number: 30002-GJ-2622.1-D; James W. (Jim) Lane, Sherwood, AR.

#### Publish Judicial Council decisions in Newscope

Amend Para. 2622.1

Within ninety (90) days following each session of the Judicial Council, the digest of decisions of the Judicial Council shall be published in ~~The Interpreter~~ United Methodist Newscope or its successor publication. This requirement for published notice may also be complied with by posting the digests of decisions on official United Methodist Internet Web Sites.

#### ¶2623.

Petition Number: 30545-GJ-2623-D; Gen'l Board of Higher Ed & Ministry.

The judicial process terminates at the end of any appeal or right to appeal

Amend 2623—2629

~~¶¶ 2623-2629 shall become effective at the conclusion of the 1996 General Conference, except for matters that have already proceeded to the Joint Review Committee.~~

2628.1j).

**¶2623. Fair Process in Judicial Proceedings**

— The following procedures are presented for the protection of the rights of individuals guaranteed under Section III, Article IV of our Constitution and for the protection of the Church. The presumption of innocence shall be maintained until the conclusion of the trial process. ~~At each step in the proceedings listed in ¶¶2623 through 2627, efforts for resolution shall continue, so long as these efforts are not used to hinder fair process.~~ ~~The judicial proceedings process and the rights set forth in this paragraph commence upon referral of a matter as a judicial complaint from counsel for the Church to the committee on investigation. The judicial process terminates at the end of any appeal or right of appeal. Special attention should be given to ensuring racial, ethnic, and gender diversity of boards, committees, and courts and the timely disposition of all matters.~~

1. In any judicial proceeding, the respondent (the person to whom the procedure is being applied) and the Church shall have a right to be heard before any final action is taken.

2. Notice of any judicial process hearing shall advise the respondent of the reason for the proposed procedures, with sufficient detail to allow the respondent to prepare a response. Notice shall be given not less than twenty (20) days prior to the hearing.

3. The respondent shall have a right to be accompanied by a clergyperson in full connection to any judicial process hearing to which he or she is subject, in accordance with the appropriate disciplinary provisions (see ¶ 2626.6b). The clergyperson accompanying the respondent shall have the right of advocacy.

4. In any judicial proceeding, under no circumstances shall one party or counsel, in the absence of the other party or counsel, discuss substantive matters with members of the pending hearing, trial, or appellate body while the case is pending. Questions of procedure may be raised with the presiding officer or secretary of the hearing or appellate body.

5. A person shall not be subjected to a judicial ~~process~~ trial a second time for the same alleged occurrence(s). For purposes of double jeopardy, jeopardy attaches when the committee on investigation certifies the bill of charges and specifications for trial. Provided, however, that this provision shall not prohibit the presiding officer of the trial, from referring a bill of charges back to the committee on investigation for amendment or clarification ( See ¶ 2627.1k) or the jurisdictional committee on appeals from remanding a case back for a new hearing (See ¶

9. In order to preserve the integrity of the Church's judicial process and ensure full participation in it at all times, the resident bishop, the cabinet, the presiding officer of the trial, trial officers, trial court, witnesses, counsels, assistant counsels, advocates, complainant, committee on investigation and all others who participate in the Church's judicial process shall have immunity from prosecution of complaints brought against them related to their role in a particular judicial process, unless they have committed a chargeable offense in conscious and knowing bad faith. The complainant in any proceeding against any such person related to their role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.

**¶2623.**

Petition Number: 30722-GJ-2623-D; Annual conference, Nebraska.

**Fair process in judicial proceedings**

Amend 2623:

¶¶ 2623-2629 shall become effective at the conclusion of the 2000 General Conference, except for matters that have already proceeded to the ~~Joint Review Committee~~ been referred as a judicial complaint from counsel for the Church to the committee on investigation.

The judicial process shall have as its purpose a just resolution of the judicial complaint, in the hope that God's work of reconciliation and healing may be realized.

2623. *Fair Process in Judicial Proceedings*—The following procedures ... the trial process. ... The judicial ~~proceedings~~ process and the ... on investigation. The judicial process terminates at the end of any appeal or right of appeal. Special attention ...

1. *Right to be Heard* . In any judicial proceeding, the respondent (the person to whom the procedure is being applied) and the Church shall have ...

2623.1, together with other provisions



of ¶2623, is expressly "for the

protection of the rights of individuals . . . and for the protection of the Church." The amendment makes explicit the Church's right to be heard.]

## 2. *Notice of Judicial Process Hearing* .

Notice of any judicial process hearing shall advise in form the respondent . . .

(a) *Investigations, Trials and Appeals* . All notices required or provided for in relationship to investigations, trials, and appeals shall be in writing, signed by or on behalf of the person or body giving or required to give such notice, and shall be addressed to the person or body to whom it is required to be given. Such notices shall be served by delivering a copy thereof to the party or chief officer of the body to whom it is addressed in person or sent by other delivery system to the last-known residence or address of such party. Proof of notice shall be provided and becomes a part of the record of the case.

(b) *Bishops and District Superintendents* . In all cases wherein it is provided that notice shall be given to a bishop or district superintendent and the charges are against that particular person, then such notice (in addition to being given to the respondent) shall be given, in the case of a bishop, to another bishop within the same jurisdiction and, in the case of a district superintendent, to the bishop in charge.

3. *Right to be Accompanied*. The respondent shall have a right to be accompanied by another person, who is not an attorney, to any judicial process . . .

4. *Ex parte Communications*. In any judicial proceeding . . . Questions of procedure may be raised with the chairperson or presiding officer or secretary of the hearing or appellate body.

5. A person shall not be subjected to a judicial process a second time for the same alleged occurrence(s).

5. *Double Jeopardy*. No bill of charges shall be certified by any committee on investigation after an earlier bill of charges has been certified by a committee on investigation based on the same alleged occurrences.

6. *Access to Records*. The respondent and the Church shall have access . . . 7. *Failure to Respond*. In the event that . . .

8. *Healing within the Congregation*. As a part of the . . .

9. *Immunity of Participants*. In order to preserve the integrity of the Church's judicial process and ensure full participation in it at all times, the bishop, the cabinet, the presiding officer at trial, trial officers, trial court, witnesses, counsels, assistant counsels,

advocates, complainants, committee on investigation and all others who participate in the Church's judicial process shall have immunity from prosecution of complaints brought against them related to their role in a particular judicial process, unless the complaint is for a chargeable offense committed knowingly in bad faith. The complainant in any proceeding against any such person related to his or her role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings; to the fullest extent permissible by the civil laws.

## ¶2623.

Petition Number: 30796-GJ-2623-D; Gen'l Board of Higher Ed & Ministry.

The judicial process terminates at the end of any appeal or right of appeal

Amend 2623:

The following procedures . . . the protection of the Church. The presumption of innocence shall be maintained until the conclusion of the trial process. ~~At each step in the proceedings listed in ¶¶ 2623 through 2627, efforts for resolution shall continue, so long as these efforts are not used to hinder fair process.~~ The judicial proceedings process and the rights set forth in this paragraph commence upon referral of a matter as a judicial complaint from counsel for the Church to the committee on investigation. The judicial process terminates at the end of any appeal or right of appeal. . . .

1. In any judicial proceeding, the respondent (the person to whom the procedure is being applied) and the Church shall have a right to be heard before any final action is taken.

3. The respondent shall have a right to be

accompanied by a clergyperson in full connection to any judicial process hearing to which he or she is subject, in accordance with the appropriate disciplinary provisions (see ¶ 2626.6b). The clergyperson accompanying the respondent shall have the right of advocacy.

5. A person shall not be subjected to a judicial process trial a second time for the same alleged occurrence(s). For purposes of double jeopardy, jeopardy attaches when the committee on investigation certifies the bill of charges and specifications for trial. Provided, however, that this provision shall not prohibit the presiding officer of the trial, from referring a bill of charges back to the committee on investigation for amendment or clarification (See ¶ 2627.1k) or the jurisdictional committee on appeals from remanding a case back for a new hearing (See ¶ 2628.1j).

9. In order to preserve the integrity of the Church's judicial process and ensure full participation in it at all times, the resident bishop, the cabinet, the presiding officer of the trial, trial officers, trial court, witnesses, counsels, assistant counsels, advocates, complainant, committee on investigation and all others who participate in the Church's judicial process shall have immunity from prosecution of complaints brought against them related to their role in a particular judicial process, unless they have committed a chargeable offense in conscious and knowing bad faith. The complainant in any proceeding against any such person related to their role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.

#### ¶2623.

Petition Number: 30979-GJ-2623-D; Jerry Eckert, Wisconsin.

#### Annual conference judiciary

Add new text to 2623 and renumber accordingly:

*Annual Conference Judiciary Committee*—1. General—Each annual conference shall nominate and elect a Judiciary Committee whose purpose shall be to review any appeal of rulings of

law made by the bishop between annual conference sessions based on pending or current actions taken during the course of activities of the annual conference.

2. *Nomination and election*—a. Nominations for the Judiciary Committee shall be from the Conference Committee on Nominations and from the floor of the Annual Conference. Not eligible are the Conference chancellor, members of the Cabinet, Conference staff, Jurisdictional Appellate Committee, Judicial Council, or Conference Board of Trustees. Eligible shall be full members of the conference, preferably retired or honorably located pastors and lay members of the annual conference.

b. There shall be three members elected, one of whom shall be lay, to the Judiciary Committee. In addition, two alternates, one lay and one clergy, shall be elected.

c. Each of the five must be elected by a majority of the members of the conference present and voting.

d. Upon election, members shall resign from all other district and conference boards or agencies to which they belong.

e. The term of office shall be for the quadrennium, with election being at the annual conference session immediately following General Conference, and continuing until their successors are elected.

f. Vacancies shall be filled by the Committee on Nominations between conference sessions and then nomination and election at the next conference session.

3. *Officers*—The committee shall select its own convener who shall have authority to convene members and alternates as necessary so that at least three can meet as soon as possible to respond to an appeal. The committee as a whole shall determine if a meeting would allow the committee to obtain necessary information by means of a hearing and set the time and place for it. The convener will also be responsible for reporting the committee's rulings in writing to the bishop and appellant as soon as possible.

4. *Time frame*—The committee shall meet within a week of receiving the appeal and shall make a ruling by the end of the second week unless the bishop and appellant agree to an extension.



5. *Authority*—a. The committee shall interpret the conference rules and policies or *Book of Discipline* paragraphs which apply to the appeal and shall support, modify, or overturn the ruling of the bishop. The committee shall respond in writing to the specific objections raised by the appellant. While the task is legal, it shall be done in the spirit of collegiality.

b. This authority shall be valid on any written challenges of the bishop's interpretation of the conference rules and policies or of the *Book of Discipline*, including matters related to "Complaint Procedures" in Paragraph 358 and the following section on "Investigations, Trials, and Appeals."

c. The committee shall have authority to seek legal assistance on issues that may have civil or criminal implications.

6. *Procedure*—Bringing the matter to the bishop—a. If someone sees what seems to be a violation of conference rules and policies; establishment of policies and procedures that are beyond the authority of the individual, board, or agency of the conference; or violation of the *Book of Discipline* in the course of events in the life of the conference; s/he may raise a question of law in writing to the bishop, enclosing documentation of the alleged violation(s). The bishop shall make a ruling of law in writing within a week of receiving the question(s) of law.

b. The questioner and bishop may agree to an extension. Extensions may be appropriate where 1) the bishop may be able to resolve the problem with a little time and persuasion;

2) the bishop may need more facts than made available by the questioner;

3) or the bishop may need the help of a specialist like a mediator, General Conference staff person, or legal advice.

Extensions may not exceed the time beyond which possible actions taken under the challenged rules, policies, or *Book of Discipline* paragraphs cannot be undone.

c. The written question of law shall ask for an interpretation of conference rules or policies or of one or more paragraphs from the *Book of Discipline* pertinent to an immediate action pending or taken at any level of the annual conference. The question may not be hypothetical or frivolous. The questioner shall show that the issues being raised

were shared at a particular time and place with the person or groups perceived to be in violation of church law. The results of that effort shall be reported in writing, preferably by the ones challenged by the questioner.

d. The bishop's rulings of law shall respond to the specific questions asked and shall provide direction for action or interpretation of meaning of Conference rules or policies or the appropriate *Disciplinary* paragraphs.

e. The rulings of law of the bishop shall have the authority of law within the annual conference until it has been modified or overturned by the Judiciary Committee.

7. *Bringing the matter to the Judiciary Committee*—a. To challenge the bishop's ruling of law, or failure to respond to the written question(s), the questioner or other interested person shall do so in writing, stating the grounds for the challenge. This shall be sent to the bishop and to the convener of the Judiciary Committee and to the questioner should s/he not be the appellant. The questioner shall forward all documents used in the challenge to the bishop. The bishop shall forward the rulings of law and documents supporting them.

b. The bishop, the questioner, and if someone else, the appellant, shall have the responsibility of letting other interested people know about the appeal so that they can forward information immediately that might be helpful to the committee.

c. The convener shall make copies of all documents available to members and alternates of the Judiciary Committee and shall gather at least two of the others as soon as possible, teleconferencing or electronically if not in person, to evaluate the issues and determine if further information may be needed. If they need more information, they may choose to hold hearings or request information from sources they feel will help them or both.

d. They shall make their ruling by the end of the second week after receiving the appeal unless an extension is supported by the appellant, the questioner (if s/he is not the appellant), and the bishop on grounds parallel to those noted above.

e. The ruling of the committee shall become law for that annual conference unless it is overturned upon further appeal.

8. *Appeals*—Should anyone, the parties or any



lay or clergy member of the conference, wish to appeal the ruling, appeals based on conference rules and policies shall be appealed to the Annual Conference at its next session. Appeals of Disciplinary issues shall be to the Judicial Council following the proper steps outlined in the Discipline.

### ¶2623.

Petition Number: 31203-GJ-2623-D; GCFA.

Judicial process shall have as its purpose the realization of Jesus' healing & reconciliation

Delete 2623-2629 text, including numbers, and insert the following new text:

The judicial process shall have as its purpose a just resolution of judicial complaints, in the hope that God's work of justice, reconciliation and healing may be realized in the body of Jesus Christ.

### ¶2623.

Petition Number: 31601-GJ-2623-D; Earl R Black, Illinois Great Rivers.

#### Complainants' right in fair process

Delete first two paragraphs of 2623 and replace with new text; amend 2623.1-4, 7; insert new text in 5-6 and renumber accordingly:

**Complainants' Rights in Fair Process—General Provisions.** Those bringing complaints are to receive respectful, balanced treatment throughout any grievance and trial procedures. They shall receive comparable rights to those provided for the respondent. They shall receive reasonable response from church officers. Church officers shall seek to build reconciliation among all parties at interest, so long as these efforts are not used to hinder fair process.

1. In any judicial proceeding, the respondent (the person to whom the procedure is being applied) complainant shall have a right to be heard before any final action is taken.

2. Notice of any judicial process hearing shall advise the respondent of the reason for the about proposed procedures, with sufficient detail to allow the respondent complainant to prepare a response. Notice shall be given not less than twenty (20) days prior to the hearing.

3. The respondent complainant shall have a right to be accompanied by another person to any judicial process interview or hearing to which he or she is they are subject, in accordance with the appropriate disciplinary provisions (see ¶2626.6b). The person accompanying the respondent them shall have the right of advocacy voice. During Committee on Investigation and church trial, the Counsel for the Church shall act in that role.

4. In any judicial proceeding, Under no circumstances shall one party or counsel, in the absence of the other party or counsel, discuss substantive matters with the members of the pending hearing, trial, judicial hearing or appellate body while the case is pending. Questions of procedure may be raised with the presiding officer or secretary of the hearing or appellate body.

5. The complainant shall have the right to an answer to each question, allegation, specification, or other matter brought. Officials must provide grounds for their decisions, which are also to be shared with the complainant.

6. Confidentiality of the name and accusations of the complainant shall be maintained throughout the proceedings, except from the respondent and those needed to help mount defense, church officers identified by the Discipline, hearing body members involved, and those present for an open trial.

7. In the event that a clergy person complainant fails to appear for supervisory interviews, refuses mail, refuses to communicate personally with the bishop or district superintendent, or otherwise fails to respond to supervisory requests or requests from official administrative or judicial committees, or Church counsel, such actions or inactions shall not be used as an excuse to avoid or delay any Church processes, and such processes may continue without the participation of such individual and that church process, because such processes shall not continue without the participation of the complainant.

### ¶2624.

Petition Number: 30546-GJ-2624-D; Gen'l Board of Higher Ed & Ministry.

#### Statute of limitations regarding certain offenses

Amend 2624

*Chargeable Offenses and the Statute of Limitations —*

1. A bishop, clergy member of an annual conference (§364), local pastor, clergy on honorable or administrative location, or diaconal minister may choose a trial when charged (subject to the statute of limitations in ¶2624.4) with one or more of the following offenses:

(a) immorality; (b) practices declared by The United Methodist Church to be incompatible with Christian teachings; (c) crime; (d) failure to perform the work of the ministry; (e) disobedience to the Order and Discipline of The United Methodist Church;

(f) dissemination of doctrines contrary to the established standards of doctrine of the Church;

(g) relationships and/or behavior that undermines the ministry of another pastor;

~~-(h) racial harassment; (i) child abuse; (j) sexual harassment, sexual misconduct, or sexual abuse; (k) sexual misconduct; (l) sexual harassment.~~

- 2. A bishop, clergy member of an annual conference, or diaconal minister may be brought to trial when the appropriate body recommends involuntary termination.

- 3. A lay member of a local church may be charged with the following offenses and, if so, may choose a trial: (a) immorality; (b) crime; (c) disobedience to the Order and Discipline of The United Methodist Church; (d) dissemination of doctrines contrary to the established standards of doctrine of the Church; (e) racial harassment; (f) sexual abuse; ~~or harassment.~~

~~-(g) sexual misconduct; (h) sexual harassment.~~

4. Statute of limitations - No judicial complaint or charge shall be considered for any alleged occurrence that shall not have been committed within six (6) years immediately preceding the filing of the original complaint, except in the case of sexual or child abuse. (¶ 358.1d[1])

**¶2624.**

Petition Number: 30655-GJ-2624-D; Russ Loehr, North Clairemont, San Diego, CA, one ad. coun. and J. Hill.

Add to chargeable offenses: the practice of promotion of homosexual conduct.

Add new subsection to 2624.1:

~~-(k) the practice or promotion of homosexual conduct.~~

**¶2624.**

Petition Number: 30721-GJ-2624-D; Annual Conference, Nebraska.

**Chargeable offenses**

Amend 2624:

-1. A bishop, clergy member . . . the following offenses:

~~-(f) dissemination of doctrines contrary to the established standards of doctrine of the United Methodist Church;~~

~~— (j) sexual harassment, sexual misconduct, or sexual abuse; ;~~

**(k) sexual misconduct;**

**(l) sexual harassment.**

3. A lay member of a local church may be charged with the following offenses and, if so, may choose a trial:

(c) disobedience to the Order and Discipline of The United Methodist Church;

~~— (d) dissemination of doctrines contrary to the established standards of doctrine of the United Methodist Church;~~

- (e) racial harassment;

~~(f) sexual abuse; or harassment.~~  
child abuse;

**(g) sexual abuse;**

**(h) sexual misconduct;**

**(i) sexual harassment.**

**¶2624.**

Petition Number: 30731-GJ-2624-D; Gen'l Com. on Religion & Race.

**Racial harassment can show up as language, inappropriate behavior, other unwanted actions**

Amend 2624.1 and 2624.3:

(h) racial harassment; overt or covert abuse of persons based on race or ethnicity. This abuse can be manifested in ways such as language, inappropriate behavior, or other intimidating or unwanted actions.

Add a new subparagraph between (h) and (i) of 2624.1 and reletter accordingly:

... racial discrimination; the inclusion or exclusion, dismissal or acceptance, support or injury of persons based on their race or ethnicity.

Add a new subparagraph between (e) and (f) of 2624.3 and reletter accordingly:

... racial discrimination;

**¶2624.**

Petition Number: 30797-GJ-2624-D; Gen'l Board of Higher Ed & Ministry.

**Chargeable offenses and the statute of limitations**

Amend title and text of 2624:

*-Chargeable Offenses and the Statute of Limitations*—1. A bishop, clergy member of an annual conference (¶364), local pastor, clergy on honorable or administrative location, or diaconal minister may choose a trial when charged (subject to the statute of limitations in ¶ 2624.4) with one or more of the following offenses:

— (a) immorality; . . . (j) ~~sexual harassment~~; ~~sexual misconduct~~; or sexual abuse; (k) sexual misconduct; (l) sexual harassment.

— 3. A lay member of . . . (f) sexual abuse; ~~or harassment~~. (g) sexual misconduct; (h) sexual harassment.

4. Statute of limitations - No judicial

complaint or charge shall be considered for any alleged occurrence that shall not have been committed within six (6) years immediately preceding the filing of the original complaint, except in the case of sexual or child abuse. (¶ 358.1d[1])

**¶2624.**

Petition Number: 31600-GJ-2624-D; Tommy N Elms, Wallace UMC, Canton, TX.

**Retain existing language w/no changes**

Retain current wording of 2624 without any changes.

**¶2624.**

Petition Number: 30013-GJ-2624.1-D; Admin. Council, Grace UMC, Willard, OH, 2UMC; 3AC; 93indiv; 17AdBd; 1SS.

**Add same-sex service as chargeable offense**

Add new subsection to 2624.1:

—(k) participation in leadership of a same-sex covenant service uniting gay or lesbian persons or the offering of a United Methodist church building for such services.

**¶2624.**

Petition Number: 30687-GJ-2624.1-D; Howard Lydick, First UMC, Richardson, TX.

**Add alcoholic offenses as chargeable offenses**

Add new subsections to 2624.1 and 3:

—1. (k) the consumption of alcoholic beverages, renting property to anyone for the sale of alcoholic beverages and the signing of any application for a license to sell alcoholic beverages, the signing of any other document to permit the sale of alcoholic beverages.

—3. (g) the consumption of alcoholic beverages, renting property to anyone for the sale of alcoholic beverages and the signing of any application for a li-



cense to sell alcoholic beverages, the signing of any other document to permit the sale of alcoholic beverages.

## ¶2624.

Petition Number: 31027-GJ-2624.1-D; John Terneus, Oklahoma.

### Chargeable offenses include homosexuality or bisexuality

#### Amend 2624.1:

A bishop, clergy member . . . of the following offenses: (a) immorality including homosexuality, lesbianism, or bisexuality whether acknowledged or denied; (b) practices declared by The United Methodist Church to be incompatible with Christian teachings including conducting, approving, supporting, or attending ceremonies that celebrate homosexual unions; (c) crime; . . .

## ¶2624.

Petition Number: 31602-GJ-2624.1-D; Annual Conference, Minnesota.

### Add sexual exploitation

#### Amend 2624.1(j) and 3(f):

1(j) . . . sexual harassment, sexual misconduct, sexual exploitation, or sexual abuse.

3(f) . . . sexual abuse, sexual exploitation, or harassment.

## ¶2624.

Petition Number: 30115-GJ-2624.3-D; Gary Whitbeck, Central Tx, John C.Thompson,Earl R.Black.

### Chargeable offenses for UM laypeople

#### Add a new subsection to 2624.3:

-A lay member of a local church may be charged with the following offenses and, if so, may choose a trial: (a) immorality; (b) crime; (c) disobedience to the Order and Discipline of The United Methodist

Church; (d) dissemination of doctrines contrary to the established standards of doctrine of the Church; (e) racial harassment; (f) sexual abuse or harassment; (g) relationships and/or behavior that undermines the ministry of a pastor, or disrupts the ministry of a local church.

## ¶2624.

Petition Number: 30302-GJ-2624.3-D; John c. Thompson, Kansas East.

### Expand number of chargeable offenses for lay member of a local church

#### Amend 2624.3:

-A lay member of a local church may be charged with the following offenses and, if so, may choose a trial: (a) immorality; (b) practices declared by The United Methodist Church to be incompatible with Christian teachings; (c) crime; (d) disobedience to the Order and Discipline of The United Methodist Church; (e) dissemination of doctrines contrary to the established standards of doctrine of the Church; (f) relationships and/or behavior that undermines the ministry of a pastor and/or a church; (g) racial harassment; (h) child abuse; (i) sexual harassment, sexual misconduct, or sexual abuse.

## ¶2624.

Petition Number: 30387-GJ-2624.3-D; Gen'l Board of Discipleship.

### Define "professing member" for Judicial Council

#### Amend 2624.3:

-A lay professing member of a local church (Throughout "Section II. Investigations, Trials, and Appeals," *professing member* will be defined as a person who has professed his or her faith, has taken the vows of membership, and is recorded on the roll of professing members in any United Methodist church [¶ ] 215.) may be charged with the following offenses and, . . .

## ¶2624.

Petition Number: 31028-GJ-2624.3-D; John Terneus, Oklahoma.

**Lay members chargeable offenses shall include homosexuality or bisexuality**

Amend 2624.3:

A lay member of a local church . . . may choose a trial: (a) immorality including homosexuality, lesbianism, or bisexuality whether or not acknowledged or denied; (b) crime; . . .

**¶2624.**

Petition Number: 30642-GJ-2624.1b-D; Ad council, Epworth, Oklahoma City, OK.

**Delete incompatibility phrase under chargeable offenses**

Delete 2624.1 (b)

**¶2624.**

Petition Number: 30980-GJ-2624.1f-D;  
Administrative Council, Visalia UMC, Visalia, Ca.

**Add disciplinary references to provide a baseline for measuring breach of doctrinal norms**

Amend 2624.1(f):

— (f) dissemination of doctrines contrary to the established standards of doctrine of the Church as found in paragraphs 62 and 63 of the 1996 Book of Discipline;

**¶2625.**

Petition Number: 30720-GJ-2625-D; Annual Conference, Nebraska.

**Charges—statute of limitations, time of offense, form of charge, amendments to bill of charges**

Amend 2625:

— 1. *Statute of Limitations.* No judicial complaint or charge . . .

2. *Time of Offense.* A person shall not be charged with an offense that was not a chargeable offense at the time it is alleged to have been committed. Any charge filed shall be in the lan-

guage of *The Book of Discipline* in effect at the time the offense is alleged to have occurred and must relate to an action listed as a chargeable offense in that *The Book of Discipline*.

3. *Form of Charge or Charges.* A charge shall . . . the same time. A vote on each charge and each specification shall be taken separately.

4. *Amendments to Bill of Charges.* Amendments may be made to a bill of charges (¶ 2626) as permitted in ¶ 2627.1k. ~~at the discretion of the presiding officer; provided that they do not change the nature of the charges and specifications and do not introduce new matter of which the respondent has not had due notice. When an amendment or amendments to a bill of charges~~

~~is or are denied by the presiding officer, it or they shall not be introduced in the form of testimony in the trial court. Charges or specifications previously considered and dropped by the committee on investigation shall not be introduced in the trial court in the form of evidence or otherwise.~~

**¶2625.**

Petition Number: 30798-GJ-2625-D; Gen'l Board of Higher Ed & Ministry.

Delete 2625.1 and .2

Delete 2625.1 and .2.

**¶2626.**

Petition Number: 30719-GJ-2626-D; Annual Conference, Nebraska.

**Procedures for referral and investigation of a judicial complaint**

Amend 2626:

~~¶ 2626. Committee on Investigation—1. General—The investigation procedure is the first step in the judicial process.~~

1. *Bill of Charges.* Upon receiving a judicial complaint (¶¶ 358.1d(1), 2626.2b, .3b, .4c, and .5b) ¶the appropriate committee on investigation (¶ 2626.2c, .3c, .4c) (¶ 2626.2a, .3a, .4a and .5a) shall conduct the investigation, and if in the judgment of the required number of committee members (¶ 2626.2a,

.3a, .4a, .5a) there is reasonable ground for such charges, they shall sign a **bill of charges and certify** certifying the charges as proper for a trial (the general offense or offenses under ¶ 2624) and the specifications (e.g., the date, place, and specifics of the events alleged to have taken place). They shall then forward a copy to the respondent—that is, the person charged—the person making the initial complaint, the counsel for the Church, and the appropriate Church officials (~~¶ 2626.2c, .3c, and .4c~~) \ para f1 (¶ ¶ 2626.2c, .3c, .4d, and .5c)

## 2. Investigation of a Bishop –

a) *Composition of Committee on Investigation.* There shall be a committee on investigation elected by each jurisdictional or central conference on nomination of the College of Bishops in consultation with the jurisdictional episcopacy committee. The committee shall consist of seven (7) ~~elders~~ **clergy** in full connection (with not more than one ~~elder~~ **clergyperson** from each annual conference, if possible), two (2) lay observers, and six (6) alternate members, five (5) of whom shall be ~~elders~~ **clergypersons** in full connection (with not more than one ~~elder~~ **clergyperson** from each annual conference, if possible) and one (1) of whom shall be a layperson. The committee should reflect racial, ethnic, and gender diversity. The committee shall elect a chairperson and organize at the jurisdictional or central conference. Seven (7) ~~elders~~ **clergy** or alternates seated as members of the committee shall constitute a quorum, and the vote to adopt any charge or specification shall require five (5) votes.

b) *Referral of Judicial Complaint.* If a written judicial complaint is made against a bishop for any of the offenses in ¶ 2624, the counsel for the Church, as appointed under ¶ 413.3a, shall sign and forward the judicial complaint and all documentary evidence under consideration to the chairperson of the committee on investigation, the person making the initial complaint, and the bishop being charged. ~~The counsel for the Church shall be entitled to choose one assistant counsel without voice who may be an attorney.~~ The bishop shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of receipt of the judicial complaint. The chairperson shall convene the committee on investigation within sixty (60) days of receiving the judicial complaint.

c) *Distribution of Copy of Bill of Charges.* A copy of ~~a~~ **any** bill of charges and ~~specifications~~ adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central confer-

ence, to the president and secretary of the College of Bishops, ~~and~~ to the chairperson of the jurisdictional committee on the episcopacy, ~~to the person making the initial complaint, and the counsel for the Church.~~

d) *Suspension of Respondent.* If five (5) or more members of the committee on investigation so recommend, the jurisdictional committee on the episcopacy may suspend the bishop pending the outcome of the judicial process.

e) *Central Conferences.* For the purpose of this paragraph, the United Methodist bishops of the central conferences shall constitute one College of Bishops.

f) *Dismissal or Referral If No Chargeable Offense.* If a determination is made by the committee on investigation that a judicial complaint is not based on any chargeable offense, the committee on investigation shall not refer the judicial complaint for trial but shall dismiss it or refer it to the president or secretary of the College of Bishops for administrative or other action. Notification of these actions of the committee on investigation shall be given to the respondent, the person making the initial complaint, the counsel for the Church, and the president or secretary of the College of Bishops.

## 3. Investigation of a Clergy Member of an Annual Conference, Clergy on Honorable or Administrative Location, or a Local Pastor–

a) *Composition of Committee on Investigation.* There shall be a committee on investigation consisting of seven (7) ~~elders~~ **clergy** in full connection, two (2) lay observers, and six (6) alternate members, five (5) of whom shall be ~~elders~~ **clergy** in full connection . . .

b) *Referral of Judicial Complaint.* If a determination is made that a complaint is a judicial complaint against a clergyperson under the provisions of ¶ 358.1d(1), the bishop shall appoint ~~an~~ **elder** a **clergyperson** in full connection as counsel for the Church. Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of the conference committee on investigation, the person making the initial complaint, the respondent, and the bishop, and shall represent the interests of the Church in pressing the claims of the person making the initial complaint in any proceedings before the committee.



~~Counsel for the Church shall be entitled to choose one assistant counsel without voice who may be an attorney.~~ The respondent shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of receipt of the judicial complaint (cf. ¶ 358.1d[1] ~~and 2625.1~~). The chairperson of the conference committee on investigation shall have sixty (60) days to convene the committee on investigation after receiving the judicial complaint.

c) *Distribution of Copies of Bill of Charges.* ~~Any charges and specifications~~ A copy of any bill of charges adopted by the committee on investigation (¶ 2626.1) shall be sent by the chairperson within five (5) days to the respondent, the person making the initial complaint, the secretary of the annual conference, the counsel for the Church and the presiding bishop.

d) *Suspension of Respondent.* If five (5) or more members of the committee on investigation so recommend, the bishop may suspend the person charged from all clergy responsibilities pending the outcome of the judicial process. The person charged retains all rights and privileges as stated in ¶ 335 325.

e) *Dismissal or Referral If No Chargeable Offenses.* If a determination is made that a judicial complaint is not based on any chargeable offenses, the committee on investigation ~~may refer the complaint~~ shall not refer the judicial complaint for trial but shall dismiss it or refer it to the bishop for administrative or other action. Notification of these actions of the committee on investigation shall be given to the respondent, the person making the initial complaint, the secretary of the annual conference, the chairperson of the board of ordained ministry, the respondent's district superintendent, the counsel for the Church, and the presiding bishop.

#### 4. Investigation of a Diaconal Minister—

a) *Composition of Committee on Investigation.* There shall be a . . .

b) *Addition of Persons From Other Conferences.* When a conference . . .

c) *Convening of Committee on Investigation.* If a written judicial complaint is made against a diaconal minister for any of the offenses in ¶ 2624, the ~~charged person's~~ respondent's district superintendent shall within sixty (60) days of receiving such judicial complaint convene the committee on investigation.

d) *Distribution of Copies of Bill of Charges.* Any charges and specifications bill of charges adopted by the committee on investigation (~~¶ 2625.1~~) (¶ 2626.1) shall be sent to the respondent within five (5) days to the respondent, the person making the initial complaint, the counsel for the Church, the secretary . . .

e) *Suspension of Respondent.* If at least . . .

f) *Dismissal or Referral If No Chargeable Offense.* If a determination is made that a judicial complaint is not based on any chargeable offense, the committee on investigation shall not refer the judicial complaint for trial but shall dismiss it or refer it to the bishop for administrative or other action. Notification of these actions of the committee on investigation shall be given to the respondent, the person making the initial complaint, the counsel for the Church, the secretary of the annual conference, the chairperson of the board of ordained ministry, the respondent's district superintendent, and the bishop.

#### 5. Investigation of a Lay Member of a Local Church—

a) *Composition of and Referral to Committee on Investigation.* If a judicial complaint is made in compliance with ¶ ¶ 2624 and 2625, the pastor in charge or co-pastors (¶ 205.1) of the local church of which the respondent is a member, in consultation with the district superintendent and the district lay leader, shall appoint a committee on investigation consisting of seven (7) lay members of the local church of which the respondent is a member and six (6) alternates who are members of that local church or of another United Methodist local church, if necessary, and shall appoint a counsel for the Church. Seven (7) members or alternates seated as members of the committee shall constitute a quorum, and a vote to adopt any charge or specification shall require five (5) votes. The committee should reflect racial, ethnic, and gender diversity. When the pastor in charge is (or co-pastors are) bringing the charge, the district superintendent, in consultation with the district lay leader, shall appoint the committee on investigation and a clergyperson in full connection counsel for the Church. ~~The member shall be given an opportunity to submit to the committee on investigation a written response to the complaint within thirty (30) days of a receipt of the complaint and the appointing of the committee and before consideration of the judicial complaint by the committee.~~ The district superintendent shall convene the committee on investigation within sixty (60) days after receiving a copy of the judicial complaint, shall preside at all

meetings of the committee, ~~shall be given a copy of the complaint and any response~~, and shall have the right to be present and to speak at all meetings of the committee.

*b) Referral of Judicial Complaint.* The counsel for the Church shall prepare, sign and forward the judicial complaint and all documentary evidence under consideration to the chairperson of the committee on investigation and shall represent the interests of the Church in any proceedings before the committee on investigation. The respondent shall be given an opportunity to submit a written response to the judicial complaint within thirty (30) days after receiving a copy of it. The counsel for the Church shall send a copy of the judicial complaint to the person making the initial complaint, the respondent, the bishop, and the pastor of the local church of which the respondent is a member.

*c) Distribution of Copies of Bill of Charges.* A copy of ~~a~~Any charges and specifications bill of charges adopted by the committee on investigation shall be sent to the ~~person~~-charged respondent, the counsel for the Church, the person(s) making the original complaint, the district lay leader, the recording secretary of the charge conference, the

pastor(s) of the local church of which the respondent is a member, and the district superintendent.

*d) Suspension of Respondent.*  
If five (5) or more . . .

## 6. Investigation Procedures—

*a) Counsel for Committee on Investigation.* A copy of the complaint and documentary evidence under consideration shall be sent to the respondent, the person making the complaint, and the bishop. ~~All complaints against a clergyperson shall be submitted in writing and signed by the appropriate person (§ 2626.2c, 3c, 4c).~~ All complaints against a layperson under ¶ 2624.3 shall be submitted in writing, signed by the person(s) making the complaint and delivered to the pastor in charge of the local church of which the respondent is a member, and a copy shall be sent to the respondent. The committee . .

*b) Counsel for the Parties.*  
Each of the The parties, who during the investigation shall be the Church, the respondent, and the person bringing the initial complaint, may be repre-

sented by counsel, who shall not be an attorney. ~~at an investigation.~~ A respondent who is a bishop, a clergyperson a clergy member of an annual conference, a local pastor, a clergyperson on honorable or administrative location, or a diaconal minister shall be entitled to select ~~an elder in full connection~~ a clergyperson of the United Methodist Church to serve as respondent's counsel. A lay respondent shall be entitled to select a lay member or clergyperson to serve as the respondent's counsel. ~~A respondent shall be entitled to choose one assistant counsel without voice who may be an attorney.~~ The person bringing the initial complaint shall be entitled to select a lay member or clergyperson to serve as his or her counsel. Each counsel may select a person, who may be an attorney, to serve as that counsel's assistant counsel without voice. "Without voice" shall mean without ability to speak to or within the hearing of the committee on investigation. Basic procedural decisions shall be made in a preliminary meeting. During this meeting, ~~the respondent and the respondent's counsel, the person making the complaint, and the counsel for the Church (in the case of a clergyperson or bishop respondent) the parties or their counsel shall have the . . .~~

*c) Face-To-Face Meeting; Presence and Cross-Examination at Hearings.* If possible . . . but not during deliberations. There shall be no right of cross-examination, ~~by either the respondent or the person(s) bringing the original complaint.~~ except by members of the committee on investigation designated by the chairperson.

*d) Calling and Examining of Witnesses; Evidence.* ~~The committee on investigation may call such persons as it deems necessary to establish whether or not there are reasonable grounds for formulating a charge or charges. The chairperson shall have the power, whenever it is appropriate in the committee's own discretion, to appoint a member(s) of the committee to interview any witness(es); provided that all parties may be present (without voice) and that three days notice of the time and place of such interview shall have been given to all~~

parties. The person(s) so appointed shall create a verbatim record of the interview and certify the record by signature for transmittal to the chairperson.

(1) At any hearing by the committee on investigation the counsel for the Church shall call and question witnesses he or she chooses. The respondent or the respondent's counsel may call and question witnesses he or she chooses. The committee on investigation may call and question such witnesses as it deems necessary



to establish whether or not there are reasonable grounds for formulating a charge or charges. Questioning by the committee on investigation shall be by any members of the committee designated by the chairperson.

(2) The chairperson shall have the power, whenever it is appropriate in the committee's own discretion, to appoint a member(s) or members of the committee . . .

(3) The introduction of any material relating to events happening before the six-year time period as evidence, as preface to evidence, or as build-up for evidence in the procedures of the committee on investigation ~~or the trial proceedings~~ shall be permitted when the presiding officer, after consultation with counsel for both all parties, rules that such material is relevant and reliable.

e) *Record of Proceedings.* There shall be a verbatim record of all proceedings of the committee on investigation, except when the committee meets in executive session. The term *executive session* executive session shall mean the committee meeting alone or with its legal counsel. If the complaint is dismissed or returned to the bishop, no verbatim record need be transcribed and the record that exists will be sent to the conference secretary for retention.

f) *Informality of Proceedings.* Proceedings in the . . .

## ¶2626.

Petition Number: 30799-GJ-2626-D; Gen'l Board of Higher Ed & Ministry.

### Composition of the committee on investigation

Delete current title and text and replace with the following new title and text in 2626:

### Procedures for Referral and Investigation of a Judicial Complaint

1. Composition of the Committee on Investigation—A. *When respondent is a Bishop*—There shall be a committee on investigation elected by each jurisdictional or central conference on nomination of the College of Bishops in consultation with the jurisdictional episcopacy committee. The committee shall consist of seven (7) clergy in full connection (with not more than one clergyperson from each an-

nual conference, if possible), two (2) lay observers, and six (6) alternate members, five (5) of whom shall be clergyperson in full connection (with not more than one clergyperson from each annual conference, if possible) and one (1) of whom shall be a layperson. Committee members should be in good standing and deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee shall elect a chairperson and organize at the jurisdictional or central conference. Seven (7) clergy or alternates seated as members of the committee shall constitute a quorum.

B. *When respondent is a clergy member of an Annual Conference, clergy on honorable or administrative location or a local pastor*—There shall be a committee on investigation consisting of seven (7) clergy in full connection, two (2) lay observers, and six (6) alternate members, five (5) of whom shall be clergy in full connection and one (1) of whom shall be a layperson. The committee shall be nominated by the presiding bishop in consultation with the board of ordained ministry and elected quadrennially by the annual conference. Committee members should be in good standing and deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee on investigation shall elect a chair and organize at the annual conference. None of the members or alternates shall be members of the board of ordained ministry, the cabinet, or immediate family members of the above. Should a member of the committee on investigation have been a party to any of the prior proceedings in a case that finally comes before the committee, he or she shall be disqualified from sitting on the committee during its consideration of that case, and his or her place shall be taken by an alternate member. Seven (7) members or alternates seated as members of the committee shall constitute a quorum.

C. *When respondent is a Diaconal Minister*—In all cases, the pastor, district superintendent or bishop should take supervisory steps to resolve any grievances or complaints. The purpose of this response is a just resolution in the hope that God's work of justice, reconciliation and healing may be realized in the body of Jesus Christ. There shall be a committee on investigation consisting of not fewer than three (3) diaconal ministers or members of the Church who are not members of the board of ordained ministry, nominated by the presiding bishop and elected by the annual conference. Two (2) alternate members shall be elected. Committee members should be in good standing and deemed of good character. The committee should reflect racial,



ethnic, and gender diversity. The committee on investigation shall elect a chair and organize at the annual conference. Three (3) members or alternates seated as members of the committee shall constitute a quorum. When a conference does not have sufficient diaconal ministers to elect the required minimum committee and an investigation is needed, the bishop, in consultation with the College of Bishops, shall request members of diaconal committees on investigation from other conferences in the jurisdiction in sufficient number to provide the required minimum committee for conducting the investigation.

**D. When respondent is a Layperson**—In all cases, the pastor or district superintendent should take pastoral steps to resolve any complaints. The purpose of this pastoral response is a just resolution in the hope that God's work of justice, reconciliation and healing may be realized in the body of Jesus Christ. If such pastoral response does not result in resolution and a written complaint is made against a layperson for any of the offenses in ¶ 2624.3, the pastor in charge or co-pastors (¶ 205.1) of the local church, in consultation with the district superintendent and the district lay leader, may appoint a committee on investigation consisting of seven (7) lay members of the local church. Committee members should be in good standing and deemed of good character. The committee should reflect racial, ethnic, and gender diversity. When the pastor in charge is (or co-pastors are) bringing the charge, the district superintendent, in consultation with the district lay leader, shall appoint the committee on investigation.

2. Referral of original complaint to counsel for the Church, who shall prepare judicial complaint and supporting material for consideration by committee on investigation.

**A. When respondent is a Bishop—**

1) If a written complaint is made against a bishop for any of the offenses in ¶ 2624, the counsel for the Church, as appointed under ¶ 413.3a, shall prepare, sign and forward the judicial complaint and all documentary evidence under consideration to the chairperson of the committee on investigation, the person making the original complaint, and the bishop being charged (respondent). The respondent shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of receipt of the judicial complaint. The chairperson shall convene the committee on investigation

within sixty (60) days of receiving the judicial complaint.

2) If five (5) or more members of the committee on investigation so recommend, the jurisdictional committee on the episcopacy may suspend the respondent pending the outcome of the judicial process.

3) For the purpose of this paragraph, the United Methodist bishops of the central conferences shall constitute one College of Bishops.

**B. When respondent is a clergy member of an Annual Conference, clergy on honorable or administrative location or a local pastor**—1) If a written complaint is made against a clergyperson for any of the offenses in ¶ 2624, the bishop shall appoint a clergyperson in full connection as counsel for the Church. Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of the conference committee on investigation and represent the interests of the Church in pressing the claims of the person making the original complaint in any proceedings before the committee. A copy of the complaint and documentary evidence under consideration shall be sent to the respondent, the person making the original complaint, and the bishop. The respondent shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of receipt of the judicial complaint. The chairperson of the conference committee on investigation shall have sixty (60) days to convene the committee on investigation after receiving the judicial complaint.

2) If five (5) or more members of the committee on investigation so recommend, the bishop may suspend the person charged from all clergy responsibilities pending the outcome of the judicial process.<sup>21</sup> The respondent retains all rights and privileges as stated in ¶ 325.

**C. When respondent is a diaconal minister**—1) If a written complaint is made against a diaconal minister for any of the offenses in ¶ 2624, and the supervisory response does not result in resolution, the respondent's district superintendent may appoint a clergyperson in full connection or diaconal minister as counsel for the Church. Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of the conference committee on investigation for diaconal ministers and represent the interests of the Church in pressing the claims of the person making the original complaint in any proceedings before the

committee. A copy of the complaint and documentary evidence under consideration shall be sent to the respondent, the person making the original complaint, and the bishop. The respondent shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of receipt of the judicial complaint. The chairperson of the conference committee on investigation shall have sixty (60) days to convene the committee on investigation after receiving the judicial complaint.

2) If at least two thirds (2/3) of the committee on investigation so recommend, the bishop may suspend the person charged from all professional responsibilities pending the outcome of the judicial process.

**D. When respondent is a layperson—1.** In all cases, the pastor or district superintendent should take pastoral steps to resolve any grievances or complaints. If after such steps have been taken and have not resulted in a resolution and a written complaint is made against a layperson for any of the offenses in ¶ 2624, the pastor in charge or co-pastors (¶ 205.1) of the local church, in consultation with the district superintendent and the district lay leader, may appoint counsel for the Church. Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of committee on investigation.

2) If five (5) or more members of the committee so recommend, the pastor may suspend the charged layperson from exercising any Church office pending outcome of the judicial process.

3) All complaints against a layperson under ¶ 2624.3 shall be submitted in writing, signed by the person(s) making the original complaint, and delivered to the pastor in charge of the local church of which the respondent is a member, and a copy shall be sent to the respondent.

4) The member shall be given an opportunity to submit to the committee on investigation a written response to the judicial complaint within thirty (30) days of a receipt of the judicial complaint and the appointing of the committee and before consideration of the judicial complaint by the committee.

5) The district superintendent shall preside at all meetings of the committee, shall be given a copy of the judicial complaint and any response, and shall have the right to be present and to speak at all meetings of the committee.

**3. The form of the judicial complaint—**The judicial complaint shall be prepared and signed by counsel for the Church. The complaint should explain to the committee on investigation the alleged events surrounding and relating to one or more chargeable offense(s). All relevant documents and other exhibits supporting the judicial complaint may be attached. The judicial complaint should include the appropriate chargeable offense(s) based on the list in ¶ 2624 and proposed specifications.

#### **4. Investigation Procedures (Committee on Investigation)**

**A. Introduction—**The role of the committee on investigation is to conduct an investigation into the allegations made in the judicial complaint and to determine if reasonable grounds exist to bring a bill of charges and specifications to trial. If so, it shall prepare, sign and certify a bill of charges and specifications. The committee's duty is only to determine whether reasonable grounds exist to support the charges. It is not the committee's duty to determine guilt or innocence.

**B. Parties and counsel.** The parties are the respondent and the Church.

Counsel for the Church - Counsel for the Church shall be appointed as provided in ¶ 2626.2. Counsel for the Church shall be entitled to choose one assistant counsel without voice who may be an attorney.

1) Committee on Investigation - The committee on investigation may have legal counsel present, who shall not be the conference chancellor, for the sole purpose of providing advice to the committee.

2) When respondent is a bishop, a clergy member of an Annual Conference, clergy on honorable or administrative location, a local pastor a clergyperson, or a diaconal minister - A respondent who is a bishop, a clergyperson, or a diaconal minister shall be entitled to select a clergyperson in full connection to serve as respondent's counsel. A respondent shall be entitled to choose one assistant counsel without voice who may be an attorney.

3) Investigation of a respondent who is a layperson - A lay respondent shall be entitled to select a lay member or clergyperson to serve as respondent's counsel. A respondent shall be entitled to choose one assistant counsel without voice who may be an attorney.



C. Preliminary meeting—Basic procedural decisions shall be made in a preliminary meeting. During this meeting, the respondent and the respondent's counsel, the person making the original complaint, and the counsel for the Church shall have the right to argue procedural points before a decision is made by the chair. All advance procedural decisions and such unanticipated decisions as may come in the course of the meeting of the committee on investigation shall be rendered in writing so as to be available for consideration in all further possible stages of the case.

D. Hearing before the Committee on Investigation— 1) If possible, the respondent and the person(s) bringing the original complaint shall be brought face to face, but the inability to do this shall not invalidate an investigation. Notice of the hearings shall be given to all parties, and the person(s) bringing the original complaint and they all shall be permitted to be present during testimony, but not during deliberations. Proceedings in the investigation shall be informal. No oaths shall be taken. All procedural decisions shall be made by the chairperson.

2) Interview of witness prior to or outside of hearing - The chairperson shall have the power, whenever it is appropriate in the committee's own discretion, to appoint a member(s) of the committee to interview any witness(es), provided that all parties may be present (without voice) and that three days notice of the time and place of such interview shall have been given to all parties. The person(s) so appointed shall create a verbatim record of the interview and certify the record by signature for transmittal to the chairperson.

3) Examination of witnesses - The committee on investigation may call and question such persons or request such written information, including but not limited to materials from the supervisory process, as it deems necessary to establish whether or not there are reasonable grounds for formulating a charge or charges. The committee may receive from the counsels suggested lists of persons to be questioned, sources of written material or questions. There shall be no right of cross-examination by either the respondent or the person(s) bringing the original complaint.

4) Evidence - The committee should only consider testimony or evidence which is relevant and reliable. The chairperson or presiding officer, after consultation with counsel for both parties, shall rule on challenges to relevance and reliability. The introduction of any material relating to events barred by the statute of limitations (¶ 2624.4) as evidence, as preface to evidence, or as build-up for evidence in the

procedures of the committee on investigation or the trial proceedings shall be permitted when the presiding officer, after consultation with counsel for both parties, rules that such material is relevant and reliable.

5) Verbatim transcript - There shall be a verbatim record of all proceedings of the committee on investigation, except when the committee meets in executive session. The term executive session shall mean the committee meeting alone or with its legal counsel. If the complaint is dismissed or returned to the bishop, no verbatim record need be transcribed and the record that exists will be sent to the conference secretary for retention.

**5. Bill of Charges and Specifications, Deliberation and Verdict, Referral.**—A vote on each charge and each specification shall be taken separately.

**A. Bill of Charges and Specifications - A charge is one of the chargeable offenses listed in**

¶ 2624. A charge shall not include more than one such chargeable offense. More than one charge against the same person may be presented and tried at the same time. Each charge must be written, with specifications which support the charge. Each charge must be accompanied by one or more specifications of fact. Each specification, standing alone, must allege a factual occurrence which, if found to be true, would support a finding of guilty on the related charge. The specifications should be as specific as possible with information such as date, place, and specific events alleged to have occurred. The bill of charges and specifications may contain other relevant and material background factual evidence as an introduction (separate and apart from the actual charges and specifications).

**B. Finding of reasonable grounds by Committee and referral of bill of charges and specifications for trial.**

1) When respondent is a bishop - A vote to adopt any charge or specification shall require five (5) votes. Any bill of charges and specifications adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central conference, to the president and secretary of the College of Bishops, to counsel for the Church, and to the chairperson of the jurisdictional committee on the episcopacy.

2) When respondent is a clergyperson other than a bishop - A vote to adopt any charge or specification shall require five (5) votes.



Any bill of charges and specifications adopted by the committee on investigations shall be sent by the chairperson within five (5) days to the respondent, the person making the complaint, the secretary of the annual conference, the counsel for the Church, and the resident bishop.

3) When respondent is a diaconal minister- A vote to adopt any charge or specification shall require two (2) votes. Any bill of charges and specifications adopted shall be sent to the respondent within five (5) days, the secretary of the annual conference, the chairperson of the board of ordained ministry, the respondent's district superintendent, counsel for the Church, and the resident bishop.

4) When respondent is a layperson - A vote to adopt any charge or specification shall require five (5) votes. Any bill of charges and specifications adopted by the committee shall be sent to the person charged, the recording secretary of the charge conference, counsel for the Church, the pastor(s), and the district superintendent.

### C. Findings other than reasonable grounds by Committee.

1) If the committee on investigation determines that there are no reasonable grounds for charges, it may dismiss the judicial complaint. When deemed appropriate, it may also refer matters of concern to the proper referring Church official (to the President or Secretary of the College of Bishops in the case of bishop, to the resident bishop in the case of a clergyperson or diaconal minister, or to the pastor or co-pastors in the case of layperson) for administrative or other action. Notification of these actions, should be given to the respondent, the person making the original complaint, counsel for the Church and the proper referring Church officials.

2) If the committee on investigation determines that the judicial complaint is not based upon chargeable offenses, or for other good cause, the committee may refer the complaint to the proper referring Church official (see ¶2626.5c(i) above) for administrative or other action. Such referral will not constitute a dismissal or double jeopardy under ¶2623. Notification of these actions, should be given to the respondent, the person making the original complaint, counsel for the Church and the proper referring Church officials.

### ¶2626.

Petition Number: 30981-GJ-2626-D; Local church, Christ UMC, Mayfield, KY.

#### Setting timeline for investigation

Add the following new text to the end of 2626.2b-3b-4c:

The committee on investigation shall render a written decision on the disposition of the complaint within ninety (90) days of receiving the complaint.

### ¶2626.

Petition Number: 30982-GJ-2626-D; Robert L. Kuyper, Cal-Nev.

#### Changing trials of bishops from the jurisdictional to the denominational level

#### Amend 2626.2:

Investigation of a Bishop—a) There shall be a committee on investigation elected by ~~each jurisdictional or central conference on nomination of the College of Bishops in consultation with the jurisdictional episcopacy committee~~ the Council of Bishops at their first meeting after General Conference. The committee shall consist of seven (7) elders in full connection (with at least one elder from each jurisdiction ~~not more than one elder from each annual conference, if possible~~), two (2) lay observers, and six (6) alternate members, five (5) of whom shall be elders in full connection (~~with not more than one elder from each annual conference, if possible~~) and one (1) of whom shall be a layperson. The committee should reflect racial, ethnic, and gender diversity. The first time after election that the committee is needed, the president of the Council of Bishops, or the secretary if the complaint concerns the president, shall call the committee together, including alternates if needed, and shall preside until the committee elects a chairperson. ~~The committee shall elect a chairperson and organize at the jurisdictional or central conference.~~ Seven (7) elders or alternates seated as members of the committee shall constitute a quorum, and the vote to adopt any charge or specification shall require five (5) votes. (b) If a written complaint . . .

(c) Any charges and specifications adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central conference ~~from the jurisdiction or central conference of the bishop against whom the complaint is made~~, to the president and

secretary of the College of Bishops, and to the chairperson of the jurisdictional committee on the episcopacy.

(d) If five (5) of more members . . .

~~(e) For the purpose of this paragraph, the United Methodist bishops of the central conferences shall constitute one College of Bishops.~~

## ¶2626.

Petition Number: 30678-GJ-2626.1-D; John C. Thompson, Kansas East.

**Investigation procedure is first step in supervision, supervisory response & judicial process**

Amend 2626.1

The investigation procedure is the first step in the supervision, supervisory response, and judicial process. The appropriate . . . reasonable ground for such complaint or charges, they shall sign and certify the complaint or charges as proper for a supervisory response or trial . . . They shall then forward a copy to the person accused or charged, the . . .

## ¶2626.

Petition Number: 31603-GJ-2626.2-D; Pat Wyatt, Palma/Oakland UMC, Benton, KY and 58 individuals.

**Within ninety days after receiving a complaint committee must respond**

Add the following sentence to the end of 2626.2b, 3b and 4c:

The committee on investigation shall render a written decision on the disposition of the complaint within ninety (90) days of receiving the complaint.

## ¶2626.

Petition Number: 30464-GJ-2626.3-D; Gen'l Board of Discipleship.

**Change the word "lay observers" to "laypersons"**

Amend first sentence of 2626.3a:

. . . connection, two (2) ~~lay~~ observers laypersons, and six (6) alternate members . . .

## ¶2626.

Petition Number: 31029-GJ-2626.3-D; Ad Council, Jefferson Avenue UMC, Moberly, MO and one church council.

**Person charged w/offense shall be suspended w/o pay**

Add a new subparagraph to 2626.3:

When there is clear and convincing evidence that the person charged purposely, with forethought and intent, committed the chargeable offense the committee on investigation shall recommend to the bishop that the charged person be immediately suspended from all clergy responsibilities, without compensation, pending the outcome of the judicial process.

## ¶2626.

Petition Number: 30388-GJ-2626.2a-D; Gen'l Board of Discipleship.

**Judicial Council lay observers shall be professing members of the UMC**

Amend second sentence of 2626.2 a:

The committee shall consist of seven (7) elders . . . conference, if possible), two (2) lay observers who are professing members (¶ 215.1 and 2624.3), and six (6) alternate . . .

## ¶2626.

Petition Number: 30873-GJ-2626.2a-D; Howard Lydick, First UMC, Richardson, TX.

**Investigation Com. of Council of Bishops include 15 diverse elders**

Delete current text and replace with the following new text in 2626.2(a); amend 2d):

a) there shall be a committee on investigation

elected by the Council of Bishops. The committee shall consist of fifteen (15) elders in full connection with a maximum of three (3) from any one jurisdiction, five (5) lay observers, being one from each jurisdiction, and twelve (12) alternate members who shall also be elders in full connection with a maximum of three alternate members from any one jurisdiction. There shall be only one member from an annual conference. The committee should reflect racial, ethnic and gender diversity. The committee shall elect a chairperson and organize at the start of each quadrennium. Fifteen (15) members or alternates seated as members of the committee shall constitute a quorum, and the vote to adopt any charge or specification shall require twelve (12) votes.

d) If ~~five (5)~~ twelve (12) or more members . . .

### ¶2626.

Petition Number: 30389-GJ-2626.3a-D; Gen'l Board of Discipleship.

**Committee on investigation shall have 2 lay professing members**

Amend first sentence of 2626.3a:

. . . connection, two (2) lay observers who are professing members (¶ 215.1 and 2624.3), and six (6) alternate members . . . one (1) of whom shall be a ~~layperson~~ professing member. The committee shall . .

### ¶2626.

Petition Number: 30983-GJ-2626.3b-D; Robert L. Kuyper, Cal-Nev.

**Confirming the counsel for the Church**

Amend 2626.3b:

If a determination is made that a complaint is a judicial complaint against a clergyperson under the provision of para. 358.1d(1), the bishop shall appoint an elder in full connection as a counsel for the Church. This appointment shall be confirmed by the president of the Council of Bishops. Should the president of the Council of Bishops decline to confirm this appointment, the Bishops in question shall make another appointment to be submitted to the president of the Council of Bishops for confirmation. Such appointments shall continue to be sub-

mitted to the president until the president is assured that the person appointment as counsel for the Church represents the interest of the Church. Counsel for the Church shall prepare . . .

### ¶2626.

Petition Number: 30390-GJ-2626.4a-D; Gen'l Board of Discipleship.

**Diaconal minister investigating committee shall have 3 professing lay members**

Amend 2626.4a:

. . . diaconal members or professing members of the Church who are . . .

### ¶2626.

Petition Number: 30391-GJ-2626.5c-D; Gen'l Board of Discipleship.

**Pastor may suspend the professing member**

Amend 2626.5c:

. . . the pastor may suspend the charged ~~layperson~~ professing member from . . .

### ¶2626.

Petition Number: 30392-GJ-2626.6a-D; Gen'l Board of Discipleship.

**Complaints against a "professing" member**

Amend third sentence of 2626.6a:

All complaints against a ~~layperson~~ professing member (¶ 215.1 and 2624.3) under . . .

### ¶2627.

Petition Number: 30718-GJ-2627-D; Annual Conference, Nebraska.

**Trial procedures—fundamental principles for trials**



Delete current text of 2627 and replace with the following new text:

¶ 2627. *Trial Procedures—Fundamental Principles for Trials*—Church trials are to be regarded as an expedient of last resort. Only after every reasonable effort has been made to correct any wrong and adjust any existing difficulty should steps be taken to institute a trial. No such trial as herein provided shall be construed to deprive any person of any right arising under municipal, state or federal law, except to the extent that immunity is provided in ¶ 2623.9.

1. *General Organization and Pre-Trial Procedures—*

a) *Officers of the Court* —The presiding officer of the court shall be a bishop in accordance with ¶ 2627.5b in the case of a trial of a bishop; a bishop in accordance with ¶ 2627.6b in the case of the trial of a clergy member of an annual conference, a local pastor, a clergy on honorable or administrative location, or a diaconal minister; and the district superintendent or a designee in accordance with ¶ 2627.7b in the case of a trial of a lay member of a local church. The officers of the court shall be the presiding officer and a secretary and such other officers as deemed necessary and appointed by the presiding officer. The presiding officer may have legal counsel, who shall not be the conference chancellor, present at the expense of the annual conference holding the trial, for the sole purpose of advice to the presiding officer during the trial.

b) *Time and Place of Trial*—The official charged with convening the court (¶ 2627.2b) shall also fix the time and place for the trial and shall notify the respondent, the

counsel for the Church and the original complainant. Trial shall be set no less than 20 days after the service of the notice and within a reasonable time thereafter for the respondent to prepare for trial.

c) *Pretrial Motions* —All objections to and motions regarding the regularity of the proceedings and the form and substance of charges and specifications must be made before the convening of the trial court. The presiding officer may determine all such preliminary objections and motions; in furtherance of truth and justice may permit amendments to the specifications or charges not changing the general nature of the same; and may dismiss all or any part of the bill of charges upon a finding by the presiding officer (1) that all or such part is without legal or factual basis or (2) that, even

assuming the specifications to be true, they do not constitute a basis for a chargeable offense.

d) *Change of Venue* —The respondent may request a change of venue. This shall be a written request to the presiding officer of the court within ten (10) days of receipt of notice to appear for trial. The presiding officer shall rule upon the request after hearing arguments by the respondent and the Church. If the motion is approved, the presiding officer shall name the annual conference outside the episcopal area wherein the trial shall be held and shall notify the resident bishop of that conference, who shall convene the court. The costs of prosecution shall be borne by the conference where the case originated.

e) *Notices* —

(1) All notices required or provided for regarding trials shall be in writing, signed by or on behalf of the person or body giving or required to give such notice, and shall be addressed to the person or body to whom it is required to be given. Such notices shall be served by delivering a copy thereof to the party or chief officer of the body to whom it is addressed in person or sent by other delivery system to the last-known residence or address of such party. Proof of notice shall be provided and becomes a part of the record of the case.

(2) In all cases wherein it is provided that notice shall be given to a

bishop or district superintendent and the charges are against that particular person, such notice (in addition to being given to the respondent) shall be given, in the case of a bishop, to another bishop within the same jurisdiction and, in the case of a district superintendent, to the bishop in charge.

f) *Continuances* —If in any case the respondent, after due notice of no less than twenty (20) days has been given, shall refuse or neglect to appear at the time and place set forth for the hearing, the trial may proceed in the respondent's absence. However, if in the judgment of the presiding officer there is good and sufficient reason for the absence of the respondent, or another essential person, the presiding officer may reschedule the trial to a later date.

g) *Counsel and Assistant Counsel* —In all cases a respondent shall be entitled to appear and to select and be represented by counsel,

who shall be a clergyperson of The United Methodist Church if the respondent is a bishop, a clergyperson, or a diaconal minister; or a lay or clergy member of The United Methodist Church if the respondent is a lay member. The respondent and the Church shall be entitled to have counsel heard in oral or written argument or both. The presiding officer shall appoint counsel for the Church within thirty (30) days after receiving a copy of the bill of charges. The counsel for the Church shall be a clergyperson in full connection selected to represent the interests of the Church in pressing the judicial complaint.

In all cases of trial where counsel has not been chosen by the respondent, counsel shall be appointed by the presiding officer. No person who earlier considered the events or allegations upon which the bill of charges is based as a member of the cabinet, board of ordained ministry, or committee on investigation shall be appointed counsel for the Church or served as counsel for the respondent or any of the persons bringing the initial complaint. The counsel for the Church and the counsel for the respondent each shall be entitled to choose one assistant counsel, who may be an attorney, without voice. "Without voice," means without the ability to speak to or within the hearing of the trial court.

*h) Witnesses*—Notice to appear shall be given to such witnesses as either party may name and shall be issued in the name of the Church and be signed by the presiding officer of the court. It shall be the duty of all clergy and lay members of The United Methodist Church to appear and testify when summoned. Refusal to appear or to answer questions ruled by the presiding officer to be relevant may be considered as disobedience to the Order and Discipline of The United Methodist Church, except when refusal to answer is based on a good faith claim that answering might tend to incriminate the witness or is based on a claim of a confidential communication to a clergyperson in that clergyperson's professional character as spiritual adviser. "Clergyperson" shall include a bishop, clergy member of an annual conference, local pastor, clergy on honorable or administrative location or diaconal minister. A communication is confidential if made privately and not intended for further disclosure except to other persons present in furtherance of the communication. The privilege may be claimed by the person or the clergyperson on behalf of the person.

*i) Witness Qualifications*—A witness, to be qualified, need not be a member of The United Methodist Church.

*j) Commissioned Out-of-Court Testimony*—The presiding officer shall have the power, whenever the necessity of the parties or witnesses shall require, to appoint on the application of either party a commissioner or commissioners, either a clergyperson in full connection or a lay person or both, to examine the witnesses; provided, that three (3) days' notice of the time and place of taking such testimony shall have been given to the adverse party. The party making this request shall have the burden of demonstrating good cause and shall bear the cost of the commissioned out-of-court testimony. Counsel for both parties shall be permitted to examine and cross-examine the witness or witnesses whose testimony is thus taken. The commissioners so appointed shall take such testimony in writing as may be offered by either party. The testimony properly certified by the signature of the commissioner or commissioners shall be transmitted to the presiding officer of the court.

*k) Amendments to Bill of Charges*—Amendments may be made to a bill of charges at the discretion of the presiding officer of the trial court; provided that they do not change the nature of the charges and specifications and do not introduce new matter of

which the respondent has not had due notice. When any proposed amendment to a bill of charges is denied by the presiding officer, it shall not be introduced in the form of evidence or otherwise in the trial. Charges or specifications previously considered and dropped by the committee on investigation shall not be introduced in the trial in the form of evidence or otherwise.

*l) Open or Closed Trials*—All sessions of the trial shall be closed. However, upon written request to the presiding officer by the respondent the trial shall be open. Also, upon written request of either the counsel for the Church or the counsel for the respondent the trial may be opened by the presiding officer to family of the respondent or family of a person or persons who brought the initial complaint and/or to other personally significant people. This does not include, however, the deliberations of the trial court, which shall be closed at all times. In addition, the presiding officer, on motion of counsel for either party or on the presiding officer's own motion, may declare a particular session of the court to be closed. At all times, however, in the hearing portion of the trial the presiding officer, the members of the trial court, the person or persons bringing the initial complaint, the counsel and assistant counsel for the Church, the



respondent and the counsel and assistant counsel for the respondent shall have a right to be present.

## 2. Trial Convening and Organization -

a) *Parties*. The parties to the trial procedures are the Church and the respondent. A person bringing the initial complaint shall not be a party, but shall not be excluded from the trial room at any time.

b) *Convening of the Court* - If the respondent is a bishop, the official charged with convening the court shall be the president of the College of Bishops or of the jurisdictional or central conference or, in case the person charged is the president of the College of Bishops, the secretary of the College shall proceed to convene the court; if the respondent is a clergy member of an annual conference, a local pastor, a clergyperson on honorable or administrative location, or a diaconal minister, the official charged with convening the court shall be the bishop of the respondent; and if the respondent is a lay member of a local church, the official charged with convening the court shall be the district superintendent of the respondent.

c) *Notice for Selection of Trial Court* - The presiding officer, who shall be designated as set out in ¶ 2627.5b, ¶ 2627.6b, or ¶ 2627.7b, shall notify the respondent in writing to appear at a fixed time and place no less than twenty (20) days after service of such notice and within a reasonable time thereafter for the selection of the members of the trial court.

d) *Pleas* - As soon as the court has been convened, the respondent shall be called upon by the presiding officer to plead to each of the charges, and the pleas shall be recorded. If the respondent pleads "guilty" to the charges, no trial shall be necessary, but evidence may be taken with respect to the appropriate penalty, which shall thereupon be imposed. If the respondent pleads "not guilty" to a charge or if the respondent neglects or refuses to plead to a charge, the plea of "not guilty" shall be entered to that charge and the trial shall proceed. Upon a plea of "not guilty" the respondent shall have the right to defend against the charges.

e) *Trial Court Pool* - At the appointed time, in the presence of the respondent, counsel for the respondent, counsel for the Church, and the presiding officer, thirteen (13) persons shall be selected as a trial court out of a pool of thirty-five (35) or more persons selected according to the following:

(1) If the respondent is a bishop, the pool shall

consist of clergypersons in full connection named by the College of Bishops in approximately equal numbers from each episcopal area within the jurisdictional or central conference. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

(2) If the respondent is a clergy member of an annual conference, including clergy on honorable or administrative location, the pool shall be of clergypersons

in full connection. All appointments to the pool shall be made by the district superintendents. Special consideration shall be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

(3) If the respondent is a local pastor, the pool shall consist of local pastors or, when necessary, clergypersons in full connection of the annual conference. All appointments to the pool shall be made by the district superintendents. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

(4) If the respondent is a diaconal minister, the pool shall consist of diaconal ministers or, when necessary, members of local churches of the annual conference of The United Methodist Church. All appointments to the pool shall be made by the district superintendents. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

(5) If the respondent is a lay member of a local church, the pool shall consist of lay members of local churches within the same district other than the local church of the respondent. All appointments to the pool shall be made by the district superintendent, who may consult with the district lay leader. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

f) *Selection of the Trial Court* - No person shall serve as a member of the trial court if he or she considered the case or events upon which the bill of charges is based as a member of the cabinet, board of ordained ministry, or committee on investigation in the process of coming to trial. The counsel for the Church and the respondent shall each have up to four (4) peremptory challenges and challenges for cause without limit. If by reason of challenges for cause being sustained the number is reduced to below thirteen (13), additional appropriate persons shall be nominated in like manner as was the original panel to take the places of the persons chal-



lenged and excused, who likewise shall be subject to challenge for cause. This method of procedure shall be followed until a trial court of thirteen (13) regular members and two (2) or more alternate members has been selected.

g) *Alternate Members of the Trial Court* –Alternate members of the trial court shall begin service as observers. They shall replace regular members of the trial court who are not able to continue to serve or who have been excused from service by the presiding officer for good and sufficient reason. By such a replacement the alternate member will become a regular member, so that the trial court shall always have thirteen (13) regular members, unless the respondent and the counsel for the Church agree to a lesser number.

h) *Power of the Trial Court* –The trial court shall have full power to try the respondent and shall be a continuing body until the final disposition of the charges in the bill of charges.

### 3. Trial Guidelines and Rules –

a) *Order of Trial* –After selection of the trial court, each counsel may make an opening statement to inform the trial court of what the evidence is expected to be. Evidence shall then be offered by questioning of witnesses and by documents shown to be reliable. Each counsel shall have opportunity to make closing arguments before the trial court begins deliberations. Deliberations of the trial court and receiving of the verdict shall follow.

#### b) *Authority of Presiding Officer* –

(1) *Time Limits*. The presiding officer, after consultation with counsel for the Church and counsel for the respondent, may set reasonable time limits for the presentation of the case, provided such time is equal for both.

(2) *Trial Guidance* . After the trial court is selected, the authority of the presiding officer shall include ruling upon proper representation of the Church and the respondent, directing the progression of the case, maintaining order, determining the admissibility of evidence, recessing, and reconvening sessions of the trial, charging the members of the trial court as to the Church law involved in the case at the beginning of the trial, during the trial, and just before they retire to make up their verdict, receiving the verdict and certifying the findings of the trial court, and such other authority as is normally vested in a civil court judge sitting with a jury.

(3) *Dismissal* . The presiding officer may dismiss all or any part of the bill of charges at the conclusion of the Church's evidence before presentation of the respondent's evidence, or at the conclusion of all the evidence, if at either time the presiding officer concludes that no reasonable trial court could find by clear and convincing evidence that the respondent is guilty of an offense charged in the bill of charges. The presiding officer shall not have the authority to pronounce any judgment against the respondent other than on a verdict of guilty by the trial court.

c) *Oaths* –The administration of oaths shall not be required. At the beginning of the trial, the presiding officer shall remind all parties of the duties and responsibilities of Church membership (§ 219) and/or the ordained ministerial covenant (§§ 306.4f and 325).

d) *Recesses* –The court may recess from time to time as convenience or necessity may require. During the time of recess, the members of the trial court shall be instructed that under no circumstance will they speak to one another or to others about the trial or observe media reports regarding the case. When, in consultation with counsel for both parties, the presiding officer finds it advisable, the members of the trial court shall be sequestered. Threatening or tampering with the trial court or officers of the court shall be considered disobedience to the Order and Discipline of The United Methodist Church.

e) *Objections* –Objections of any party to the proceedings and the rulings on them shall be entered on the record.

f) *Exclusion of Witnesses* –No witness afterward to be examined shall be present during the examination of another witness if that is requested by either party, but this shall not apply to the presiding officer, the members of the trial court, the person or persons bringing the initial complaint, the respondent, the counsel and assistant counsel for the respondent, or the counsel and assistant counsel for the Church.

g) *Questioning of Witnesses*. Witnesses shall be examined first by the party

producing them, then cross-examined by the opposite party, and with permission of the presiding officer reexamined by the party producing them, and may be questioned by regular members of the trial court, with the approval of the presiding officer.

h) *Evidence* –

(1) The presiding officer of the court shall determine all questions of relevancy and competency of evidence.

(2) The introduction of any material relating to events happening before the six-year time limitation period as evidence, as preface to evidence, or as build-up for evidence in the procedures of the trial proceedings shall be permitted when the presiding officer, after consultation with counsel for both parties, rules that such material is relevant and reliable.

(3) Documentary evidence deemed by the presiding officer to be relevant and supported by indication of reasonable reliability may be in the physical possession of the trial court after it has been received in evidence.

i) *Recording of Procedure* –A verbatim record of all proceedings of the trial shall be by stenograph or other appropriate means and reduced to writing and certified by the presiding officer and secretary. The record, including all exhibits, papers, and evidence in the case, shall be the basis of any appeal that may be taken.

#### 4. Trial Court Proceedings –

a) *Failure to Attend, Disqualification* –If any regular or alternate member of the trial court fails to attend any part of any session at which evidence is received or oral argument is made to the trial court by counsel, that person shall not thereafter be a member of the trial court, but the rest of the trial court may proceed to judgment.

b) *Instructions and Charges* –If requested by either party the presiding officer shall instruct the trial court on the Church law applicable to the case. It may be done at the beginning of the trial, during the trial, just before the trial court begins deliberations, if requested by the trial court, during deliberations, or a combination of any of these times. The presiding officer shall not deliver a charge reviewing or explaining the evidence or commenting on the merits of the case.

c) *Deliberations* –The trial court shall consist of the regular members and the alternate members selected in accordance with ¶ 2627.2f and g to be regular members. Only the regular members shall deliberate or be present during the deliberating and voting by the regular members. A vote of nine (9) or more shall be required for conviction. Fewer than nine (9) votes for conviction shall be considered an acquittal. The burden of proof for a vote to convict

shall be clear and convincing evidence. “Clear and convincing evidence” means evidence that produces a firm belief or conviction about the fact to be proved. The trial court shall present to the presiding officer a decision on each charge and each specification. Its findings shall be final, subject to appeal to the committee on appeals of the jurisdictional conference or the central conference, as the case may be. The presiding officer shall remain and preside until the decision is rendered and the findings are completed and shall thereupon sign and certify them.

d) *Penalties* –The court shall have the power to expel the respondent from the Church, terminate the conference membership and/or revoke the credentials of ordination or consecration of the respondent, suspend the respondent from the exercise of the functions of office, or to fix a lesser penalty. See, also, ¶ 2627.7f. The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court.

The resident bishop may, with the unanimous concurrence of the district superintendents, suspend the respondent from all clergy responsibilities but not the related benefits, such as annuity and conference group medical and hospital insurance and life insurance, pending the outcome of the appeals process. If the respondent should be acquitted at the end of the judicial process, he or she shall be financially recompensed by his or her annual conference for the time lost under the suspension. Equitable recompense shall be determined by the conference counsel on finance and administration, taking into account service years, the loss of income during suspension, and loss of parsonage use, if any. In no case shall the recompense be less than the minimum salary. Time on a suspension imposed by the resident bishop may be applied to lessen the time of suspension fixed by the trial court and sustained or modified by the appeals process.

#### 5. Trial of a Bishop –

a) The president of the College of Bishops of the jurisdictional or central conference or, in case the respondent is the president, the secretary of the College shall convene the court under the provisions of ¶ 2627.2b.

b) The president of the College of Bishops or, in case the respondent is the president of the College of Bishops, the secretary may preside or designate another bishop to serve as presiding officer.



c) The trial court pool shall be as set out in ¶ 2627.2e(1).

d) The selection of the trial court shall be as set out in ¶ 2627.2e and f.

e) Counsel for the Church shall be a bishop or other clergyperson in full connection.

f) The secretary of the court shall at the conclusion of the proceedings send all trial documents to the secretary of the jurisdictional or central conference, who shall keep them in custody. If an appeal is taken, the secretary shall forward the materials forthwith to the secretary of the Judicial Council. After the appeal has been heard, the records shall be returned to the secretary of the jurisdictional or central conference.

g) A bishop suspended from office shall have claim on the Episcopal Fund for salary, dwelling, pension, and other related benefits. A bishop removed from office shall have no claim upon the Episcopal Fund for salary, dwelling, pension and other related benefits from the date of such removal.

h) For the purpose of this paragraph, ¶ 2627.5, the United Methodist bishops in Europe shall constitute one College of Bishops.

#### 6. *Trial of a Clergy Member of an Annual Conference, Local Pastor, Clergy on Honorable or Administrative Location, or Diaconal Minister –*

a) The bishop of the respondent shall proceed to convene the court under the provisions of ¶ 2627.2b.

b) The bishop of the respondent shall designate another bishop to be the presiding officer.

c) The trial pool shall be as set out in ¶ 2627.2e(1), (3), or (4) depending upon the status of the respondent.

d) The selection of the trial court shall be as set out in ¶ 2627.2f.

e) Counsel for the Church shall be a clergyperson in full connection.

f) The secretary of the court at the conclusion of the proceedings shall send all trial documents to the secretary of the annual conference, who shall keep them in custody. Such documents are to be held in a confidential file and shall not be released for other than appeal or new trial purposes without

a signed release from both the respondent and the presiding officer of the trial court that tried the case. If an appeal is taken, the secretary shall forward the materials forthwith to the president of the court of appeals of the jurisdictional or central conference. If a president has not been elected, the secretary shall send the materials to such members of the court of appeals as the president of the College of Bishops shall designate. After the appeal has been heard, the records shall be returned to the secretary of the annual conference, unless a further appeal on a question of law has been made to the Judicial Council, in which case the relevant documents shall be forwarded to the president of that body.

#### 7. *Trial of a Lay Member of a Local Church –*

a) The district superintendent of the respondent shall proceed to convene the court under the provisions of ¶ 2627.2b.

b) The district superintendent may be the presiding officer or may designate another clergyperson in full connection to preside.

c) The trial court pool shall be as set out in ¶ 2627.2e(5) and .2f.

d) Counsel for the Church shall be a layperson who is a professing member of The United Methodist Church or a clergyperson in full connection.

e) The respondent may request a change of venue. This shall be a written request to the presiding officer within ten (10) days of receipt of notice to appear for trial. The presiding officer shall rule upon the request after hearing argument for the defense and the Church. If the motion is approved, the presiding officer shall name another district wherein the trial shall be held and shall notify the district superintendent of that district, who shall convene the court. A thirty-five (35) member pool shall consist of lay members from the district where the trial is held. The costs of prosecution shall be borne by the annual conference.

f) If the trial court finds that the charges have been proved by clear and convincing evidence, then it may impose such penalties as it may determine, including that the membership of the respondent in The United Methodist Church be terminated; provided that the trial court shall first consider other remedies that would fulfill the provisions of ¶ 221.

g) The appropriate officer of the trial shall, at the conclusion of the proceeding, deposit all trial documents with the secretary of the charge confer-



ence. If an appeal is taken, the secretary shall deliver all documents to the district superintendent for transmittal to the secretary of the jurisdictional or central conference, who shall keep them in custody. If an appeal is taken to the Judicial Council, the secretary shall forward the materials forthwith to the secretary of the Judicial Council. After an appeal has been heard, the record shall be returned to the charge conference.

## ¶2627.

Petition Number: 30800-GJ-2627-D; Gen'l Board of Higher Ed & Ministry.

### Trial procedures within the Church

Delete current title and text and replace with the following new title and text in 2627:

*Trial Procedures — Fundamental Principles for Trials*— Church trials are to be regarded as an expedient of last resort.<sup>23</sup> Only after every reasonable effort has been made to correct any wrong and adjust any existing difficulty should steps be taken to institute a trial. No such trial as herein provided shall be construed to deprive the respondent or the Church of legal civil rights, except to the extent that immunity is provided as in ¶ 2623. All trials shall be conducted according to The Book of Discipline in a consistent Christian manner by a properly constituted court after due investigation.

1.General Organization and Pre-Trial Procedures— a) Officers of the Trial Court—Officers shall consist of a presiding officer (see ¶¶ 2627.5b, 2627.6b, 2627.7b), who shall appoint a secretary and such other officers as deemed necessary. The presiding officer may have legal counsel, who shall not be the conference chancellor, at the expense of the annual conference holding the trial for the sole purpose of advice to the presiding officer during the trial.

b) Time and Place of Trial—The official charged with convening the trial shall also fix the time and place for the trial and will notify the presiding officer, the respondent, counsel for the Church and the person making the original complaint. In all cases, sufficient time shall be allowed for the person to appear at the given place and time and for the respondent to prepare for the trial. The presiding officer shall decide what constitutes "sufficient time," but in no case shall this time be less than twenty (20) days.

c) Pre-Trial Motions - All appeals of any procedural or substantive matters that have occurred prior to referral of the charges to trial must be appealed to the presiding officer of the trial court before the convening of the trial. Otherwise, the right to appeal on such matters is forfeited. All objections to the regularity of the proceedings and the form and substance of charges and specifications shall be made prior to the trial. The presiding officer, upon the filing of such objections, shall, or by motion may, determine all such preliminary objections and may dismiss the case or in furtherance of truth and justice permit amendments to the specifications or charges not changing the general nature of the same.

d) Change of Venue - The respondent may request a change of venue. This shall be a written request to the presiding officer of the court within ten (10) days of receipt of notice to appear for trial. The presiding officer shall rule upon the request after hearing arguments by the respondent and the Church. If the motion is approved, the presiding officer shall name the annual conference outside the episcopal area wherein the trial shall be held and shall notify the resident bishop of that conference, who shall convene the court. The cost of prosecution shall be borne by the conference where the case originated.

e) Notice— (1) All notices required or provided for in relationship to investigations, trials, and appeals shall be in writing, signed by or on behalf of the person or body giving or required to give such notice, and shall be addressed to the person or body to whom it is required to be given. Such notices shall be served by delivering a copy thereof to the party or chief officer of the body to whom it is addressed in person or sent by other delivery system to the last-known residence or address of such party. Proof of notice shall be provided and becomes a part of the record of the case.

(2) In all cases wherein it is provided that notice shall be given to a bishop or district superintendent and the charges are against that particular person, then such notice (in addition to being given to the accused) shall be given, in the case of a bishop, to another bishop within the same jurisdiction and, in the case of a district superintendent, to the bishop in charge.

f) Trial Scheduling and Continuances - If in any case the respondent, after due notice (twenty [20] days) has been given, shall refuse or ne-

glect to appear at the time and place set forth for the hearing, the trial may proceed in the respondent's absence. However, if in the sole discretion of the presiding officer there is good and sufficient reason for the absence of the respondent or another essential person, the presiding officer may reschedule the trial to a later date.

g) Counsel—In all cases, a respondent shall be entitled to appear and to select and be represented by counsel, a clergyperson in full connection of The United Methodist Church if the respondent is a bishop, a clergyperson, or a diaconal minister; and a lay or clergy member of The United Methodist Church if the respondent is a lay member. The respondent and the Church shall be entitled to have counsel heard in oral or written argument or both. The official charged with convening the court (see ¶¶ 2627.5a, 2627.6a, and 2627.7a ) shall, within thirty (30) days after receiving a copy of the charges and specifications, appoint counsel for the Church, if counsel has not been previously appointed. In the case of a trial of a bishop, clergyperson, or local pastor, counsel for the Church shall be a clergyperson in full connection (¶¶ 358.1d(1), 2626.2(i)) to represent the interests of the Church in pressing the claims of the person making the complaint.

No person who was a member of the cabinet, board of ordained ministry, or committee on investigation who earlier considered the case now before the trial court shall be appointed counsel for the Church or serve as counsel for the respondent or any of the persons bringing complaints in a case. In all cases of trial where counsel has not been chosen by the respondent, counsel shall be appointed by the presiding officer. The counsel for the Church and for the respondent each shall be entitled to choose one assistant counsel, who may be an attorney, without voice. "Without voice" means without the ability to speak to or within the hearing of the court.

h) Witnesses—Notice to appear shall be given to such witnesses as either party may name and shall be issued in the name of the Church and be signed by the presiding officer of the trial. It shall be the duty of all clergy and lay members of The United Methodist Church to appear and testify when summoned. Refusal to appear or to answer questions ruled by the presiding officer to be relevant may be considered as disobedience to the Order and Discipline of The United Methodist Church.

i) Witness qualifications - A witness, to

be qualified, need not be a member of The United Methodist Church.

j) Commissioned out-of-court testimony - The presiding officer of any court before which a case may be pending shall have power, whenever the necessity of the parties or witnesses shall require, to appoint, on the application of either party, a commissioner or commissioners, either a clergy or a layperson or both, to examine the witnesses; provided that three days notice of the time and place of taking such testimony shall have been given to the adverse party. The party making this request shall have the burden of showing good cause and shall bear the cost of such commissioned out-of-court testimony. Counsel for both parties shall be permitted to examine and cross-examine the witness or witnesses whose testimony is thus taken. The commissioners so appointed shall take such testimony in writing as may be offered by either party. The testimony properly certified by the signature of the commissioner or commissioners shall be transmitted to the presiding officer of the court before which the case is pending.

k) Amendments to Bill of Charges and Specifications - After consultation with counsels, the presiding officer of the trial may make amendments to the bill of charges, or request that the committee on investigation make amendments to the bill of charges; provided that they do not change the nature of the charges and specifications and do not introduce new matter of which the respondent has not had due notice. When an amendment or amendments to a bill of charges is or are denied by the presiding officer, it or they shall not be introduced in the form of testimony in the trial. Charges or specifications previously considered and dropped by the committee on investigation shall not be introduced in the trial in the form of evidence or otherwise.

l) Open or Closed Trials - All sessions of the trial shall be closed. However, upon written request to the presiding officer by the respondent, the trial shall be open. Also, the trial may be opened by the presiding officer, upon written request of either the counsel for the Church or the counsel for the person charged, to family of the person charged, or family of the person making the original complaint, and/or to other personally significant people. Any motions to open the trial should be presented and decided prior to the date of the trial. This does not include, however, the deliberations of the trial court, which shall be closed. In addition, the presiding officer may, in his or her judgment on motion of counsel for either party or on the presiding officer's



own motion, declare a particular session of the court to be closed. At all times, however, in the hearing portion of the trial, the presiding officer, the members of the trial court, the person(s) making the original, the person representing the Church as well as counsel for the Church, the respondent, and counsel for the respondent shall have a right to be present.

## 2. Trial Convening and Organization

a) Convening of the Trial - The convenor shall notify the respondent in writing to appear at a fixed time and place no less than twenty (20) days after service of such notice and within a reasonable time thereafter for selection of the members of the trial court.

b) Trial Pool - At the appointed time, in the presence of the respondent, counsel for the respondent, counsel for the Church, and the presiding officer, thirteen (13) persons shall be selected as a trial court out of a pool of thirty-five (35) or more persons selected according to ¶¶ 2627.5c, 2627.6c, and 2627.7c. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

c) Selection of the Trial Court - No person shall serve as a member of the trial court who was a member of the cabinet, board of ordained ministry, or committee on investigation who considered the case in the process of coming to trial court. The counsel for the Church and the respondent shall each have up to four (4) peremptory challenges and challenges for cause without limit. If by reason of challenges for cause being sustained the number is reduced to below thirteen (13), additional appropriate persons shall be nominated in like manner as was the original panel to take the places of the numbers challenged, who likewise shall be subject to challenge for cause. This method of procedure shall be followed until a trial court of thirteen (13) members and two (2) alternate members has been selected.

d) Alternates - The two (2) alternate members shall sit as observers of the trial. They shall replace members of the trial court who are not able to continue to serve, so that the trial court shall always consist of thirteen members, unless the respondent and counsel for the Church agree to a lesser number.

e) Trial Court Questions - The members of the trial court, but not the alternate members, may, subject to the approval of the presiding officer of the trial, ask questions on matters on which evidence has been presented.

3. Trial Guidelines and Rules a) Authority of Presiding Officer - After the trial is convened the authority of the presiding officer shall include the right to set reasonable time limits, after consultation with counsel for the Church and counsel for the person charged, for the presentation of the case, provided such time is equal for both. The authority of the presiding officer shall be limited to ruling upon proper representation of the Church and the person charged, admissibility of evidence, recessing, adjourning, and reconvening sessions of the trial, charging the members of the trial court as to the Church law involved in the case at the beginning of the trial and just before they retire to make up their verdict, and such other authority as is normally vested in a civil court judge sitting with a jury, but he or she shall not have authority to pronounce any judgment in favor of or against the person charged other than such verdict as may be returned by the trial court, which body shall have the exclusive right to determine the innocence or guilt of the person charged.

b) Oaths - The administration of oaths shall not be required. At the beginning of the trial, the presiding officer shall remind all parties of the duties and responsibilities of Church membership (¶ 219) and/or the clergy covenant (¶¶ 306.4 f and 325).

c) Entering of the Plea - At the beginning of the trial, the respondent shall be called upon by the presiding officer to plead to the charge, and the pleas shall be recorded. If the respondent pleads "guilty" to the charges preferred, no trial shall be necessary, but evidence may be taken with respect to the appropriate penalty, which shall thereupon be imposed. If the respondent pleads "not guilty" or if the respondent should neglect or refuse to plead, the plea of "not guilty" shall be entered, and the trial shall proceed. The respondent shall at all times during the trial, except as hereinafter provided, have the right to produce testimony and that of witnesses and to make defense.<sup>24</sup>

d) Recess and Trial Procedures - The court may recess from time to time as convenience or necessity may require. During the time of recess, the members of the trial court shall be instructed that under no circumstance will they speak to one another or to others about the trial or observe media reports regarding the case. When, in consultation with counsel for both parties, the presiding officer finds it advisable, the members and reserves shall be sequestered. Threatening or tampering with the trial court or officers of the shall be considered dis-



obedience to the Order and Discipline of The United Methodist Church.

e) Objections - Objections of any party to the proceedings shall be entered on the record.

f) Exclusion of Witnesses - No witness afterward to be examined shall be present during the examination of another witness if the opposing party objects. Witnesses shall be examined first by the party producing them, then cross-examined by the opposite party and may be questioned by members of the trial court, with the approval of the presiding officer. The presiding officer of the court shall determine all questions of relevancy and competency of evidence.

g) Recording of Testimony - The testimony shall be taken by a stenographer, if convenient, or recorded by other appropriate means and, in the event of an appeal, reduced to writing and certified by the presiding officer and secretary. The record, including all exhibits, papers, and evidence in the case, shall be the basis of any appeal that may be taken.

h) Evidence - The introduction of any material relating to events happening before the six-year statute of limitation period as evidence, as preface to evidence, or as build-up for evidence in the procedures of the trial proceedings may be permitted when the presiding officer, after consultation with counsel for both parties, rules that such material is relevant and reliable.

4. Power of the Trial Court - Instruction, Voting and Verdicts — a) The trial court shall have full power to try the respondent. The trial court shall be a continuing body until the final disposition of the charge. If any member of the trial court shall be unable to attend all the sessions, that person shall not participate in or vote upon the final determination of the case, but the rest of the trial court may proceed to judgment.

b) Instructions and Charges - The presiding officer shall not deliver a charge reviewing or explaining the evidence or setting forth the merits of the case. The presiding officer shall express no opinion on the law or the facts while the court is deliberating, except that at the request of the trial court, with the consent of both counsels and in the presence of all parties in interest, the presiding officer may offer interpretation of the provisions of the Book of Discipline. Documentary evidence deemed by the presiding officer to be relevant and reliable may be in the physical possession of the trial court during delib-

erations. The presiding officer shall remain and preside until the decision is rendered and the findings are completed and shall thereupon sign and certify them.

c) Votes - It shall require a vote of at least nine members of the trial court to sustain the charge(s) and nine votes also shall be required for conviction. Fewer than nine (9) votes for conviction shall be considered an acquittal. The burden of proof for a vote to convict shall be clear and convincing. The trial court shall present to the presiding officer a decision on each charge and each individual specification under each charge. Its findings shall be final, subject to appeal to the committee on appeals of the jurisdictional conference or the central conference, as the case may be.

(1) If the trial results in conviction, further testimony may be heard and arguments by counsel presented regarding what the penalty should be. The trial court shall determine the penalty, which shall require a vote of at least seven (7) members. The trial court shall have the power to expel the respondent from the Church, terminate the conference membership and/or revoke the credentials of ordination or consecration of the respondent, suspend the respondent from the exercise of the functions of office, or to fix a lesser penalty. The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court.

(2) Suspension After Trial—The resident bishop may, with the unanimous concurrence of the district superintendents, suspend the person charged from all clergy responsibilities but not the related benefits, such as annuity and conference group medical and hospital insurance and life insurance, pending the outcome of the appeals process. If the person charged should be found innocent at the end of the judicial process, he or she shall be financially recompensed by his or her annual conference for the time lost under said suspension. Equitable recompense shall be determined by the conference council on finance and administration, taking into account service years, the loss of income during suspension, and loss of parsonage use, if any. In no case shall the recompense be less than the minimum salary. Time on a suspension imposed by the resident bishop shall may be applied to lessen the time of suspension fixed by the trial court and sustained or modified by the appeals process.

#### 5. Trial of a Bishop—

a) The president of the College of Bishops of the jurisdictional or central conference—or in case the person charged is the president,

the secretary of the college—shall proceed to convene the court under the provisions of ¶ 2627.2

b) The president of the College of Bishops (or in the case the person charged is the president, the secretary) may preside or designate another bishop to serve as presiding officer.

c) The trial shall be convened as provided in ¶ 2627.2 with the pool of thirty-five (35) or more persons to consist of clergy in full connection named by the College of Bishops in approximately equal numbers from each episcopal area within the jurisdictional or central conference. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

d) Counsel for the Church shall be a bishop or another clergyperson in full connection.

e) The secretary of the court shall at the conclusion of the proceedings send all trial documents to the secretary of the jurisdictional or central conference, who shall keep them in custody. If an appeal is taken, the secretary shall forward the materials forthwith to the secretary of the Judicial Council. After the appeal has been heard, the records shall be returned to the secretary of the jurisdictional or central conference.

f) A bishop suspended from office shall have claim on the Episcopal Fund for salary, dwelling, pension, and other related benefits. A bishop removed from office shall have no claim upon the Episcopal Fund for salary, dwelling, pension and other related benefits from the date of such removal.

g) For the purpose of this paragraph, the United Methodist bishops outside of the United States shall constitute one College of Bishops.

6. Trial of a Clergy Member of an Annual Conference, Local Pastor, Clergy on Honorable or Administrative Location, or Diaconal Minister—

a) The resident bishop of the respondent shall proceed to convene the court under the provisions of ¶ 2627.2

b) The resident bishop shall designate another bishop to be presiding officer of the trial.

c)(1) The trial for a clergy member or a local pastor shall be convened as provided in ¶ ¶ 2627.2 with the pool of thirty-five (35) or more persons to consist of clergy in full connection. If there are not enough persons in appropriate categories in an an-

nual conference to complete the pool, additional persons may be appointed from other annual conferences. All appointments to the pool shall be made by the district superintendents. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

(2) The trial court for a diaconal minister shall be convened as provided in ¶ 2627.2 and shall consist of a pool of thirty-five (35) or more persons who shall be diaconal ministers or, when necessary, members of the Church. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

d) Counsel for the Church shall be a clergyperson in full connection.

e) The secretary of the trial shall at the conclusion of the proceedings send all trial documents to the secretary of the annual conference, who shall keep them in custody. Such documents are to be held in a confidential file and shall not be released for other than appeal or new trial purposes without a signed release from both the clergyperson charged and the presiding officer of the trial that tried the case. If an appeal is taken, the secretary shall forward the materials forthwith to the president of the court of appeals of the jurisdictional or central conference. If a president has not been elected, the secretary shall send the materials to such members of the court of appeals as the president of the College of Bishops shall designate. After the appeal has been heard, the records shall be returned to the secretary of the annual conference unless a further appeal on a question of law has been made to the Judicial Council, in which case the relevant documents shall be forwarded to the secretary of that body.

7. Trial of Lay Member of a Local Church—

a) The district superintendent of the person charged shall proceed to convene the court under the provisions of ¶ 2627.2.

b) The district superintendent may be the presiding officer or may designate another clergyperson in full connection to preside.

c) The trial shall be convened as provided in ¶ 2627.2, with the pool of thirty-five (35) or more persons to consist of lay members of local churches other than the local church of the charged layperson within the same district. Appointments to



the pool shall be made by the district superintendent, who may consult with the district lay leader. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

d) Counsel for the Church shall be a lay or clergyperson who is a professing member of The United Methodist Church.

e) The person charged may request a change of venue. This shall be a written request to the officers of the court within ten (10) days of receipt of notice to appear for trial. The presiding officer shall rule upon the request after hearing argument for the defense and the Church. If the motion is approved, the presiding officer shall name another district wherein the trial shall be held and shall notify the district superintendent, who shall convene the court. The thirty-five (35) member pool shall consist of lay members from that district. The cost of prosecution shall be borne by the annual conference.

f) If the trial court finds that the charges are proven by clear and convincing evidence, then it may impose such penalties as it may determine, including that the membership of the charged layperson in The United Methodist Church be terminated; provided that the trial court shall first consider other remedies that would fulfill the provisions of ¶ 221.

g) The appropriate officer of the trial shall, at the conclusion of the proceeding, deposit all trial documents with the secretary of the charge conference. If an appeal is taken, the secretary shall deliver all documents to the district superintendent. After the appeal has been heard, the records shall be returned to the custody of the secretary of the charge conference.<sup>26</sup>

## ¶2627.

Petition Number: 30118-GJ-2627.-1-D; Randall Aldering, First UMC, Kalamazoo, Michigan, Memphis AC;1ChCo;1AdC.

**To accomplish a fair trial change the venue**

Add a third paragraph to the end of 2627d:

In the event that more than 20% of the persons selected for the first pool for the selection of members of the trial court pursuant to Paragraph 2627 (c) (2), or the bishop of that conference, or that 20% or more of the members of the same order within the

annual conference shall have stated that they disagree that the offense charged either violates the Order of the Church or should be excused, even if it does violate the order of the church, then the place of trial shall be moved to an annual conference in a different jurisdiction selected randomly. The cost of the prosecution shall be borne by the conference where the case originated.

## ¶2627.

Petition Number: 31715-GJ-2627.1-D; Local church members, Palma-Oakland UMC, Benton, KY and 57 individuals.

**Trial court shall convene within 120 days after receiving charges and specifications**

Amend 2627.1c)(1):

c) Convening of the Court—(1) The official charged with convening the court (see ¶2626.2a, .3a, .4a) shall, within thirty (30) days after receiving a copy of the charges and specifications, appoint counsel for the Church. The official shall convene the trial court within one hundred and twenty (120) days after receiving a copy of the charges and specifications.

## ¶2627.

Petition Number: 30985-GJ-2627.2-D; Robert L. Kuyper, Cal-Nev.

**Trial procedures for bishops**

Amend 2627.2:

*Trial of a Bishop*—a) The president of the ~~College~~ Council of Bishops of the ~~jurisdictional or central conference~~—or in case the person charged is the president, the secretary of the ~~college~~ Council—shall proceed to convene the court under the provisions of para. 2626.2a.

b) The president of the ~~College~~ Council of Bishops (or in the case the person charged is the president, the secretary) may preside or designate another bishop to serve as presiding officer.

c) The trial court shall be convened as provided in para. 2626.2b, with the pool of thirty-five (35) or more persons to consist of elders in full connection named by the ~~College~~ president of the Council of



bishops, or the secretary if the president is the bishop charged in ~~approximately equal numbers from each episcopal area within the jurisdictional or central conference~~. Special consideration should be given so that the pool includes persons representative of racial, ethnic, and gender diversity.

d) Counsel for the Church shall be a bishop ~~or another elder in full connection~~.

e) The trial court shall at the conclusion of the proceedings send all trial documents to the secretary of the ~~jurisdictional or central conference~~ Council of Bishops, who shall keep them in custody. If an appeal is taken, the secretary shall forward the materials forthwith to the secretary of the Judicial Council. After the appeal has been heard, the records shall be returned to the secretary of the ~~jurisdictional or central conference~~ Council of Bishops.

f) A bishop . . .

g) ~~For the purpose of this paragraph, the United Methodist bishops in Europe shall constitute one College of Bishops.~~

## ¶2627.

Petition Number: 30984-GJ-2627.1a-D; Robert L. Kuyper, Cal-Nev.

**Combine trials of numerous persons to save money**

Add new paragraph after 2627.1a(4):

(5) In cases in which a number of persons have engaged in the same offense at the same place and time, their trials may be combined into one trial for that same offense.

## ¶2627.

Petition Number: 30393-GJ-2627.1f-D; Gen'l Board of Discipleship.

**A "professing" member may be counsel in an investigation**

Amend first sentence of 2627.1f:

In all cases. . . and a ~~lay~~ or clergy member of The United Methodist Church if the respondent is a ~~lay~~ professing member.

## ¶2627.

Petition Number: 30394-GJ-2627.1h-D; Gen'l Board of Discipleship.

**Trial court may remove respondent from roll of professing members**

Amend fifth sentence of 2627.1h:

Upon conviction, the court shall have power to ~~expel the respondent from the Church~~ remove the respondent from the roll of professing members, to . . .

## ¶2627.

Petition Number: 30986-GJ-2627.1j-D; Robert L. Kuyper, Cal-Nev.

**Closing trials to the media to avoid pushing political agendas**

Amend 2627.1(j)(13):

(13) All sessions of the trial shall be closed. ~~However, upon written request to the presiding officer by the respondent, the trial shall be open.~~ Also, the trial may be opened by the presiding officer, upon written request of either the counsel for the Church or the counsel for the person charged, to family of the person charged, or family of people who brought charges to the Church, and/or to other personally significant people . . .

## ¶2627.

Petition Number: 30874-GJ-2627.2c-D; Howard Lydick, First UMC, Richardson, TX.

**For trial court a central conference is the equivalent of one jurisdiction**

Amend first sentence of 2627.2c:

The trial court . . . equal numbers from ~~each episcopal area within the jurisdictional or central conference~~; each jurisdiction, with the central conferences being considered the equivalent of one jurisdiction.

**¶2627.**

Petition Number: 30987-GJ-2627.3b-D; Robert L. Kuyper, Cal-Nev.

**Confirming presiding officer of Council of Bishops**

Add to the end of 2627.3b the following:

The bishop may designate another bishop to be presiding officer. This designation shall be confirmed by the president of the Council of Bishops. Should the president of the Council of Bishops decline to confirm this designation, the Bishop in question shall make another designation to be submitted to the president of the Council of Bishops for confirmation.

**¶2627.**

Petition Number: 30395-GJ-2627.3c-D; Gen'l Board of Discipleship.

**Trial court for diaconal minister shall include "professing" members who aren't diaconal**

Amend 2627.3c (3):

The trial court . . . when necessary, professing members of the Church: who are not diaconal ministers.

**¶2627.**

Petition Number: 30396-GJ-2627.4c-D; Gen'l Board of Discipleship.

**Trial of a lay member shall consist of 35 "professing" members**

Amend first sentence of 2627.4c:

The trial court shall be convened . . . (35) or more persons to consist of **professing** members of the local churches other than the local church of the charged ~~layperson~~ professing member within . . .

**¶2627.**

Petition Number: 30397-GJ-2627.4d-D; Gen'l Board of Discipleship.

**Lay member trial court counsel shall be a professing member of the UMC**

Amend 2627.4d:

Counsel for the church shall be a ~~lay~~ professing member of a local church or a clergyperson ~~who is a professing member~~ of The United Methodist Church.

**¶2627.**

Petition Number: 30398-GJ-2627.4f-D; Gen'l Board of Discipleship.

**Trial court removal from the roll of "professing" members**

Amend 2627.4f:

If the trial court . . . including ~~that the membership of the charged layperson in The United Methodist church be terminated~~; removal from the roll of professing members, provided . . .

**¶2628.**

Petition Number: 30544-GJ-2628-D; Gen'l Board of Higher Ed & Ministry.

**Committee on appeals may have legal counsel present who isn't conference chancellor**

Amend 2628:

b) When any appellate committee shall reverse in whole or in part the findings of a trial court, or remand the case for a new hearing or trial, or change the penalty imposed by the court, it shall return to the convening officer of the trial court a statement of the grounds of its action.

g) The appellate body shall determine two questions only: (1) Does the weight of the evidence sustain the charge or charges? (2) Were there such errors of Church law as to vitiate the verdict and/or the penalty? These questions shall be determined by the records of the trial and the argument of counsel for the Church and for the respondent. The committee on appeals shall in no case hear witnesses.

The committee may have legal counsel present, who shall not be the conference chancellor for the conference from which the appeal is taken, for the sole purpose of providing advice to the committee.

~~j) Errors or defects in judicial proceedings shall be duly considered when present on appeal.~~

~~(1) In regard to cases where there is an investigation under ¶ 2626, but no trial is held as a result thereof, errors of Church law or administration committed by those in charge of the investigation are to be corrected by the presiding officer of the next conference on request in open session, and in such event the conference may also order just and suitable remedies if injury resulted from such errors.~~

~~(2) Errors of Church law or defects in judicial proceedings that are discovered on appeal are to be corrected by the presiding officer of the next conference upon request in open session, and in such event the conference may also order just and suitable remedies if injury has resulted from such errors.~~

The church shall have no right of appeal from findings of the trial court. However, in regard to cases where there is an investigation under ¶ 2626, but no trial is held, egregious errors of Church law or administration may be appealed to the jurisdictional committee on appeals by counsel for the Church. Where there have been no other errors of Church law or administration, the committee on investigation's decision not to certify a bill of charges does not alone constitute an egregious error of Church law or administration. When the appellate committee shall find egregious errors of Church law or administration under this part, it may remand the case for a new hearing, in which event it shall return to the chair of the committee on investigation a statement of the grounds of its action. This is not to be double jeopardy.

2. Appeal of a Bishop, Clergy Member of an Annual Conference, Clergy on Honorable or Administrative Location, Local Pastor, or Diaconal Minister—

a) Each jurisdictional and central conference, upon nomination of the College of Bishops, shall elect a committee on appeals composed of four (4) elders clergy, one (1) diaconal minister, . . . No member shall participate in the hearing of an appeal who is a member of a conference in the episcopal area of the appellant. Any vacancy shall be filled by the College of Bishops.

b) In case of conviction in a trial court, a bishop, clergy member, local pastor, clergy on honorable or administrative location, . . . and the presiding officer of the trial court in writing of the intention to appeal.

c) When notice of an appeal has been given to the presiding officer of the trial court, the presiding officer shall give notice . . . Such hearing shall occur within ~~120~~ 180 days following receipt of notice to the committee on appeals. . . .

d) All necessary traveling and sustenance expense incurred by the committee on appeals, including any cost for legal counsel retained to advise the committee, the counsel for the Church, and the counsel for the appellant, in the hearing of an appeal case . . . The president of the committee on appeals shall approve all expenses. Expenses for counsel for the Church shall be paid by the annual conference. Such expenses for counsel for the respondent shall be paid by the respondent, unless in the interest of fairness, the committee on appeals orders the annual conference to reimburse the respondent.

~~This paragraph, as it relates to the process for nomination, appointment, or election of individuals, officers, courts, administrative bodies, review bodies, or committees, shall become effective immediately upon the conclusion of the 1992 General Conference.~~

### 3. Appeal of a Lay Member—

a) A lay member convicted in a trial court shall have the right of appeal and shall serve written notice of appeal with the pastor and the district superintendent within thirty (30) days of conviction.

<sup>1</sup>Please note that this is a recent change by GCFA staff, in response to several requests and this was not considered or voted on by the Task Force. This footnote should not go in the final draft of the legislation for General Conference.

### ¶2628.

Petition Number: 30717-GJ-2628-D; Annual Conference, Nebraska.

### Appeal procedures

Amend 2628:



### 1. General –

a) Both the respondent and the Church shall have a right to appeal to an appellate committee from: any procedural decision claimed to have affected substantially and adversely the appellant's right to fair process or protection (§ 2623) or otherwise contrary to Church law; any decision of a committee on investigation certifying a charge or charges as proper for trial (§ 2626.1); any finding of the trial court (§ 2627.4c); any action of the presiding officer of the court in instructing contrary to Church law or in refusing to instruct the trial court in accordance with Church law (§ 2627.4b); and any dismissal of or failure to dismiss any charge (§ 2627.3b(3)).

Appeals under this § 2628 may be taken only after resolution of all charges in a bill of charges, whether by dismissal or by trial and verdict.

In all cases of appeal, the appellant shall within thirty (30) days give written notice of appeal and at the same time shall furnish to the officer receiving such notice (§ 2628.2b, .3a) and to the ~~counsel for the Church~~ opposing counsel a written statement of the grounds of the appeal, and the hearing in the appellate committee shall be limited to the grounds set forth in such statement.

b) When any appellate committee shall reverse in whole or in part the findings of ~~a the committee on investigation or trial court or the presiding officer~~, or remand the case for a new hearing or trial or change the penalty imposed by the court, it shall return to the convening officer of the trial court a statement of the grounds of its action.

g) The appellate body shall determine to these questions only: (1)(a) on the charge or charges on which there was a conviction ~~Does the weight of the evidence sustain the charge or charges?~~ (2) ~~Were there such errors of Church law as to vitiate the verdict and/or the penalty or both?~~ (2) on the charge or charges on which there was acquittal were there such errors of Church law as to affect substantially and adversely the appellant's right to fair process or protection (§ 2623)? These questions shall be determined by the records of the trial and the argument of counsel for the Church and for the respondent. The committee on appeals shall in no case hear witnesses.

h) In all cases where an appeal is made and ~~admitted~~ allowed by the appellate committee, af-

ter the charges, findings, and evidence have been read and the arguments concluded, the parties shall withdraw, and the appellate committee shall consider and decide the case. It may reverse in whole or in part the findings of the committee on investigation or the trial court; or ruling of the presiding officer and ~~or~~ it may remand the case for a new trial to determine the verdict ~~and/or~~ penalty or both, except it shall not order a new trial on any charge resolved by (1) a finding of not guilty by a trial court after a full trial or (2) by a dismissal by the presiding trial officer upon a finding of a charge to be without legal or factual basis or upon a finding that, even assuming the specifications of a charge to be true, they do not constitute a basis for a chargeable offense. It may determine...

j) Errors or defects in judicial proceedings shall be duly considered when present on appeal. (1) In regard to cases where there is an investigation under § 2626, but ~~no trial is held~~ bill of charges is certified for trial as a result thereof...

### 2. Appeal of a Bishop, Clergy Member of an Annual Conference, Clergy on Honorable or Administrative Location, Local Pastor, or Diaconal Minister –

a) Each jurisdictional and central conference, upon nomination of the College of Bishops, shall elect a committee on appeals composed of four (4) ~~elders clergy persons~~, one (1) diaconal minister...

c) When notice of an appeal has been given to the presiding officer of the trial court, the presiding officer... Both the annual conference, missionary conference, or provisional conference and the appellant may be represented by counsel as specified in ~~§ 2627.1f~~ § 2627.1g. The presiding bishop of the conference or, in the appeal of a bishop, the president or secretary of the College of Bishops, shall appoint counsel for the Church.

d) All necessary traveling and sustenance expense incurred by the committee on appeals, the counsel for the Church, and the counsel for the appellant, in the hearing of an appeal case coming from an annual conference...

~~This paragraph, as it relates to the process for nomination, appointment, or election of individuals, officers, courts, administrative bodies, review bodies, or committees, shall become effective immediately upon the conclusion of the 1992 General Conference.~~

## ¶2628.

Petition Number: 30801-GJ-2628-D; Gen'l Board of Higher Ed & Ministry.

## Church trial—appeal procedures

Amend 2628:

b) When any appellate . . . officer of the trial court a statement of the grounds of its action.

g) The appellate body shall . . . charge or charges? . . . The committee on appeals shall in no case hear witnesses. The committee may have legal counsel present, who shall not be the conference chancellor for the conference from which the appeal is taken, for the sole purpose of providing advice to the committee.

~~j) Errors or defects in judicial proceedings shall be duly considered when present on appeal.~~

~~(1) In regard to cases where there is an investigation under ¶2626, but no trial is held as a result thereof, errors of Church law or administration committed by those in charge of the investigation are to be corrected by the presiding officer of the next conference upon request in open session, and in such event the conference may also order just and suitable remedies if injury resulted from such errors.~~

~~(2) Errors of Church law or defects in judicial proceedings that are discovered on appeal are to be corrected by the presiding officer of the next conference upon request in open session, and in such event the conference may also order just and suitable remedies if injury has resulted from such errors.~~

The church shall have no right of appeal from findings of the trial court. However, in regard to cases where there is an investigation under Par. 2626, but no trial is held, egregious errors of Church law or administration may be appealed to the jurisdictional committee on appeals by counsel for the Church. Where there have been no other errors of Church law or administration, the committee on investigation's decision not to certify a bill of charges does not alone constitute an egregious error of Church law or administration. When the appellate committee shall find egregious errors of Church law or administration under this part, it may remand the case for a new hearing, in which event it shall return to the chair of the committee on investigation a statement of the grounds of its action. This is not to be double jeopardy.

*2. Appeal of a Bishop, Clergy Member of an Annual Conference, Clergy on Honorable or Administrative Location, Local Pastor, or Diaconal Minister—*

a) Each jurisdictional and central conference, upon nomination of the College of Bishops, shall elect a committee on appeals composed of four (4) ~~elders-clergy~~, one (1) diaconal minister, . . . corresponding alternates. . . No member shall participate in the hearing of an appeal who is a member of a conference in the episcopal area of the appellant. Any vacancy shall be filled by the College of Bishops.

b) In case of conviction in a trial court, a bishop, clergy member, . . . the trial court in writing of the intention to appeal.

c) When notice of an appeal has been given to the presiding officer of the trial court, the presiding officer . . . the committee on appeals. . . Such hearing shall occur within ~~120~~ 180 days following receipt of notice to the committee on appeals.

d) All necessary traveling and sustenance expense incurred by the committee on appeals, including any cost for legal counsel retained to advise the committee, the counsel for the Church, and the counsel for the appellant, in the hearing of an appeal case coming from an annual conference and appearing before any jurisdictional or central conference committee on appeals, shall be paid out of the administrative fund of the central or jurisdictional conference in which the proceedings arise. The president of the committee on appeals shall approve all expenses. Expenses for counsel for the Church shall be paid by the annual conference. Such expenses for counsel for the respondent shall be paid by the respondent, unless in the interest of fairness, the committee on appeals orders the annual conference to reimburse the respondent.

~~This paragraph, as it relates to the process for nomination, appointment, or election of individuals, officers, courts, administrative bodies, review bodies, or committees, shall become effective immediately upon the conclusion of the 1992 General Conference.~~

## 3. Appeal of a Lay Member—

a) A lay member convicted in a trial court shall have the right of appeal and shall serve written notice of appeal with the pastor and the district superintendent within thirty (30) days of conviction.

**¶2628.**

Petition Number: 30399-GJ-2628.2a-D; Gen'l Board of Discipleship.

**Committee on appeals professing members to be UM four years**

Amend first sentence of 2628.2a:

Each jurisdictional . . . (1) full-time local pastor, and three (3) ~~laypersons~~ professing members who have been ~~at least six (6) years successively members of~~ for the two years next preceding their election, members of The United Methodist Church and shall have been active participants in The United Methodist Church for at least four years next preceding their election, and . . .

**¶2628.**

Petition Number: 30400-GJ-2628.3c-D; Gen'l Board of Discipleship.

**District superintendent shall appoint 11 professing members of UMC**

Amend first sentence of 2628.3c:

The committee . . . shall appoint eleven (11) ~~laypersons who are~~ professing members ...

**¶2629.**

Petition Number: 30802-GJ-2629.1-D; Gen'l Board of Higher Ed & Ministry.

**Church trial—miscellaneous provisions**

Amend 2629.1:

Any clergy members residing . . . serving under appointment; ~~, or if retired, currently residing.~~

**¶2629.**

Petition Number: 30401-GJ-2629.2-D; Gen'l Board of Discipleship.

**Define who asks whom to surrender clergy credentials**

Amend 2629.2:

. . . conference) in the case of a local pastor or diaconal minister ~~may permit withdrawal;~~ ask him or her to surrender his or her credentials and will remove his or her name from the roll of professing members; in which case the record shall be "Withdrawn under charges;" ~~and that person's status shall be the same as if expelled.~~

**¶2629.**

Petition Number: 30402-GJ-2629.3-D; Gen'l Board of Discipleship.

**Withdrawal of professing member and withdrawal of name from roll**

Amend 2629.3:

When a professing member . . . such member to withdraw his or her name from the roll of professing members, in which . . . ~~In either case, the status shall be the same as if the member had been expelled.~~



## Proposed Resolutions

Petition Number: 31739-GJ-O; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

### **GCOM study advisability of changing jurisdictional structure**

Whereas, there has been considerable discussion about modifying our church's jurisdictional system; and,

Whereas, the jurisdictional system has served its transitional purpose; and,

Whereas, the jurisdictional system has been perceived as a unnecessary, cumbersome, expensive and to some extent a perpetuation of the divisions of the past;

Therefore, be it resolved that the General Conference direct to the Commission on Ministry to conduct a study of all aspects of the jurisdiction system, including the possibility of electing or assigning bishops by General Conference, and any other modification of even eventual elimination of the system, and to report the recommendations to the 2004 General Conference.

Petition Number: 30011-GJ-NonDis-O; Conference Board of Church and Society, Harrisburg, PA, No. Carolina AC; B.W. Spangler.

### **Keep Peace with Justice Sunday separate from Human Relations Day**

Whereas, the General Council on Ministries of The United Methodist church is recommending combining the Peace With Justice offering with the Human Relations Day offering; and

Whereas, that recommendation also designates that the Annual Conference retain 25% of that offering rather than the 50% currently designated; and

Whereas, the Central Pennsylvania Conference Board of Church and Society has funded numerous programs dealing with social justice issues form its share of the Peace With Justice offering; and,

Whereas, the loss of 25% of the Peace

With Justice funds would result in a devastating reduction in our ability to fund important and worthwhile social justice programs,

Therefore be it resolved, that the Board of Church and Society of the Central Pennsylvania Conference expresses its opposition to the changes recommended by the General Council on Ministries and requests that the General Conference of the year 2000 reject said recommendation.

Petition Number: 30143-GJ-NonDis-O; Annual Conference, Southern New Jersey.

### **Adopt Children's Day as a special Sunday with special offering**

Whereas, historically, Children's Day was originated on June 10, 1866 at the Methodist Chapel in Mechantville, NJ by the Rev. Robert Harris; and

Whereas, this event is corroborated as Methodist Historic Site; and

Whereas, for many years, Children's Day was celebrated, officially, in Methodist churches on the second Sunday in June; and

Whereas, several decades ago this was removed from the church calendar; and

Whereas, it is still celebrated in many churches and in many denominations,

Therefore, be it resolved that the Southern New Jersey Annual Conference petition the 2000 General Conference to adopt Children's Day as a Special Sunday in the calendar of the United Methodist Church and to celebrate this annually on the second Sunday in June and that a special offering will be taken on that day, dedicated to children's ministries.

Petition Number: 30153-GJ-NonDis-O; Annual Conference, Western Pennsylvania.

### Enact moratorium on UMC restructuring

Whereas, the 38-member Connectional Process Team (CPT) was created by the 1996 General Conference to "manage, guide and promote a transformational direction" for the denomination as it moves into the 21st century; and

Whereas, the CPT draft calls for a new structure of a "United Methodist Global Conference" representing every annual conference in the United States, Africa, Europe and the Philippines, guiding the church in global outreach and witness; and

Whereas, the CPT study is intended to be a launching pad for the prayers, discernment, and response of the whole church as we answer God's call to be a faithful witness to God's good news and a vital church for a new century; and

Whereas, the CPT study seeks to answer for The United Methodist Church and all its members, "What is required of us, as United Methodists, if we are to be faithful to God's mission now and in the future?" and

Whereas, the Connectional Process Team places these transformational directions and recommendations before The United Methodist Church in the covenantal spirit of open and vigorous analysis and deliberation, calling all who consider this report to focus on the central question: "will this help us invite, nurture, and empower disciples of Jesus Christ through local congregations and faith communities throughout the world?" and,

Whereas, the CPT study is to help United Methodists be in alignment with the movement of God's Spirit, and

Whereas, all local congregations have yet to study, reflect and respond to the CPT report,

Therefore, be it resolved that the Western Pa Annual Conference of the United Methodist Church, petition the 2000 General Conference of The United Methodist Church to enact a moratorium on any final actions of denominational restructuring until the 2004 General Conference, and

Be it further resolved, that the Western PA Annual Conference of The United Methodist Church petition the 2000 General Conference of The United Methodist Church to mandate that each annual conference of The United Methodist Church provide a copy of the CPT Report to each charge by January 31, 2001 for study, reflection and response, with funding for said mandate to be determined and

implemented by each annual conference.

Petition Number: 30209-GJ-NonDis-O; Annual Conference, Mississippi.

### Establish tradition of wearing a red flower on Easter Sunday

Whereas, 90 years ago a tradition was established by the wife of a West Virginia Methodist pastor to institute the establishment of a Sunday annually on which to honor Mothers; and

Whereas, the same woman originated the allied practice of wearing a red or white flower on that occasion in observance of living or deceased Mothers; and

Whereas, Easter is the most important day in Christendom;

Therefore, be it resolved, that the Mississippi Annual Conference of The United Methodist Church endorse the suggestion of the T.W. Lewis, Jr. Fellowship Class, of the Columbus First United Methodist Church, to establish a tradition to have Christians wear a red flower each Easter Sunday as evidence of their belief and thanks that Christ lives, thereby increasing the likelihood of the spreading of the suggestion to Methodists throughout the state.

Be it further resolved that the Mississippi Annual Conference of the United Methodist Church thereafter submit the same proposal to the next quadrennial General Conference of the United Methodist Church, thereby letting Methodists lead the way in the establishment of a tradition that may be spread to Christians of all denominations throughout the world.

Petition Number: 30212-GJ-NonDis-C; Annual Conference, North Carolina.

### Keep homosexuals off inclusive list

Whereas, it was reported by the United Methodist News Service News Desk on Tuesday, April 13, 1999, the United Methodist Board of Church and Society has approved a resolution to be sent to the 2000 General Conference that would incorporate sexual orientation in constitutional language about inclu-

siveness; and

Whereas, the proposed substitute paragraph for Division One, Article IV, *Inclusiveness of the Church* reads: The United Methodist Church is a part of the church universal, which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, (*sexual orientation added*), status, or economic condition.

Therefore, be it resolved, that the members of the North Carolina Annual Conference of The United Methodist Church oppose the addition of "*sexual orientation*" to Division One, Article IV of *The Book of Discipline*.

Petition Number: 30236-GJ-NonDis-O; Charles Sloca, First UMC, Fairfield, Iowa, Irene Johnson.

#### **Change denomination name from UMC to The Church of Jesus Christ**

Whereas, to turn the church away from its dividedness and to cease from its being a hindrance to the mission of Jesus Christ, and so to be the church mandated by The Constitution of the church, which states: "The church of Jesus Christ exists in and for the world, and its very dividedness is a hindrance to its mission in that world," and

Whereas, to profess accurately the faith of our church members, as this is set down in *The Book of Discipline*, wherein we read: "A local church is a community of true believers under the Lordship of Christ," and

Whereas, to witness always to the truth of Jesus Christ as God of heaven and earth, as Scripture affirms: "I and my Father are one; all power is given unto me in heaven and in earth;" and "In him dwelleth all the fullness of the Godhead bodily,"

Therefore, be it resolved that I respectfully petition the 2000 General Conference of the United Methodist Church, now in session, to change the name of the church from The United Methodist

Church to The Church of Jesus Christ.

Petition Number: 30266-GJ-NonDis-O;  
Administrative Board, St. Paul UMC, East Alton, IL.

#### **Support the Book of Discipline**

The Administrative Board of the St. Paul United Methodist Church, member of the Illinois Great River Annual Conference, petitions the 20000 General Conference to support the *Book of Discipline*.

Petition Number: 30268-GJ-NonDis-O; Members and attendees, Columbus UMC, Columbus, NC.

#### **Eliminate The Book of Resolutions**

Whereas, the United Methodist Church professes to believe in the separation of church and state; and

Whereas, throughout the *Book of Resolutions*, the United Methodist Church does, in fact, tell the government how to govern; and

Whereas, the *Book of Resolutions* does not deal with religious matters that tell United Methodist Church members what to believe and how to act, but rather covers subjects that are strictly political in nature that try to implement laws requiring nonmembers as well as church members to obey; and

Whereas, political subjects in a church are contentious and divisive, witness the prodigious number of petitions the United Methodist Church General Conference receives; and

Whereas, the United Methodist Church professes that "... the Christian church must never be a mirror image of any government, whether Democrat or Republican," (1996 Book of Resolutions, page 19); and

Whereas the political opinions stated in the *Book of Resolutions* espouse a very liberal agenda that does, in fact, mirror the agenda of the Democrat Party and runs counter to most of the opinions of the Republican party; and

Whereas, Christians can believe in either side of any or all of the political issues; and



Whereas, there is a high probability that any and all of the subjects covered in the *Book of Resolutions* would please half the members of the United Methodist Church and be found repugnant by the other half; and

Whereas, the production of the *Book of Resolutions* obviously absorbs considerable time, energy, and members' donation money that could be better spent on other benevolent causes,

Therefore, we, members of the United Methodist Church of Columbus, North Carolina, who strongly feel that many of the stated opinions are wrong and in poor judgement for a church to voice, do hereby petition the 2000 General Conference of the United Methodist Church to return to the mainstream of the country by completely eliminating the *Book of Resolutions* of the United Methodist Church.

Petition Number: 30480-GJ-NonDis-O; Annual Conference, New York.

**Reaffirm inclusiveness in *Discipline* and rebuke Judicial Council for unraveling it**

Whereas, *The Discipline* further asserts in ¶ 66A) *Rights of Racial and Ethnic Persons* and F) *Rights of Women*, that "We support affirmative action as one method of addressing the inequality and discrimination practices within our Church and society"; and

Whereas, *The Discipline* further asserts in ¶ 251.7 "Special attention shall be given to the inclusion of women, men, youth, young adults, persons over sixty-five years of age, persons with disabilities, and racial and ethnic persons" to the election of (local) church offices and organizations; and

Whereas, the 1996 General Conference of the United Methodist Church in *The Book of Discipline* asserted in ¶ 715 *Policies Relative to Nondiscrimination* that: It shall be the policy of The United Methodist Church . . . [to] recruit, employ, utilize, recompense, and promote their professional staff . . . in a manner consistent with the commitment of The United Methodist Church to ethnic, racial, and gender inclusiveness . . . in a manner that does not involve segregation or discrimination on the basis of race, color, age, sex, or disability including HIV status; and

Whereas, the Judicial Council of The United Methodist Church, in October, 1998, reversed earlier decisions about the constitutionality of conferences

and general agencies which have endorsed affirmative action as a means of incorporating the above-named persons, often construed as being "marginal" in our society, into positions of leadership within the denomination;

Therefore, be it resolved, that the New York Annual Conference submits this petition to the 2000 General Conference of the United Methodist Church to:

1) Reaffirm the tenets indicated in the above paragraphs of *The Book of Discipline*;

2) Rebuke the Judicial Council for summarily exceeding its authority and inconsistency in unraveling previous, carefully crafted social policy questions of inclusiveness; and

3) Ensure that these tenets are aggressively implemented in all annual conferences of the United Methodist Church.

Petition Number: 30497-GJ-NonDis-O; Annual Conference, N. New Jersey, 2  
Conf;GBCS;2indiv;Odessa UMC.

**Continue Peace with Justice Sunday**

Whereas, the Peace with Justice Special Sunday is the only church-wide Sunday in the life of the United Methodist Church where peace and justice ministries are particularly emphasized; and we as Wesleyan people are called to social holiness; and

Whereas, the Peace with Justice Special Sunday Offering was established after congregations from throughout the church petitioned the 1984 General Conference; and

Whereas, because of growing grass-roots support and promotion, the Peace with Justice Special Sunday Offering has increased an average of 10.33% every year this quadrennium; and

Whereas, this is the one church-wide offering in which the local conference retains fifty percent for conference projects, and this allows the Conference Board of Church and Society to give annual grants to individual churches for projects connected to the Social Principles; and

Whereas, this offering also gives the General Board of Church and Society necessary funds to resource and encourage a growing grass-roots peace

and justice network, and to strengthen that network by awarding Peace and Justice grants,

Therefore, the Northern New Jersey Annual Conference petitions the 2000 General Conference to retain the current statement on the Peace with Justice Special Sunday and Offering as they appear in ¶¶ 266,267 and 816.5, in the 1996 *Book of Discipline of The United Methodist Church*:

Petition Number: 30695-GJ-NonDis-O; Annual Conference, Pacific Northwest.

**Establish an official ministry to persons who are deaf, hard-of-hearing, deaf-blind**

Resolved that the Pacific Northwest Conference of The United Methodist Church petition the 2000 General Conference of The United Methodist Church to include within the stated duties of all conferences, districts, local churches and their agencies, a ministry and mission by, with and to persons who are deaf, deafened, hard-of-hearing or deaf-blind.

Further, we petition the 2000 General Conference to assign to the General Council on Ministries (or its successor body, or another agency designated by the General Conference) responsibility for funding and administering programs and resources to assist the entire church in fulfilling its ministry and mission among deaf, deafened, hard-of-hearing, and deaf-blind persons.

Petition Number: 31014-GJ-NonDis-O; Delos Corderman, South Carolina and 359 individuals.

**Eliminate GCOM**

Eliminate the General Council on Ministries and all language in *The Book of Discipline* regarding it be deleted.

Petition Number: 31023-GJ-NonDis-O; Annual Conference, Cal-Pacific.

**Retain Peace w/Justice as separate offering and keep division of 50% & 50% receipts**

Whereas Peace with Justice Sunday is the only church-wide Special Sunday in the life of the United Methodist Church during which peace and justice ministries are particularly emphasized; and

Whereas, the funds raised on Peace with Justice Sunday are equally divided between the annual conference and the general church, thus making possible educational opportunities at all levels that build awareness of issues of world peace and social justice; and

Whereas Peace with Justice Sunday is the only Special Sunday voted into existence by the General Conference itself,

Therefore, be it resolved that this 1999 California-Pacific Annual Conference petition the 2000 General Conference to retain Peace with Justice as a separate Special Sunday offering and retain its current division of receipts—50% for the annual conference and 50% for the general church.

Petition Number: 31024-GJ-NonDis-O; John Terneus, Oklahoma.

**Create a Homosexual Study Committee**

Whereas, former homosexuals and lesbians have been excluded from participation in the United Methodist Church's organizations, task forces, studies and deliberations;

Whereas, former homosexuals and lesbians have been maligned, vilified, marginalized, disparaged, coerced, and threatened;

Whereas, the 1996 General Conference adopted, "... We also commit ourselves to social witness against the coercion and marginalization of former homosexuals.";

Therefore, add to the 1996 *Book of Discipline*, Chapter Five, Section XX, —2408:

A Homosexual Study Committee shall be constituted during 2000 A.D. by the Council on Ministries, including two former homosexuals (males) and two former lesbians (females) from nominees recommended by local United Methodist churches. Other members shall be representative of the total member-



ship of the United Methodist Church including proportional distributions of age, geography, education, sex, marriage, parenthood, laity, ministers, etc.

This Homosexual Study Committee of no more than thirty (30) members shall study, hold hearings, and receive UMC members' reports about homosexuality during the 2000-2004 quadrennium and submit a summary report to the 2004 General Conference.

Each member of the Homosexual Study Committee shall state in writing to the 2004 General Conference his or her:

1. Personal marital and parental status, sexual preferences and practices;

2. Personally approved and disapproved sexual practices (pedophilia, incest, premarital, marital, homosexual, heterosexual, bisexual, sadomasochism, bestiality, rape, sex with dead bodies, etc.) for the United Methodist Church's employees, members, officers, delegates and ordained ministers on all levels (local church, district, annual conference, jurisdiction, and general agencies) and why;

3. Proposals of what the United Methodist Church should do about those whose sexual practices are disapproved: accept or reject attendance, employees, members, officers, delegates, and ordained ministers; conversion (by witnessing, preaching, evangelism, counseling, group therapy, aversion therapy, etc.); referral to appropriate government authorities, etc., and why;

4. Proposed sexual education provided about the United Methodist Church's sexual standards to Sunday School classes, prospective church members, employees, members, officers, delegates and ordained ministers.

Funding shall be the same as the first study of homosexuality.

Petition Number: 31025-GJ-NonDis-O; John Terneus, Oklahoma.

#### Create Gen'l Commission on the Status and Role of Evangelicals

Whereas, theological evangelicals have been denied proportional representation in general

agencies, task forces, studies, and boards;

Whereas theological evangelicals have been ridiculed, ostracized, marginalized, and maligned,

Therefore, add to the 1996 *Book of Discipline*, Chapter Five, Section XXI, paragraph:

2409. *Name*—There shall be a General Commission on the Status and Role of Evangelicals in the United Methodist Church.

*Purpose*—The primary purpose of the General Commission on the Status and Role of Evangelicals shall be to challenge the United Methodist Church, including its general agencies, institutions, and connectional structures, to a continuing commitment to the full and equal responsibility and participation of evangelicals in the total life and mission of the Church, sharing fully in the power and in the policy making at all levels of the Church's life.

The general commission shall function as an advocate with and on behalf of evangelicals individually and collectively within the United Methodist Church; as a catalyst for the initiation of creative methods to redress inequities of the past and to prevent further inequities against evangelicals within the United Methodist Church; and as a monitor to ensure inclusiveness in the programmatic and administrative functioning of the United Methodist Church.

Funding from World Service shall equal that of the General Commission on the Status and Role of Women.

The responsibility, membership, officers, meetings, funding, staff, and relationships would parallel those of other commissions.

Petition Number: 31121-GJ-NonDis-O; Connectional Process Team (CPT).

Wherever GCOM is mentioned in *Book of Discipline*, change to *Covenant Council*, including but not limited to these paragraphs

Amend each of the paragraphs listed below, and any other paragraphs not otherwise covered by petitions approved by the General Conference, by deleting the words ~~General Council on Ministries~~ and substituting the words *Covenant Council*: 267, 268, 423.3, 510.2b, 531.8, 606.2, 650, 703.4, 703.5, 703.6,



703.11, 705.1a), 705.1c), 705.1d), 705.5, 705.5b), 706.1, 804, 805.4c), 805.4d), 806.1b)1-7, 806.3, 806.11, 807.2, 811.2, 811.4, 812.1, 813.1-3&7, 814.1, 816.1, 822, Section III title, 901, 902, 905, 906.1-4, 907.5, 907.5a)2&3, 907.5d), 907.6b) 1119.4,1207.1, 1308.1a, 1310.4, 1403, 1426.5, 1637, 1705.2, 1804, 1806.20, 1807.5, 1808, 1903.15, 1903.18, 1903.23, 1904, 2001.1, 2006, 2108, 2301, 2303.4

Petition Number: 31132-GJ-NonDis-O; Connectional Process Team (CPT).

#### **Amendment of distribution. of funds from General Agency Benefit Trust**

Amend section 3.03a of the General Agency Benefit Trust of The United Methodist Church, effective January 1, 2001:

The Trustee shall make funds available to each of the Beneficiaries on an annual basis in an amount not to exceed four percent (4%) of the value of the Beneficiary's segregated account per annum during the ~~first fifteen-year period of the commencement of the trust~~ commencing January 1, 1997, and ending December 31, 2000, eight percent (8%) of the value of the Beneficiary's segregated account per annum during the period commencing January 1, 2001, and ending December 31, 2004, four percent (4%) of the value of the Beneficiary's segregated account per annum during the period of the commencement of the trust commencing January 1, 2005, and ending December 31, 2011, six percent (6%) of the value of the Beneficiary's segregated account per annum during the ~~second fifteen-year period~~ commencing January 1, 2012, and ending December 31, 2026, eight percent (8%) of the value of the Beneficiary's segregated account per annum during the ~~third fifteen-year period~~ commencing January 1, 2027, and ending December 31, 2041, ten percent (10%) of the value of the Beneficiary's segregated account per annum during the ~~fourth fifteen-year period~~ commencing January 1, 2042, and ending December 31, 2056, and twelve percent (12%) of the value of the Beneficiary's segregated account per annum thereafter. The value of the Beneficiary's segregated account shall be determined as of the close of business on December 31 of the year previous to the year in which the distribution will be made.

Petition Number: 31258-GJ-NonDis-O; GCOM.

#### **Renumber ¶ 607-625; and 628**

Renumber ¶ 607-625 as 608-626

Renumber 627 as 651

Renumber 628-651 as 627-650

Petition Number: 31262-GJ-NonDis-O\$; Donna R. Duke, Englewood UMC, Venice, FL and 358 individuals.

#### **GC commission a panel to rewrite the Social Principles**

We petition that the 2000 General Conference commission a panel to re-write the Social Principles of The United Methodist Church. The panel shall include the chair of each annual conference and central conference delegation to the General Conference. The panel shall seek testimony and proposals from annual conferences and local churches. A proposed draft shall be sent no later than January 1, 2003 to all United Methodist local churches with a request for their study, review, and comments by December 31, 2003. The panel shall then revise the draft and submit it to the 2004 General Conference.

Petition Number: 31263-GJ-NonDis-O; Donna R. Duke, Englewood UMC, Venice, FL and 358 individuals.

#### **Reduce general agency staff by 2/3**

We petition that the total number of general church agency members shall be reduced by two thirds.

Petition Number: !; Ronald Greulich, Cal-Nevada and 5 individuals.

#### **Establish an Evangelical Missionary Conference in Western Jurisdiction**

GENERAL PROVISIONS

- 1. The Evangelical Missionary Conference will be created in the Western Jurisdiction.
- 2. The Evangelical Missionary Conference will be supportive of the connectional mission of the United Methodist Church.
- 3. A bishop will be assigned by the Western Jurisdiction's College of Bishops to provide episcopal supervision as prescribed by the *The Book of Discipline* (§ 559.1).
- 4. The organization, membership and relationship of the Evangelical Missionary Conference shall be consistent with the polity and provisions of *The Book of Discipline* as stated in § 558, 559, 560, 561, 12 and 21, 22, 23.
- 5. The Evangelical Missionary Conference shall comply with the disciplinary provisions of inclusiveness as provided in § 117 and other similar references.

ORGANIZATION

- 1. Organization of the Evangelical Missionary Conference will follow the process of organizing an annual conference (§ 607).
- 2. Membership
  - a) Membership of the Evangelical Missionary Conference will come from United Methodist churches in the Western Jurisdiction who choose to[request] transfer from their current annual conference following the provisions of p.39.
  - b) Clergy members may transfer their membership following the provisions of § 338.
  - c) Lay membership of the Evangelical Missionary Conference will follow the provisions of § 30.

ADMINISTRATIVE STRUCTURE

THE CABINET

- 1. The cabinet shall be composed of the bishop and the district superintendent(s) (§ 660.1).
- 2. The conference budget shall cover the expenses of the district superintendent(s), including of office expense and the portion of the episcopal expenses assigned to the Evangelical Missionary Conference.
- 3. In the selection of district superintendents

due consideration shall be given to inclusiveness (§ 517).

THE BASIC STRUCTURES

The basic structures shall include a Council on Finance and Administration, Trustees, Board of Ordained Ministry, and other administrative and program agencies as required by the Discipline, and as the Missionary Conference may decide.

CONNECTIONAL RELATIONS

The General Board of Global Ministries shall encourage and support the Evangelical Missionary Conference according to the provisions of the Book of Discipline (§ § 558-561)

THE PLAN

During the Annual Conference session of May-June 2000 each Annual Conference in the Western Jurisdiction shall make it known to all of its churches and pastors that an Evangelical Missionary Conference (EMC) is being formed in the Western Jurisdiction. During the 2000 - 2001 Conference year churches and pastors will have the opportunity to pray, discuss and choose whether or not they will be part of the Evangelical Missionary Conference. In the Fall of 2001 the Evangelical Missionary Conference may hold its organizing conference. The Evangelical Missionary Conference shall hold its first regular session in June of 2002 according to the provisions of *The Book of Discipline*. At this time a plan and goals for the balance of the quadrennium may be adopted.

FINANCES

The number of pastors and churches who might join the Evangelical Missionary Conference is not known at this time. However, as time passes more interest in being part of such a conference is being expressed. The figures below are very general and will be subject to adjustment after consultation with the General Board of Global Ministries. It is anticipated that substantial General Board support will be needed during the first several years on a decreasing basis.

Bishop's salary and administrative expenses	(?)
District Superintendent(s) salary	(?)
District Superintendent (s) travel and related expenses	\$100,000

Office administrator	50,000
Office equipment and related start-up expenses: space, utilities etc.	25,000
Personnel for pensions and health insurance	20,000
Subtotal	\$195,000
New Church Development Fund	\$350,000
Conference Program	10,000
Laity Training	5,000
Annual Conference Session expense	3,000
Equitable Salary Fund	50,000
Miscellaneous Fund	10,000
Subtotal	\$428,000
Grand Total Direct Expenditures	\$623,000
Insurance and Pension	

Insurance and pension will be provided according to the provisions of the 2000 *Book of Discipline*.

Petition Number: 31329-GJ-NonDis-O; Annual Conference, Illinois Great Rivers.

**Affirm *Book of Discipline* process for dealing with violations of it**

Whereas, the bishops and clergy of The United Methodist Church have taken vows to uphold and be true to the United Methodist *Book of Discipline*; and

Whereas, the same-sex marriage, covenant, etc. issue has been supported and actively participated in by some United Methodist clergy; and

Whereas, there have been several recent acts of "ecclesiastical disobedience" in violation of the United Methodist *Book of Discipline*,

Therefore, be it resolved that the Illinois Great Rivers Annual Conference petition the General Conference in the year 2000 to affirm the United

Methodist *Book of Discipline* process for dealing with violations of the *Book of Discipline*,

Be it further resolved that each bishop and the Council of Bishops are to diligently enforce the judicial and supervisory processes contained in the *Book of Discipline*. Those found guilty of willfully violating the *Book of Discipline* will experience consequences commensurate with the seriousness of the offense.

Petition Number: 31331-GJ-NonDis-O; Melvin E. West, Missouri West.

**Keep Rural Life Sunday**

Whereas, Rural Life Sunday has been a traditional and historical day of celebrating the rural heritage of the United Methodist Church; and

Whereas, two-thirds of our United Methodist congregations, some 25,000, are located in rural areas; and

Whereas, agriculture and rural communities are in an ongoing state of crisis, with rural people losing their farms and businesses, with rural families often in a state of trauma over loss of the farm and the decline of community; and

Whereas, rural people need the support and affirmation of a church that says that the production of food and fiber for the nation and world is important,

Therefore, be it resolved that Rural Life Sunday shall be continued as a special Sunday in the calendar of the United Methodist Church, following the procedures and guidelines previously stated in the *Discipline*.

Petition Number: 31368-GJ-NonDis-O; Cooperative Parish Ministry Leadership Team, Sylvania, AL.

**GCOM or successor consult with bishops about process of appointment**

Whereas, cooperative parish ministry makes available a useful, creative, and flexible way for rural, town/country, urban and suburban congre-



gations within a "defined geographic area," including all racial and ethnic constituents to share with one another in ministries with their members, constituents and communities and to live out the guidance given in ¶ 202 of *The Book of Discipline*; and

Whereas, cooperative parish ministry, along with circuits and stations, is defined as a type of United Methodist pastoral charge; and

Whereas, the General Council on Ministries is charged in ¶ 906.8 with providing resources to annual conferences, their councils on ministries, or other corresponding structures related to their tasks; and

Whereas, the GCOM is charged in ¶ 906.13 to "provide for the training of the annual conference council on ministries directors or their equivalents and to provide jointly with the GBHEM and the Council of Bishops the training of district superintendents"; and

Whereas, in the twenty-first century, cooperative parish ministries can be expected to be instrumental in shaping shalom communities of hope, where increased nurturing, outreach, and witnessing by churches and communities will take place,

Therefore, be it resolved that the 2000 General Conference direct the GCOM or its successor organization to activate a process for consulting with the bishops of the church regarding the criteria used in fixing the charges and implementing the processes used with appointment of pastors and the assignment of other staff to cooperative parish ministries in rural, town/country, urban and suburban settings, and

Be it further resolved that the GCOM or its successor organization provide a quadrennial study of the effectiveness with which the annual conferences are making creative use of cooperative parish ministries and also of the boards and agencies of the general church which resource cooperative parish ministries, and

Be it further resolved that the GCOM or its successor organization secure and share annual progress reports from the bishops and cabinets, the annual conferences, the GBGM, which has primary programmatic responsibility for cooperative parish ministry, and from other boards and agencies of the general church on their roles and responsibilities with cooperative parish ministries, and

Be it further resolved that the GCOM or its successor organization include training on the characteristics and particular needs of cooperative parish

ministries in the annual training sessions conducted for conference council "directors" and new district superintendents.

Petition Number: 31387-GJ-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

#### Print detailed petitions in Advance DCA

Whereas, when petitions are debated on the floor of General Conference, the delegates are referred to them as printed in either *The Daily Christian Advocate, Advance Edition, Volume III* or *The Daily Christian Advocate*; and

Whereas, the delegates who are not members of the legislative committee that heard the petition must depend on what has been published in *The Daily Christian Advocate, Advance Edition Volume III*, or *The Daily Christian Advocate*; and

Whereas, the failure to have the petition fully and accurately printed will cause the delegates to fail to correctly understand what is being debated,

Therefore, be it resolved by the 2000 General Conference that when detailed petitions are submitted to General Conference they shall be printed in full in the *Daily Christian Advocate, Advance Edition, Volume III*.

Petition Number: 31552-GJ-NonDis-O; Theodore L Agnew, First UMC, Stillwater, OK.

#### Continue GCOM

Resolved: that the 2000 General Conference of the United Methodist Church continue the general agency known as the General Council on Ministries as described in the *Book of Discipline*, paragraphs 901-907.

Petition Number: 31616-GJ-NonDis-O; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

Judicial Council decisions may be reconsidered if

### 2/3 of GC vote to modify

Whereas, the purpose of these amendments is to guard the church against Judicial Council error; and

Whereas, there is no clear constitutional mandate directing the Council to preserve the Church's unity; and

Whereas, the Council exercised a "prior restraint" not against a clear conflict with church doctrine and discipline but against a possible conflict; and

Whereas, the Council claims in Decisions 476, 700 and 714, that an annual conference has no authority to approve or disapprove any provisions of the *Discipline*; and

Whereas, the Council interprets the first, second and fifth Restrictive Rules of the Constitution as meaning that "any attempt to paraphrase, summarize, alter, or change the Articles of Religion, the Confession of Faith and the General Rules is prohibited"; and

Whereas, a plain reading of those rules does not support this interpretation,

Therefore, as a member of the United Methodist Church, I petition the 2000 General Conference to amend the following four paragraphs, per ¶ 57 and 507.2 in *The Book of Discipline*:

55. Article III.—All decisions of the Judicial Council shall be final, unless a majority of the Council of Bishops or ten percent of the annual conferences petition the General Conference to review a decision and two-thirds of the General Conference delegates vote to modify, override, or ask the Judicial Council to reconsider the decision.

427 (new paragraph) The Council of Bishops may by majority vote request that the General Conference review a decision of the Judicial Council.

604. (new paragraph) An annual conference may by majority vote request that the General Conference review a decision of the Judicial Council.

2521. All decisions of the Judicial Council shall be final, unless a majority of the Council of Bishops or ten percent of the annual conferences petition the General Conference to review a decision and two-thirds of the General Conference delegates vote to modify, override, or ask the Judicial Council to reconsider the decision. However, when the Judicial

Council . . .

Petition Number: 31672-GJ-NonDis-O; Daniel C. Arichea Jr, Philippines.

### Create three episcopal areas in Philippines Central Conference

Whereas, there is a growing need for episcopal leadership,

Therefore, be it resolved that three episcopal areas be added to the Philippines Central Conference of the United Methodist Church.

Petition Number: 31700-GJ-NonDis-O; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

### Use UMC name properly

#### On Methodist Chauvinism

Whereas, as The United Methodist Church moves into the twenty-first century and the Evangelical United Brethren Bicentennial (September 25, 2000) fast approaches, Methodist chauvinism continues to afflict our church and divide our membership. Methodist chauvinism is defined as "a religious parochialism known for its boundless praise of all things 'Methodist,' for ignoring Evangelical United Brethren sensitivities, and for seldom using the word 'United' in the phrase 'United Methodist.'"

It surfaced most offensively at the 1964 and 1966 Methodist General Conferences where delegates tried to amend the Plan of Union to give the new church the name "The Methodist Church," contradicting the plan's paramount intention to form a new church from the two former bodies, a church "truly catholic, truly evangelical and truly reformed."

Unable to change the official church name, Methodist chauvinists took comfort in the pretense that "Methodist" was an acceptable abbreviation for "United Methodist" as "Presbyterian" was then an acceptable abbreviation for "United Presbyterian." They ignored the reality that the usage is highly offensive to former Evangelical United Brethren who were not Methodists, never were Methodists and had no intention of ever becoming Methodists.



The 1980 United Methodist General Conference, sympathetic regarding Evangelical United Brethren sensitivities on this issue, moved Heritage Sunday from the anniversary of John Wesley's Aldersgate experience (the former Aldersgate Sunday) to the anniversary of the Uniting Conference and passed a resolution on "The Proper Use of the Name The United Methodist Church." Yet Methodists chauvinists still have not drawn the proper conclusion from this. Moreover, religious and secular journalists routinely omit United from United Methodist, making this usage seem acceptable.

Methodist chauvinism imagines that the Wesleyan revival emerged solely from the genius of John Wesley, ignoring the reality that the revival was but the British phase of the international Pietist reformation of which the Methodists, the Evangelical United Brethren, the Moravian Church, Evangelical Covenant Church and the Evangelical Free Church are joint heirs.

Methodist chauvinism boasts of its support for civil rights, while ignoring one hundred fifty years of complicity with slavery and racial segregation.

Methodist chauvinism boasts that such movements as the Salvation Army, the Holiness movement and the Pentecostal movement sprang from Methodism's bosom, though these movements were historically Methodism's rejected offspring. In this we mimic the Israelites whom Christ accused of building monuments to the prophets whom their parents murdered (Matt. 23:29-32).

Methodist chauvinism revels in its "doctrinal distinctives," ignoring John Wesley's assertion in "The Character of a Methodist" that "The distinguishing marks of a Methodist are not his opinions of any sort." It ignores the distinction between "Wesleyan," the proper generic term for all movements embracing Wesley's theology, and its American hybrid, "Methodist," which combines this theology with the episcopal ecclesiology of Francis Asbury.

Methodist chauvinism celebrates a distorted memory of John Wesley and distorts his teaching. It worships polity and "correct procedure" above truth.

By omitting the word "United" and giving needless offense, Methodist chauvinism ignores Paul's advice, "It if is possible, so far as it depends on you, live peaceably with all" (Rom. 12:18), and commits sin.

Therefore be it resolved that the General Conference call on the members and agencies of The United Methodist Church to repent of Methodist chauvinism in all its forms. We call all our members to a more

thorough understanding of the joint heritage of our Methodist and Evangelical United Brethren forebears and we call on our members and agencies to implement with energy and enthusiasm the 1980 resolution on "The Proper Use of the Name The United Methodist Church."

We call on our church periodical editors, where contributors omit the word "United" from "United Methodist" to correct his usage—both in articles and in letters to the editor. With direct quotations, they should insert "United" in brackets.

We further direct the General Commission on Communication, when it becomes aware of the omission of "United" from "United Methodist" in the church or secular press, to notify the responsible parties that this is unacceptable usage.

Petition Number: 31724-GJ-NonDis-O; Earl R Black, Illinois Great Rivers.

**Establish study commission to simplify complaint and trial procedures**

Establish a study commission to simplify and make less onerous the complaint and trial processes prescribed by the Discipline and to have the study commission report back to the 2004 General Conference with petitions fulfilling this recommendation.

Petition Number: 31732-GJ-NonDis-O; Calvin B Johnson, VA.

**Votes of delegates be made available**

Whereas, technology has made it easier to record votes; and

Whereas, each delegate is free to vote her or his conscience on all issues; and

Whereas, no one has reason to hide how one votes; and

Whereas, those who elected delegates are entitled to know how they voted; and

Whereas, the delegates' votes will affect our lives in the church for the coming years, and



Whereas, delegates to General Conference should be no less accountable to their constituency as are representatives to state and federal governments;

Therefore, be it resolved, that the individual delegate's votes at conference be made available to the members of the church in any United Methodist annual conference.

Petition Number: 31740-GJ-NonDis-O; Hardin L Atkins III, New Mexico.

**GC has authority to review, revise and mandate disciplinary matters of Judicial Council**

Whereas, the Constitution of the United Methodist Church was the result of the action of the General Conferences of The Evangelical United Brethren Church and The Methodist Church; and,

Whereas, previous constitutions were also the result of previous General Conferences or their equivalent; and,

Whereas, while the judiciary component of our church structure is undeniably constitutional in nature, the Judicial Council is nonetheless subject to the law of the church as embodied in the actions of the General Conferences;

Therefore, be it resolved that as a matter of church law and official policy, the General Conference has (and hereby declares ) rightful authority to review, revise and mandate all disciplinary matters pertaining to the Judicial Council.

Petition Number: 31757-GJ-NonDis-O\$; Rufus H Stark II, North Carolina.

**Set up Same Gender Study Commission approved by Council of Bishops for 2000-2004 quad.**

Whereas, same gender relationships represent a significant portion of human relational encounters; and

Whereas, significant study of same-gender relationships has been neglected among United Methodists; and

Whereas, such a study, if done in the best tradition of research and Christian conferencing, stands to help resolve the deep polarization of the Church on the homosexual issue;

Therefore be it resolved that: 1) a quadrennial study of same-gender relationships be authorized for the 2000-2004 quadrennium; 2) a 25-member Same Gender Study Commission, representing the best academic, research and theological resources of the church, be appointed by the College of Bishops; and 3) the study be funded by an appropriation of \$300,000; and 4) the study be housed in the General Council on Ministries or a similar connectional agency.

Petition Number: 31762-GJ-NonDis-O; John Franklin Howard, WNC.

**Change title of Book of Disciplines to "The Book of Doctrines and Discipline of the UMC"**

Whereas, a vital portion of the United Methodist *Book of Discipline* contains our treasured doctrinal heritage and standards; and

Whereas, United Methodism has a rich heritage of doctrinal distinctives; and

Whereas, up to 1968, this was recognized in the official title of the *Book of Discipline*, when it was then entitled, *The Doctrines and Discipline of The Methodist Church*,

Therefore, the delegates of the 2000 General Conference are petitioned to restore the official title of the *Book of Discipline* to: *The Book of Doctrines and Discipline of the United Methodist Church*.

Petition Number: 31787-GJ-NonDis-O; Daniel C Arichea Jr, Philippines.

**Create additional episcopal area in Philippines**

Whereas, the conference is experiencing growth,

Therefore, be it resolved that three episcopal areas be added to the Philippines Central Conference of the United Methodist Church.

Petition Number: 31210-GJ-R406-U; GCOM and Troy AC.

**Continuation of Strengthening the Black Church for the 21st century**

Whereas, African-Americans have been present and active in The United Methodist Church from the inception of Methodism in the United States; and

Whereas, this involvement for African Americans continued in spite of the fact that we were placed in missionary conferences within annual conferences in a segregated Central Jurisdiction; and

Whereas, in 1968 the Black Methodists for Church Renewal, Inc. (BMCR), was formed to "help The United Methodist Church become inclusive of African Americans"; and

Whereas, from the beginning, BMCR has been concerned with recruitment and itineracy of

Black pastors, supporting, empowering, and informing Black pastors and congregations; and

Whereas, BMCR has suggested new forms for the life of local congregations and precipitated creative motives for the kind of unity among Black Methodists that can mean a vigorous, faithful witness in Methodism and toward the gospel of Jesus Christ; and

Whereas, the following 1997 statistical report indicates the racial composition in the United Methodist Church population as Hispanic Americans: 0.57%, Native Americans: 1.21%, Asian Americans: 0.78%, Pacific islanders: 0.13%, African Americans: 5.0% (the largest percentage of any other racial/ethnic constituency),

Therefore, be it resolved, that the 2000 General Conference give its endorsement to "Strengthening the Black Church for the 21st Century", and

Be it further resolved, that GCOM consult with the general program agencies for encouragement to build program initiatives and budgets around projections for Strengthening the Black Church.

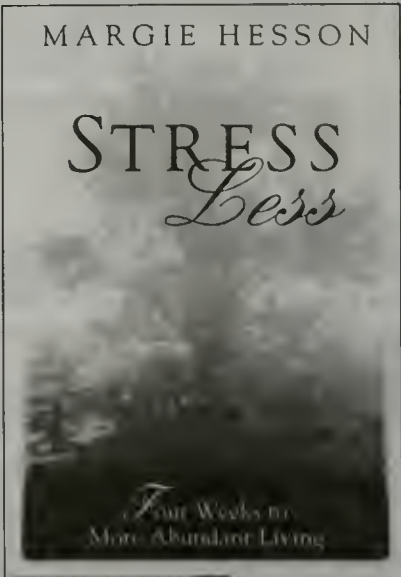
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# Global Ministries

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

## General Board of Global Ministries

### Introduction

The Apostle Paul, the most awesome missionary the Christian faith has known, consistently used dynamic language to express his determination to spread the Gospel. "Straining forward" and "pressing on" are but two of Paul's phrases that reveal his missionary passion. Such language is also appropriate to describe God's call to the General Board of Global Ministries and to measure fidelity to its four quadrennial goals:

- Witness to the Gospel for initial decision to follow Jesus Christ.
- Strengthen, develop and renew Christian congregations and communities.
- Alleviate human suffering.
- Seek justice, freedom and peace.

"Straining forward" describes the Board's determination to enter the new millennium actively embracing, and strongly braced by, the love of God in Christ Jesus, commending to the whole world in word and deed God's gift of redemption through Christ. "Pressing forward" in the 1997-2000 quadrennium, the Board took bold initiatives to assure a new generation of mission leaders for global service, to become more sensitive to the diverse cultural realities of the times, and to identify those places where the hope and healing of Christ are the most acutely needed. Missioners of Hope and the Millennium Fund program initiatives emphasize missionaries and funding for missions. A project to remove land mines responds to an acute need. Fresh theological investigation keeps the Church alert to God's calling. These are only four examples of the new initiatives detailed later in this report.

"Pressing on" reflects the Board's resolve to continue and revitalize historical mission commitments: partnerships with annual and central conferences, ministries with women and children, health and economic opportunity for those at the margins of hope,

and advocacy for peace with justice. "Pressing on" across the last four years, the Board enlarged the Volunteers in Mission program, reemphasized quality health care, assumed an expanded role in global relief ministries (particularly in Bosnia and Kosovo), honed a "restorative justice" approach for persons in the criminal justice system, and rejoiced with the 3,790 United Methodist congregations in "covenant" to support missionaries.

Language such as "straining forward" and "pressing on" suggests an inward attitude as well as outward direction. If the Board's overarching goal is God's mission, then God's mission must characterize the life and programs of the Board. The agency's Directors and personnel, during the quadrennium, engaged in serious Bible study, theological reflection, and ecumenical and interfaith dialogue; forthrightly discussed the reality of racism within personal and institutional life; and grappled with the theology of mission in an "on-line" world.

To engage in God's mission in ways credible to others, Christians must demonstrate the meaning of redemption in their own lives and institutions: to incarnate the Good News. Contrition over racism, or a claim of transformation, must be validated in what Dietrich Bonhoeffer called "life together"—the place where the fruits of the spirit become visible to others. To be in Christian mission is not only to call outsiders and serve others; mission is also about the attitudes and actions of those already together in the Church.

The quadrennium now ending was the first for the Board in a new structure designed to undergird and facilitate Methodism's "connection" as it strains forward and presses on in missions (see **Organizational Chart**). The objective is an organizational form and operational style guided by John Wesley's decisive and inclusive dictum: "the world is my parish." One major result of the structural changes can be found in the impressive listing of new initiatives found in this report. Another is the increased collaboration of the Board with other denominational agen-

## ORGANIZATIONAL CHART

The Board is organized around a general administration, seven programming units and Women's Division. Six programming units are designated as "program areas." These are:

1. Community and Institutional Ministries
2. Evangelization and Church Growth
3. Mission Contexts and Relationships
4. Mission Education
5. Mission Personnel
6. Mission Volunteers

The seventh programming unit is Health and Relief, comprised of the United Methodist Committee on Relief and Health and Welfare, which requires a distinct structural framework because of the nature of its ministry.

Women's Division maintains a special relationship to United Methodist Women.

General Administration includes Financial Services, Planning and Research, Mission Evangelism, and Coordinated Services (Communications and Financial Development).

cies and entities, a fact clearly reflected in the work in response to such General Conference mandates as Restorative Justice, Town and Country Ministries, Hispanic Ministries and Korean American Ministries. A comprehensive, collaborative and global approach has increased mission energy and effectiveness.

The Board today works in 159 countries and is exploring other possibilities, including Mongolia, Manchuria, and former Soviet republics of central Asia. It has an impressive number of other Methodist and ecumenical partners in many places, and the new structure facilitates forceful, often collaborative mission. For example, the United Methodist Committee on Relief in 1999 took a major role in Action by Churches Together's (ACT, the relief and development arm of the World Council of Churches) ecumenical post-bombing redevelopment effort in Kosovo. UMCOR is one of the five implementing agencies in the ACT Kosovo recovery effort and is able to take such a leading role due, in part, to its record in Bosnia. The remarkable Volunteers in Mission program has become more integrated into health and justice ministries. Mission personnel is now understood and enumerated from a holistic and global perspective. The Board commissioned more than 500 new missionaries during the quadrennium.

While administrative adjustments continue, the new structure has energized the Board in its roles as

mission connector—resourcer, initiator, networker, and agent of delivery—for persons, congregations, institutions and conferences. The Board connects mission personnel with mission sites and mission supporters with mission needs. It connects peoples of faith from many cultures in the common joy of discipleship. Most important, the Board of Global Ministries connects those who have not heard or heeded the Gospel to the power of God in Jesus Christ.

This report is submitted to the 2000 General Conference along with the prayer that God will continue to support and guide the Church, and its Board of Global Ministries, as United Methodists strain forward and press on into the third millennium since the birth of Jesus, the Christ.

Bishop Dan E. Solomon, President, General Board of Global Ministries

The Rev. Dr. Randolph W. Nugent, General Secretary, General Board of Global Ministries

### Mission Mandates

The General Conference across the 1990s gave to the General Board of Global Ministries specific mission mandates or administrative assignments, in addition to its continuing work and role in various



church-wide initiatives. Following are brief accounts of the Board's stewardship in response to the mandates, beginning with those new in 1996 and continuing to those dating from 1992 and renewed in 1996. Full reports on each of these mandates are presented separately; most have accompanying recommendations.

**1. Restorative Justice (1996).** This ministry builds on a Methodist commitment articulated as far back as the General Conference of 1778 where an action made it the duty of every preacher to minister to the incarcerated. Frequently restated, the concern came before the 1996 General Conference, which called for a renewed emphasis based upon "the understanding that justice-making is restorative rather than retributive." The program was given to the Board to staff and administer, with participation from other program boards and the Council of Bishops working in a global coordinating committee. Following extensive deliberations, the original name, Global Criminal Justice and Mercy Ministries Institute, was changed to Restorative Justice Ministries Office of The United Methodist Church, with the executive director housed in Nashville, Tennessee.

Objectives include the nurture of ministries to prisoners and to victims of crimes and their families, leadership to enhance effective prison ministries, and identification of resources for the work. Initial activities included jurisdictional training events for annual conference representatives, development of a restorative justice network within the Church and description of effective models. The naming of missionaries to the field of prison and restorative justice has begun, and a certification process for persons providing ministries to prisoners, offenders, and victims of crime and their families is anticipated.

**2. National Comprehensive Plan for Town and Country Ministries (1996).** The General Conference mandated and assigned the Board to oversee the development of such a plan for the Church in the United States. A task force named by the Board held consultations and conducted nationwide research to ascertain the assets, needs and expectations of members in town and country settings. An extensive report, entitled "Born Again in Every Place" (found elsewhere in the Advance DCA), summarized the findings and insights and identified goals and objectives to be pursued by the entire Church. Five goals cover such issues as clergy preparation and compensation, lay training, co-operative parish ministry, and linkages between rural and urban congregations and communities.

The research found considerable strength in rural and small town congregations, great dedication to United Methodism and a strong desire for effective

pastoral leadership and more training opportunities for laity. It showed that both small and large, weak and strong congregations would also welcome assistance from the connection in shaping ministries among new populations and young people. Implementation of the plan will continue in the new quadrennium with involvement from all levels of the Church. (See also additional paragraphs in this report on **Town and Country Ministries**).

**3. Korean American Ministries (1996).** The General Conference created a task force to conduct a comprehensive study on Korean American ministries and bring back recommendations to strengthen such ministries to General Conference 2000. The far-reaching report takes account of task force research among Korean American pastors and laity in local churches and mission congregations. It reflects the extensive dialogue that took place. Both the research and the dialogue indicated wide diversity within the Korean American population, especially with regard to generations, of immigration and cultural expectations.

The report covers leadership development, fostering "next generation" ministries and the development and nurture of new congregations, including 20 new "next generation" churches and 20 campus ministries. The proposed plan of action would set up a National Council on Korean American Ministries to work with all agencies, annual conferences and jurisdictions in implementing the goals. The plan envisions stepped up recruitment of young people for the ordained ministry and the creation of "culturally relevant resource materials and a data bank to support Korean American ministries" and the linking of them within the connectional system. In 1998 the Board sponsored the first national-level Mission Convocation for Korean American United Methodists. Korean American Ministries complements the new program on Korean American Mission Pastors, which has added 71 commissioned missionaries since 1997 (see below under **Mission Personnel**).

**4. Asian American Language Ministry Study (1992, 1996).** This ongoing mandate assesses and assists ministry among ten sub-ethnic groups within the Church in the United States. These are Cambodian, Chinese, Filipino, Formosan, Hmong, Japanese, Korean, Lao, South Asian and Vietnamese. In 1997, the U.S. Asian American population was 9.7 million and increasing through immigration. Primary areas of interest in the ministry study are new congregations, community ministries, clergy and lay leadership training, and language resource development. Some 30 projects were funded in the quadrennium through this mandate. A plan for increasing the number of Asian American congregations is underway, in part an outgrowth of consultations. Chinese constitute the



largest sub-ethnic Asian community in the U.S. today, but all other groups are growing as well. Work is vital and active among all Asian sub-ethnic groups.

**5. National Plan for Hispanic Ministries (1992, 1996).** A church-wide ministry administratively linked to the Board, the National Plan has flourished since its inception. An emphasis in the 1997-2000 quadrennium was on the mobilization of annual conferences for Hispanic ministries. Significant progress can be reported in the attainment of goals: 64 new Hispanic congregations have been chartered in 30 annual conferences, 17 missionaries commissioned in 11 conferences, 208 "missions and fellowships" established in 46 conferences, 32 small groupings in eight conferences, 538 "faith communities" in 51 conferences, 263 church school extensions in 30 conferences, and 839 outreach ministries in 47 annual conferences.

By mid-1999, a total of 796 lay missionaries and 100 pastor-mentors, representing 46 annual conferences, had been trained. Fifty national and 75 regional facilitators were equipped to assist with the training of lay missionaries and pastor-mentor teams. Stories giving flesh and blood forms to these statistics can be found in the full report of the National Plan. Other components of the Board's work with Hispanic ministries are coordinated with the National Plan. These include relations with the Rio Grande Annual Conference and with the *Iglesia Metodista de Puerto Rico* as it seeks to become solidly established as an affiliated autonomous church. The Board is asking the General Conference to extend for an additional quadrennium the provisions governing relationship with the Puerto Rican Church, including an annual allocation of \$250,000. Puerto Rico has paid 100 per cent of its World Service and sent 150 pastors to the U.S. in recent years.

**6. Native American Comprehensive Plan (1992, 1996).** This mandated program gained momentum in addressing its four commitments: congregational development, leadership development, Native American spirituality, and denominational presence. Efforts in congregational development took place in the southwest, Mississippi, North Carolina and Delaware. Leadership events included the first Native American AIDS consultation sponsored by a major denomination. A Lay Speakers' School was held in collaboration with the General Board of Discipleship, and a School of Evangelism was set for the Spring of 2000. A Native American supplement was produced in cooperation with the United Methodist Publishing House for Native American Vacation Bible Schools.

The Plan worked with the Task Force on Native American Economic Development and with United Methodist Communications in the publication of

"Dancing with a Brave Spirit: Telling the Truth about Native America." Native Hawaiians were included in consultations, and publications addressed the culture of Native peoples in Alaska and Siberia. The Plan assisted with the formation of a Native American Film Resources Library at United Methodist Communications.

**7. Communities of Shalom (1992, 1996).** Three hundred and thirty-one communities are identified as Shalom sites, representing more than 700 congregations, cooperative parishes and ecumenical partnerships. They are in 41 annual conferences, Zimbabwe and Ghana. Shalom emerged at the 1992 General Conference as a response to urban upheavals in Los Angeles. The mandate for Shalom was renewed in 1996. Shalom fosters church-community partnerships to address inequitable conditions that deprive and isolate persons because of race, gender, socio-economic, and cultural factors. Emphases are on economic development, health and healing, multi-cultural relations and spiritual development. The Board provides training for new Shalom sites. Several annual conferences have now assumed the responsibility for training. Shalom Summit IV, a national gathering, was held in 1998.

Shalom exceeded its goal of 300 sites by the year 2000. More than \$4 million has been raised for Shalom programs by sites and collaborative alliances, and 3,300 persons have been trained for the work. Four sites—in South Carolina, Texas, New York, and Florida—have qualified for AmeriCorps (a federal program) placements that have brought in \$800,000. Shalom has a National Committee with members named by the Board and the Council of Bishops. A new initiative is the Community Investment Foundation, a funding instrument to secure substantial financial resources to assist in Shalom's growth and sustenance.

**8. Program on Substance Abuse and Related Violence (1992, 1996).** This program, also related to the Council of Bishops, coordinates general Church resources in the cause of human deliverance from addictions to drugs, tobacco, alcohol and other addictive substances, and the reduction of the violence that often accompanies substance abuse. It is global, having extended into Europe and Africa. Grants are made to innovative programs in prevention and cure, and the program also assists with demonstration projects. A new demonstration in Arkansas involves a Wesley Foundation, Communities of Shalom, a public university and a secular not-for-profit organization concerned about drinking on campuses. Training and educational resource development are other priorities.

**9. Ministry to the Deaf (1992, 1996).** The 1996

General Conference continued this mandate to ensure coordination among general agencies in development and advocacy of ministries among the deaf. A survey of annual conferences on deaf ministries, including sign language interpretation at conference meetings, garnered a 70 per cent return. Sixty-six per cent indicated that sign language was offered at annual conference sessions. Other responses from the survey are summarized in the report of the National Committee on Deaf Ministries printed below. The committee is recommending a plan for "Strengthening the Connection with the Greater Deaf Community for the New Century" assigned to the Board for administrative purposes.

**10. AIDS Ministry (1992, 1996).** This ministry started in 1992 under an Interagency Task Force and has been continued in the last quadrennium through the Board. An international consultation held in Zimbabwe in January 2000 dealt with prevention and care and was attended by 130 English-speaking pastors and lay leaders. Additional consultations will be held in French and Portuguese-speaking countries in Africa where AIDS is a major health problem. The Board is recommending that this work be incorporated into health ministries rather than being assigned to a special task force.

**11. Other General Church Programs.** The Board took part in other general church mission mandates including Strengthening the Black Church for the 21<sup>st</sup> Century, the United Methodist Concern for Workers Task Force, and the Shared Mission Focus on Young People. Launched in 1992, the Black Church initiative responds to a 32% decline in the number of African American Churches since 1974 and a 15% drop in Black membership. During the quadrennium, the Board sponsored a consultation on and provided funding grants to the Strengthening the Black Church initiative.

The Concern for Workers Task Force is a joint project of the General Boards of Church and Society and Global Ministries which looked at the situation of workers globally and prepared recommendations for the 2000 General Conference. Those proposals are reported through the General Board of Church and Society which had administrative responsibility for the mandate.

## New Mission Initiatives

In the first three years of the quadrennium, the Directors approved and allocated funds for a carefully designed range of new mission initiatives that can make a difference in the world of the 21<sup>st</sup> Century. Some of these were possible only because of the

strong economy in the U.S. and generous member support through the Advance and other channels of mission giving. Several initiatives focus on mission personnel and volunteers. These include:

**1. Bishop W.T. Handy, Jr. Young Adult Missioner.** The majority of United Methodist missionaries currently in service will have retired by the year 2010, and the trend since 1970 has been for service periods of less than 10 years. This initiative, named for the late episcopal leader vigorously involved in training young people in mission, aims at recruiting 800 new missionaries, thereby assuring mission leadership well into the new century. An initial \$4 million was set aside for this purpose. The Handy Missioner will come from throughout the global Church and will also increase the opportunity for Americans to engage in mission service.

**2. Missioners of Hope.** This provides for one hundred new missionaries, expected to serve terms of at least two years, to minister in Africa, particularly among children. Fifty-six persons had been assigned by October 1999. The Missioners of Hope initiative coincides with the Bishops' Appeal on Hope for the Children of Africa and the Millennium Fund (see below). Scheduled to last for five years, Missioners of Hope seeks candidates who are teachers, hospital and pharmacy workers, builders, and persons with skills in child care, nutrition, and spiritual nurture. An initial funding amount of \$1 million was allocated.

**3. Deaconess Vision 2000.** Sponsored by Women's Division and GBGM, this initiative seeks 200 new deaconesses from the global Church. Deaconesses are commissioned for service under the authority of the Church. They are linked to the Board of Global Ministries, although they may serve with any Church agency or program and with approved programs beyond the denomination.

**4. Innovative Mission Volunteers.** The Board allocated \$2.5 million to fund an effort to enable increasing numbers of United Methodists to experience cross cultural, global, and reciprocal mission as volunteers. This initiative grows directly out of the enormous success of Volunteers in Mission (VIM), the fastest growing component of the mission movement today. The program would not put volunteers on the payroll but would help to recruit, train and orient them to cultures and mission opportunities that would be new experiences. It will strengthen the network of voluntary services and looks especially at ways to attract young adults and persons newly retired. (See also **Volunteers in Mission** below.)

Other new initiatives are:



**5. The Millennium Fund.** In 1997, the sum of \$9 million from unrealized capital gains was set aside to respond to the critical needs of churches or annual conferences rebuilding or beginning ministries anew after periods of political or economic instability. Africa, Europe and urban centers of the U.S. were designated as target areas. The Millennium program is to last for two quadrennia, with total expenditures dependent on the amount of matching or supplemental money which can be raised locally or regionally and on how much United Methodists may contribute. For example, a church in Geneva, Illinois, made a matching grant of \$40,000 to leverage funds for a church building in Lithuania.

A committee of 15 oversees the Fund that favors projects in four categories: 1) Property purchase, remodeling, construction or recovery; 2) organizational or connectional infrastructure that undergirds basic mission (for example, training institutions or program administration); 3) temporary services necessary to protect or maintain church properties; and 4) comprehensive planning and development of local funds or materials to match the grants.

To date, Millennium funds have built churches and bought property in Europe: Bulgaria, Czech Republic, Germany, Lithuania, Russia and Yugoslavia; and in Africa: Angola, Liberia, Mozambique and Zimbabwe. Grants for connectional infrastructure and education were made in seven African and two European countries. Projects in the U.S. include a Holy Boldness Center in the Baltimore-Washington Conference; the relocation of a church in Columbus, Ohio; a Christian education center serving East St. Louis and Washington Park, Illinois; space for an AIDS ministry in Los Angeles; and the renovation of a community center, also in Los Angeles.

**6. Inner City Development Program.** This emerging initiative, closely linked to the Millennium Fund, projects strong evangelistic programs among the poor residents and new immigrants of inner cities through new or renewed United Methodist presence. These ministries are of the kind that both reach people who have not been offered or have not received the Gospel and create strong community structures. Evangelism will be combined with creative response to the assets and needs of the people. Strategies include community economic development and partnerships with existing institutions and programs. The goal of the Board is to initiate and encourage these innovative ministries and develop adaptable models with the five jurisdictions. An allocation of \$5 million was approved.

**7. The Partnership Fund: Latin America/Caribbean and Asia.** The purpose of this Fund is to provide support for innovative programs in churches and re-

gions in the Latin America/Caribbean area and in Asia, particularly The Philippines, where new mission opportunities are emerging but for which little or no support can normally be anticipated from sources outside the regular budget appropriations or the Advance. Not for "crisis" funding but rather to facilitate long-term, comprehensive plans for mission and ministry—with priority given to leadership development and training in evangelization, community ministries, and communications—limited attention will also be given to capital development for infrastructural support of clearly missional institutional ministries, as well as for research and development for innovative ministries among new constituencies. The Partnership Fund, set up with \$5 million, encourages the sharing of spiritual and material resources across national boundaries in the stipulated areas of the world.

**8. Global Health Care Facilities Renovation.** Another approved but still emerging initiative is a commitment to use \$9.9 million in assisting the Methodist family around the world to assess the conditions and needs of health care facilities and to bring those facilities up to standards of excellence. Each renovated facility must be part of a larger strategy for community-based health education and empowerment. This initiative does not guarantee that every Methodist-related health care facility will be renovated. It does mean a careful, long-overdue study of what is feasible and how mission resources can produce the greater health benefits. The Board has a good track record of attracting partners from the medical field, including United Methodist hospitals, to assist in evaluating and assisting health care facilities in developing countries.

**9. Health Care in Kazakstan.** The Board is proceeding carefully toward a partnership in a primary medical care center in Semipalatinsk, Kazakstan. This is an outgrowth of the Board's having established the U.S.-Kazakstan International Foundation on Radiation, Ecology, and Health, which responds to the threats of nuclear pollution, and the establishment of the Cancer Registry Program. The former Soviet government tested nuclear devices in Kazakstan, leaving severely disabled persons. A missionary pastor currently serves in the same community where the new health center would be located.

**10. Agricultural Mission.** The new Sustainable Agricultural and Rural Development Initiative (SARDI) represents a recommitment to a form of mission less visible in recent years. While poverty has been reduced in many lands, more than a quarter of the people in the developing world still live in poverty, facing shortened life expectancy, lack of education, and little access to resources that would improve their lives. Some 840 million human beings are classi-



fied as "food insecure." Floods, droughts and civil disorders make matters worse. This new mission thrust seeks to identify and share models of locally-based sustainable agriculture that can help to lessen "food insecurity." Initial projects, launched in 1999, are in East and West Africa. Directors approved \$2.5 million for SARDI.

**11. Landmine Removal.** Potential agricultural land in many parts of the world is unusable because of anti-personnel mines planted in times of warfare and civil disorders. Such mines abound in southeast Asia, the Balkans and sub-Sahara Africa. Landmines claim life and limbs of thousands after the armies are gone. An innocent person is killed or injured by a landmine every 20 minutes. United Methodist land in parts of Africa is unusable for agriculture or residential property because it is mined. While 135 nations (but not the United States) have signed the 1997 Mine Ban Treaty, prohibiting new mines in the future is only part of the humanitarian agenda; existing mines must be removed.

Directors, in October 1999, following an extensive Board study, unanimously approved a plan of action to begin a ministry of landmine removal, beginning in Mozambique, using state-of-the-art equipment. The Board also approved a resolution forwarded to General Conference (see resolutions) urging the U.S. to approve the Mine Ban Treaty and to increase resources for the rehabilitation of mine victims.

**12. East Africa Church Initiative.** The displacement of millions of people in East Africa has brought new people into contact with The United Methodist Church, resulting in a remarkable flowering of congregations and districts in the East Africa Conference. Board funds and personnel are assisting in the development of districts in Rwanda, Uganda, Kenya and the Sudan for the next three years. Pastoral support is a key need. A miracle seems to be in the making in Rwanda, where returning refugees from Tutsi and Hutu tribal conflicts are becoming a model of inter-ethnic cooperation. Both groups are active in the new United Methodist Church which has more than 32,000 members and grows daily.

**13. Regional Offices.** A global organization cannot long operate with one office. The Board has found it both necessary and advantageous to open regional offices in selected locations. Several goals of mission are served by this pattern: mission personnel can be more effectively supervised; the agency can better compete for national or international humanitarian funds that may require an "on the ground" legal presence; ecumenical ministry may be facilitated by regionalized structures. An office in Nairobi has been invaluable in coordinating the work in the East Africa

Conference (see above). During the 1997-2000 quadrennium, the Board developed guidelines for the locating of regional offices in the future.

**14. Central Conference Pension Support.** In former times, a block grant from the former World Division allowed conferences and churches outside the U.S. with a relationship to the Board to administer annual pension appropriations. More recently, the dollars available and the administrative systems have not kept up with the needs. The pensions of pastors and lay workers in some areas are jeopardized or lost. This initiative allocates \$2.5 million to a fund, administered by the General Board of Pensions, to launch a pension support plan for the central conferences. Those conferences are invited to deposit their current balances or reserves in this fund for future benefits.

## Theology of Mission Today

Effective mission requires the involvement of whole persons, and the intellect cannot be ignored. Serious, sometime uncomfortable theological reflection on the nature of mission and the contemporary world is encouraged by the Board. Directors, at their semi-annual meetings, hear from some of the best minds of the day on biblical interpretation, Christian ethics, human liberation, and the nature of God. The Board often convenes large and small groups to struggle with the interaction of mission theology and service within the various cultural contexts in which believers live, dream and praise God.

**1. The Global Consultation on Evangelization and Church Growth.** "Offering Christ in the New Millennium: Opportunities and Challenges" was the theme of this exciting event in July of 1999. Seventy-five people from 27 countries struggled together with issues that face Christians as they "offer Christ" today. The challenges included: the Gospel's encounter with people of other faiths; the Gospel and political, social and economic realities; and the Gospel and diverse cultures. One evident challenge—by no means a problem—is the eager embrace of the Christian message by persons in cultures and places not previously reached by United Methodists. Christian communities are arising by the power of the Holy Spirit in prisons, refugee camps and outdoor markets: new believers "straining forward" in faith.

### 2. Mission Evangelism Consultations:

a) "Evangelization and Creation: The Meaning of Redemption" was the theme of the second such consultation held in early 1998 and attended by professors of mission, evangelism and related fields from United Methodist theological seminaries.

b) **Christianity and Islam.** A consultation on Christian witness and lifestyle in countries with a strong Muslim presence took place in Jakarta, Indonesia. *Islam in Southeast Asia*, by Robert Hunt, was the first in a series of GBGM mission books launched in the quadrennium.

c) **"Global Urban Evangelization and Discipleship in the Wesleyan Tradition,"** a consultation on proclamation of the good news of Christ in urban contexts around the world, was held at the Charles Wesley Heritage Centre in Bristol, England, with participants from twelve different countries and four continents.

d) **Consultation on Orthodox and Wesleyan Spirituality.** Theologians, clergy and laity of the broad spectrum of both Eastern Orthodox and Wesleyan traditions explored common grounds for Christian witness, life and service. The week-long event in 1999, held at an Orthodox seminary, served the purposes of disclosing issues that have separated Christians in the past and of pointing toward future unity in the Spirit of Jesus Christ.

## Global Church Growth and Development

The 1990s was a "mission decade" for the global United Methodist Church. Rarely has the Gospel been proclaimed more effectively and received so gladly in so many new places. This came about through the combined efforts of local churches, districts, and conferences around the world working with the Board and, often, with other Methodist and ecumenical colleagues. United Methodists have been particularly active in areas where political changes have opened doors to religious and Christian witness and service.

1. **Russia and Eastern Europe.** The Russian Initiative started in 1991 and emphasizes people-to-people programs, church development, humanitarian aide, social service training, and support for the Russian United Methodist Church. The Russia Annual Conference has 60 congregations, 5,000 members and a constituency of 15,000. A building purchased in Moscow will house the Russia United Methodist Theological Seminary and the headquarters of the conference. A new church was built in Ekaterinburg, with much of the work coordinated through the Office of Architecture of the Board. Through a partnership with the Russian Peace Foundation, 280 teams from the United States, consisting of a total of 3,000 people, visited Russia during the quadrennium and 400 Russians and Ukrainians visited the United States. New missionaries, both graduates of the Russian seminary, are at work in

Kazakhstan and Kaliningrad. A GBGM mission evangelism editorial team, in cooperation with an indigenous editor and conference committee, will publish the first hymnal of the Russia UMC.

United Methodism continues to find firm footing in the Baltic states. Eight congregations have been organized since the Church was re-registered in Lithuania in 1995. The building of the "mother church" in Kaunas was restored with assistance from the Millennium Fund and gifts from partner churches. Three properties were purchased for new churches and a missionary couple was assigned to begin the first congregation in Vilnius, the capital city. In cooperation with the Polish Annual Conference, the board assigned another missionary to launch a Polish-language ministry in Vilnius. The Baltic Mission Center nears completion in Tallinn, Estonia, another Millennium Fund project. A district of the Northern European Central Conference was organized in Latvia. The Board and The United Methodist Church of Latvia jointly published *The History of Methodism in Latvia: History and Renewal*.

The Millennium Fund assisted with new construction in the Czech Republic, Hungary and Bulgaria. The Pilsen Lochotin Church has the first new building for the Czech Annual Conference. The Budapest Church Center contains a sanctuary, offices and program facilities. The Varna Church building in Bulgaria facilities the extension of ministries there. A new district was organized in the Ukraine.

2. **Africa.** The continent of Africa is the area of the most rapid growth for The United Methodist Church although civil wars and political strife in some areas exact a heavy toll on church life (see **Relief** below). Africa Church Growth and Development is a continuing initiative started a decade ago. A new Rwanda District was added in the quadrennium to the East Africa Conference, and growth is significant in Uganda and Kenya (see **East Africa Church Initiative** under **New Mission Initiatives** above). United Methodist outreach and worship are expanding in Senegal, Malawi and South Africa. In Mozambique, the Board is setting up a partnership to support pastoral training and salaries for evangelists opening up new areas. The Board supported the West Africa Young Women's Empowerment Workshop for training persons for leadership roles in annual conferences. Civil stabilization is a primary objective in the Congo, Liberia, Sierra Leone and Angola. United Methodists took part in a 1999 National Consultation of the Congolese Churches and Civil Society. Board Directors, in 1998, adopted a resolution calling for the release of political prisoners in Nigeria and urging the international community to work toward a restoration of democracy in that country.



3. **Latin America/Caribbean.** Church growth and development is coordinated with regional Methodist organizations, such as the Latin American Council of Evangelical Methodist Churches (CIEMAL) and the Methodist Church of the Caribbean and the Americas (MCCA). During the quadrennium, a new United Methodist Church was established in Honduras. Both new congregation development and leadership training were launched in Venezuela, Nicaragua, El Salvador and Colombia in cooperation with CIEMAL. Mission in Latin America and the Caribbean will be enhanced by the new Partnership Fund. Using collaborative strategies, the emphasis will be on people-centered ministries that show promise of generating local and global support beyond Board appropriations.

4. **Cambodia.** Methodism in Cambodia experienced rapid growth in the last four years, when 110 congregations were established, making it the largest Protestant denomination in the country. Education and worship materials in the Khmer language promote both discipleship and evangelism. Training is underway for young pastors, many of them new Christians. The Church in Cambodia is a joint mission of United Methodists in the U.S., France and Switzerland, and the Methodist Churches of Korea and Singapore. Together these churches support 17 missionaries. Working with an indigenous Cambodian editor, GBGM will publish the first Cambodian Methodist hymnal in the year 2000.

5. **Other parts of Asia.** Cambodia and other parts of Asia will also benefit from the Partnership Fund. Potential new mission areas of Asia include Mongolia and Manchuria, the latter a part of China that had United Methodist presence before the Communist Revolution. In 1997, the Board celebrated the 150th anniversary of the arrival of the first Methodist missionaries in Foochow, China. Reports indicated that, while the old denominations are gone, there are in China today some 17 million Christians (12 million Protestants and five million Catholics) who constitute Chinese churches "pressing on" in their Christian pilgrimage.

Two Board resolutions to the General Conference concern Asian political situations affecting the future of mission in the region. One, a new resolution, supports political self-determination for East Timor, occupied by Indonesia for 25 years and brutally attacked in August of 1999 following a referendum supporting independence. The measure notes that Christian leaders were among those "targeted for assassination." The second is a revision of the resolution entitled, "Peace, Justice, and the Reunification of Korea" which supports Korean efforts to peacefully reunify that country and commits the Church to

continue to provide carefully monitored humanitarian aid to North Korea where many people live in starvation conditions.

6. **United States.** The Board treasures its strong and fruitful commitment to church growth and development among all segments of society in the United States. This support takes the forms of training, educational materials, assistance with local fundraising, consultation with annual conferences, loans, and loans administration. Board staff and consultants in church development work with the National Plan for Hispanic Ministries, the Asian American Language Ministry Study, the Native American Comprehensive Plan, and other programs. For example, a manual was developed on Hispanic Congregational Renewal. In 1997, the Board held a training seminar on New Church Development in the African American Community as part of the church-wide call to strengthen the Black church. Each year, \$250,000 is provided to racial/ethnic church extension. During the quadrennium, the United Methodist Development Fund (UMDF) and the Board itself provided some \$59 million in loans to 120 churches in all five U.S. jurisdictions. These funds go primarily for building churches, parsonages, and educational facilities. A "fast track" for loan approval is facilitated by electronic communications.

## The General Advance

Today approximately half of all United Methodist congregations participate in mission each year through the General Advance. Advance ministries are developed by the Board's participating units in consultation with mission partners in the U.S. and around the world.

The General Advance has a powerful heritage. Out of the ashes, rubble, and devastation caused by World War II, the Advance was born. The world was in chaos. Whole cities and their institutions—schools, churches, and hospitals—had been destroyed. Millions of people had been killed. Millions of survivors were wounded, or homeless, or starving. There was a desperate call for Christians everywhere to help in the task of rebuilding.

To rebuild a world in disorder would require not only immediate action but deep spiritual reflection and focused coordination. The former Methodist Church responded by lifting a banner of world relief: *The Advance for Christ and His Church*.

The 1949 Advance for Christ and His Church was launched as a program of spiritual faith and dedicated stewardship. The church responded in study and gifts totaling \$1,309,813 that first year. By the end



of the 1949-1952 quadrennium, gifts totaling \$12,645,229 demonstrated Methodism's love and concern for the world's hurts.

After the 1949-1952 quadrennium, it was decided that this second-mile giving program would be a regular ongoing part of the life of the Church. It was felt that the Advance would enable persons to express their own deep concerns in specific areas of mission, without replacing the undesignated benevolences represented in basic World Service giving.

Over the years, United Methodists have responded faithfully to the call of partnership in missions through the Advance, both in the United States and around the world. By giving more than \$800,000,000, United Methodists have helped to rebuild schools destroyed by fire, train church leadership, distribute food to victims of natural disasters and wars, and undertake various other tasks to meet acute human needs and proclaim the Gospel.

United Methodists give more than 100,000 separate gifts a year to thousands of designated projects and programs. Why do United Methodists continue their strong commitment to this second-mile giving program?

- **The Advance is designated:** The donor selects the project or missionary they wish to support.
- **The Advance is voluntary:** Any individual, local church, organization, district, or annual conference can participate.
- **The Advance is prioritized:** Every Advance project represents a priority need of the church, annual conference, or agency that submits it.
- **The Advance is accountable:** Every Advance project is screened by the General Board of Global Ministries and authorized by the General Council on Ministries.
- **The Advance is reliable:** The accounting and transmission of Advance gifts are assured by the General Council on Finance and Administration.
- **The Advance is unique:** One hundred percent of Advance gifts go to the project the donor chooses!

## Mission Personnel and Volunteers

**1. Board-related Mission Personnel.** The inclusive roster of mission personnel at the end of October 1999 stood at 1,812 persons around the world. This figure covers 764 commissioned missionaries and 774 non-commissioned persons globally deployed. The commissioned category includes the Korean Ameri-

can Mission Pastors, Deaconesses, Missioners of Hope, and National Plan for Hispanic Ministry missionaries. Non-commissioned persons include some 360 Persons in Mission, who are supported by the Board but recruited and employed for ministry through central conferences outside the United States. Also included in the total are Rural Chaplains who are clergy and laity recognized for service in their own communities, and persons serving with UMCOR/NGO (see above) in relief and refugee ministries. Missioners of Hope and Korean American Mission Pastors are new categories of personnel since 1997. Across the 1990s, mission personnel went into 11 new areas: Bosnia/Herzegovina, Bulgaria, Cambodia, Kazakstan, Lithuania, Papua New Guinea, Palestine, Russia, Tanzania, Uganda and Zambia.

**2. Volunteers in Mission.** The mission volunteer movement continues to surge, both "striving forward" and "pressing on" with a global thrust. Sixty-five annual conferences participated in the quadrennium, with the number of persons annually involved increasing by more than 1,000 per year. The total in 1997 was 38,557 volunteers, 39,713 in 1998, and 40,904 in 1999. These persons served in 42 countries working in areas of evangelism, health, education, disaster relief and building, among others. The Board provides leadership to the Ecumenical Program for Urban Service which is a major channel for the placing of AmeriCorps volunteers in the United States. Participants receive educational vouchers from the federal government. More than 500 United Methodists have enrolled.

Three new features were added to the Volunteers-in-Mission (VIM) program: 1) Global Justice Volunteers, initiated by Women's Division, enables young adults aged 18 to 25 to offer short-term service and also to learn among people engaged in justice work. Volunteers, who must have at least one year of college study, are asked to contribute a minimum of \$200 per month of participation to a fund to sustain the program. They live in grassroots communities for periods of two to six months. (The first round of applications closed in early 2000); 2) Primetimers, designed to get underway in 2000, utilizes the energy, skills and faith commitments of older United Methodists; and 3) a newly-formed United Methodist Fellowship of Health Care Volunteers formalizes a means for United Methodists and others in the health care field to use their skills in the prevention and cure of disease on short-term, voluntary bases.

## Relief

United Methodists are dedicated participants in ministries of humanitarian relief. The United Meth-

odist Committee on Relief (UMCOR) provides emergency relief assistance, cares for refugees, and works to alleviate hunger—often overlapping responsibilities. Many of the resources—monetary goods, material goods, and medicines—come from the donations of United Methodists and others. The UMCOR depot in Louisiana grew fivefold across the quadrennium. UMCOR often works in collaboration with ecumenical partners, and government and international agencies. Some of its work is done in its capacity as a non-government organization (NGO) which qualifies it to receive goods and funds from a broad range of sources. UMCOR/NGO has grown significantly in recent years as indicated in the survey below.

1. **Emergency Services.** The United Methodist Church, through the UM Committee on Relief, responded to a natural or human-caused disaster every month during the quadrennium: earthquake, wind, fire, flood, famine, pestilence and warfare. The mid-years of the quadrennium, 1998 and 1999, brought hurricanes in Latin America and the United States. Hurricane Mitch inundated the entire nation of Honduras and most of Nicaragua. Hurricane Floyd left many communities of the U.S. east coast under 30 feet of water. A tornado in Oklahoma City turned one residential community into 52,000 18-wheel-truck-loads of debris. Natural disasters of this magnitude have rarely, if ever, been seen before. Earthquakes destroyed and disrupted life in Colombia, Mexico, Taiwan and Turkey. Wars were a scourge in Africa and Kosovo. UMCOR responded to each of these, with the largest mobilizations in the wake of the hurricanes and the conflict in Kosovo.

Post-Mitch rehabilitation in Honduras and Nicaragua is ongoing. Forty-two volunteer teams went into Honduras and 17 into Nicaragua fast on the heels of the destruction. Work will continue in these countries at least through the year 2000, with perhaps as many as 160 volunteer teams going to the two countries.

UMCOR took a major role in relief efforts during and following the conflict in Kosovo, including the NATO bombing in 1999. During the internal hostilities and bombing, the agency had responsibility for a refugee camp in Sarajevo in nearby Bosnia and was the channel for medical supplies and drugs for a hospital serving Kosovar Albanians in Macedonia. After the bombs stopped, UMCOR became one of the implementing agencies restoring villages and repatriating families. Experience in Bosnia helped to prepare UMCOR personnel for the new challenge in Kosovo. By the spring of 2000, conditions may allow services to extend into northern Yugoslavia where NATO bombs also destroyed villages and homes and where United Methodist congregations endured the war.

Large parts of Africa experienced the churning of wars punctuated by periods of relative peace. A renewed war in Angola interrupted a substantial United Methodist prosthesis program for persons injured by land mines. That conflict sent thousands of refugees into the Democratic Republic of Congo. War on the opposite side of Congo also resulted in widespread migration, including many United Methodist families and whole congregations. The Board is helping African church leaders to move people into safe havens and prepare them for return to their homes when peace prevails. Throughout these ordeals, the bishops and pastors labored to keep members focused on assistance to neighbors. UMCOR built housing in Rwanda and sanitary facilities in Liberia.

A brutal war in Sierra Leone targeted civilians for terrorism, spreading horror through homicide, dismemberment, arson, child kidnaping and child conscriptions. No community went unscathed. Bishop Joseph C. Humper provided national and interfaith leadership for relief and peace. UMCOR provided direct food assistance, training for trauma recovery, counseling, and health services to men, women, boys and girls with AIDS or HIV. UMCOR also sent a team of Sierra Leonean doctors from the United States and Europe to study the medical system for eventual building as a fragile peace accord began to take hold in the West African country.

2. **Hunger.** The alleviation of world hunger has been a theme of United Methodist mission for decades. Two new endeavors emerged in the past quadrennium. First, a nonprofit corporation, the Food Resource Bank, was started with UMCOR funds and personnel to attract broad ecumenical participation in the effort to respond adequately to hunger in a world where enough food is already produced to feed everyone. The new program invites all food producers—family farmers and large corporations—to donate food in any quantity for world food relief. Quantities never thought possible may, in a few years, be available for places where food supplies are disrupted by war or natural catastrophe. While massive relief is no substitute for well designed economic and agricultural systems, the Food Resource Bank will be available when emergency supplies are required.

Second, United Methodist Men and the Society of Saint Andrew are joining with UMCOR to place trained hunger advocates in annual conferences. These advocates will help United Methodists learn about the causes of hunger, ways to eradicate it, and how to take part in food programs in their own communities.

Meanwhile, famine that has claimed one million lives in North Korea could have been prevented had the government heeded clear warnings at mid-decade.



UMCOR has sent 65 containers of food, medicine and seed supplied through the generosity of faithful UM members in the United States. Particularly important for the future food supply was a container of 700,000 "family seed packets," each packet holding what a family garden would require for a year.

3. **Refugees.** Refugee services, often a part of general relief, involve both resettlement in the United States and care for persons forced to stay for extended periods beyond the borders of their home country. Working with Church World Service and Witness (CWSW), United Methodists, through UMCOR, provide resettlement sites for refugees entering the United States. UMCOR resettled 944 refugees in 1997, 1,405 in 1998, and 1,020 in the first nine months of 1999. A new venture, Justice for Our Neighbors, is a network of twenty church-based immigrant law clinics. United Methodist laypersons are among the most responsive volunteers in these centers that deal with complex, emotional issues in assuring atmospheres.

Large numbers of displaced persons today are found in Albania, Azerbaijan and Georgia, where UMCOR sponsors medical, agricultural, micro-credit and housing programs. Youth houses have become important components of ministry in these places. Such houses bring hundreds of young people together to learn and grow across ethnic lines. They form an important strategy in promoting peace in violent societies. Two new youth houses are underway in Tajikistan.

A comprehensive, revised resolution on "Immigra-

tion and Refugees: To Love the Sojourner" is forwarded to General Conference 2000 (see resolutions). This emerged in part from the observation of the Ecumenical Year of Churches in Solidarity with Uprooted People in 1997.

## Women and Mission

Today, as in the past, women play major roles in the planning, support and implementation of United Methodism's global mission. Women, children and families are also central in the Board's mission focus.

1. **Women's Division.** The quadrennium was one of change and transition for Women's Division and United Methodist Women (UMW). The administrative unit adopted a new governance structure and streamlined its mission appropriations process. UMW, for which the Directors of Women's Division make policy recommendations, launched a new six-year membership campaign. In keeping with the new Board structure, committees on international and national ministries with women, children and youth were set up: the first determines how and what projects formerly lodged in the World Division will be supported; the second does similar work in the U.S., particularly with regard to some 100 national mission institutions related to Women's Division (see **Institutions** below), deaconesses, Church and Community Workers, and US-2 short-term missionaries.

Eight events across the U.S. launched an eight-year emphasis called Mission Today. These

## APPROPRIATIONS OF WOMEN'S DIVISION

	1997	1998	1999	2000
International Mission	\$5,042,320	\$4,832,572	\$4,759,357	\$4,530,051
National Mission	5,042,320	4,832,572	4,759,357	4,530,051
Board Administration & Operations	2,964,863	3,160,745	3,292,857	3,433,417
Deaconess & Missionary	347,500	347,500	347,500	50,000
Membership & Organizational Development	744,460	744,460	781,830	781,830
Finance	192,650	192,650	195,650	194,000
Christian Social Responsibility	539,485	539,485	552,306	557,305
Division-Wide	1,227,323	1,273,539	1,247,664	1,239,482
Salaries/Benefits	3,757,444	3,908,788	3,959,968	4,175,336
<b>Total</b>	<b>\$19,858,365</b>	<b>\$19,832,311</b>	<b>\$19,896,489</b>	<b>\$19,491,472</b>



were in addition to the five regional Schools of Christian Mission which help to equip teachers for such schools in annual conferences. The unit inaugurated a section of the Board's Web Site to provide both academic and practical information and suggestions on mission study themes. Spiritual growth, theological development, and social justice continue as priorities.

A membership campaign entitled "Yes! Count Me In" resulted in the organization of 688 new units of United Methodist Women from 1997 through October 1999. Of those, 24 were district units, four were on college campuses, and three were for teenagers.

"Make Plain the Vision" was the theme of the quadrennial United Methodist Women's Assembly in Orlando in 1998. More than 10,000 of the one-million UMW members sang, prayed, studied and brought tokens of mission service, including tons of relief supplies and quilts for mission institutions. They gave almost \$170,000 for ministries with women, children and families, and signed thousands of letters urging U.S. Senators to sign an international agreement on discrimination against women. In the afternoons, participants could choose among 70 workshops covering virtually every aspect of mission from personal spiritual growth to international economics.

The quadrennial Women's Division National Seminar, held at the Division-owned Scarritt-Bennett Center in Nashville, Tennessee, in 1999, explored the theme: "What Does God Require?" The focus was on the biblical mandate for social action and understanding of God's will for followers of Christ in both local and global communities. Each annual conference sent participants to the seminar.

## Sustained Mission Commitments

**1. Mission Institutions.** One hundred national mission institutions in the U.S. form a "caring connection" that proclaims the Gospel in acts of love and hope. These community centers, schools, residences and treatment centers are located in 35 states. Several institutions were renewed and adapted to new mission challenges during the quadrennium. The campus of the former Sue Bennett College, closed in 1997, was reborn as the Bennett Center of London (Kentucky). What had been a two-year college for Appalachian women now has new priorities in keeping with the old. Bethlehem Centers in Augusta, Georgia, and Columbia, South Carolina, were reopened with broader community participation; the facility in Augusta was renamed the New Hope Center. The Navajo United Methodist Center in Farmington, New Mexico, reopened its transitional residence with new services for victims of domestic violence. Building ex-

pansions took place in Mobile, Tampa and New Orleans, and the center in Nome, Alaska, built new housing for senior citizens.

The impact of welfare reform was a major concern at many, if not most, of the community centers which are on the front line in dealing with the economic and social crises of families. Some centers stepped up their programs in workforce development with several receiving contracts for welfare-to-work training under publicly-funded programs. While the national mission institutions are in the U.S., the Board opened conversations on increased collaboration with institutions in other parts of the world.

**2. Holy Boldness.** "Holy Boldness: A National Plan for Urban Ministry" was approved by the 1996 General Conference, and a full report has been submitted to General Conference 2000. It represents a grassroots movement that has articulated a vision and goals for the transformation of urban congregations and communities through the Gospel. Goals are centered around urban theology, evangelism and congregational development, the eradication of racism, community economic development, leadership development, and health and wholeness. The Holy Boldness Urban Convocation, sponsored by the Board and the National Urban Strategy Council, drew 1,500 participants to San Francisco in 1997. Holy Boldness Urban Academies began in 1998 with the East and West Ohio Annual Conferences and were followed by an academy serving the Detroit and West Michigan Annual Conferences. The two-year program involves 100 hours of training. Academies are scheduled for Western Pennsylvania, Minnesota and the Pacific Northwest in 2000.

**3. Town and Country Ministries.** A priority for those involved in this area of work was the drafting of the National Comprehensive Plan for Town and Country Ministry (see above under Mandates). Training to identify and counteract rural-based hate groups took place across the quadrennium, especially for members of the Rural Chaplains Association. The Association is made up of 200 laity and clergy dedicated to ministry beyond sanctuary walls. Teams of chaplains also did a work project in rural Russia every year of the quadrennium. The Board has a strong, ongoing relationship with the United Methodist Rural Fellowship and helps to support rural training centers in the southeast, Midwest and far west.

**4. Cooperative Parishes.** In the mid-1990s, there were 729 cooperative ministries—rural and urban—in The United Methodist Church, and of those, 106 were ecumenical. The Board services the cooperative parish movement, offering resources and training opportunities. The quadrennial Consultation on

Cooperative Parish Ministry drew 500 persons to Dallas in November 1999. They considered the theme, "Congregations Living the Gospel: Working Together, Making Disciples, Sharing Communities." An updated resolution to the General Conference, submitted by GBGM, requests that the Council of Bishops develop policies, structures and processes to facilitate more effective appointment-making to such parishes.

**5. Heath and Medical Care.** Both short- and long-term health care is a well-established component of mission. The Board, across the quadrennium, continued a focus on community-based primary health care as a model that relies upon people to learn about their own and their community's health needs and to take joint action to improve conditions. The Medicine Box ministry grew rapidly in a five-year period between August 1994 to October 1999 going from a few boxes to 1,040 distributed in 30 countries. A Medicine Box contains enough pharmaceuticals to supply a clinic for a month. A new initiative is underway to assist aging health facilities in poor countries. A biblically-based, updated version of the resolution on "Health and Wholeness" is submitted to the General Conference 2000.

**6. Justice and Peace Issues.** Justice and peace are goals inherent in Christian mission. They arise in many places and contexts. "Seeking Justice: The Emerging Role of the Church in Doing Justice in Our Communities" was the theme of training events held in every jurisdiction across the quadrennium. The International Year of Older Persons was observed in 1999. Several Board resolutions submitted to the General Conference deal with justice and peace, including hate crimes in the U.S., gun violence in the U.S. and "responsible travel." The latter notes that tourism is one of the fastest growing and largest sectors of the global economy. It calls upon Christians not to take "a vacation from our faith" by condoning practices while traveling that exploit persons and cause environmental problems. An action of the Directors in late 1999 asked the U.S. government to stop using the island of Vieques, off Puerto Rico, for military target practice, to clean up contamination there, and return all land expropriated for military purposes.

A proposed resolution for consideration by General Conference 2000, "Pillars of Peace for the 21<sup>st</sup> Century: A New Policy Statement on the United Nations," sets forth seven "pillars:" political accountability, economic accountability, legal accountability, liberation and empowerment, peace and conflict resolution, human dignity and rights, and preservation of the environment.

**7. Ecumenical Mission.** Mission partnerships

across denominational lines are essential in effective witness and service in many parts of the world today. This is especially true in relief, refugee and health ministries and in community ministries. The Board participates in ecumenical mission and also encourages ecumenical study and reflection. In late 1999, the agency announced a \$1.5 million contribution to the Ecumenical Institute in Bossey, Switzerland, to assist with the training of future ecumenical leadership. Bossey is related to the World Council of Churches. The gift, the second largest in the history of the World Council, will endow a chair in mission at the Institute.

**8. Missionary Conferences.** The Board has strong links to the three Missionary Conferences (Alaska, Oklahoma Indian, Red Bird) and the Rio Grande Language Conference. Regular consultations with missionary conferences look at ministry needs. During the quadrennium, the Board deposited \$1 million with the General Board of Pensions on behalf of the Oklahoma Indian Missionary Conference (OIMC) with the interest going to cover unfunded liabilities for pastors. Dialogues on ways to strengthen the pension plan of the Rio Grande Conference were also underway. A major concern in Alaska was the maintenance and management of properties needed for mission evangelism and outreach. The Red Bird Conference, located in the Appalachian region of Kentucky, built the Joy Center, a community facility for youth ministries and worship. Henderson Settlement, the Red Bird Medical Center, and Red Bird School are sustained institutions within the conference boundaries.

**9. Crusade Scholarships.** This program, more than 50 years old, provides graduate-level education to students from around the globe. International students receiving individual support, usually for three years, study in the U.S. Block grants to stipulated regions around the globe allow Central Conferences and partner churches to offer stipends for study in those areas. Each church or institute makes a report to the Board on its allocations. Fifty-seven per cent of the support during the past quadrennium went to international students, including those assisted under the block grants. Crusade Scholarships are funded by a portion of the World Communion Offering. There were 56 Crusade Scholars in late 1999.

## Mission Education and Celebration

Education for mission and celebration of mission takes place throughout the Church on a continuing basis. To facilitate education, the Board develops mission study themes and resources, organizes mission travel seminars, and offers training in both specialized and general settings. Mission



celebration praises God for the global mission—for the opportunities to “strain forward” and “press on” in joy and service to Christ. A few highlights are described below.

**1. Spectrum 2000.** This is an effort to systematically identify and share effective models of ministry throughout the global Church. More than 240 responses to a call for models were received by late 1999.

**2. Mission Travel Seminars.** Seminars during the past quadrennium included Indonesia in 1998, Cambodia and Senegal in 1999, and a mission caravan to Haiti and Cuba in 1999. These experiences help participants understand the cultures in which the Gospel is at work today. They are often geared to mission study themes.

**3 Training for District Superintendents.** The Board trains second-year district superintendents in mission and new church development. Special training was also offered to Asian American district and mission superintendents, as well as superintendents and pastors in Mozambique.

**4. Mission Studies.** The Board offers resources for three church wide mission studies each year. One of these is always a spiritual growth study determined by Women's Division. The other two were historically prepared in cooperation with ecumenical partners; that arrangement has now come to an end. Nonetheless, the Board, with significant involvement of Women's Division, continues to prepare written and visual resources for three annual studies, one of which usually has a geographic focus. The studies for the past quadrennium were:

#### 1997-98

Joshua and the Promised Land

Brazil

Living as Christians in a Multi-Cultural Society

#### 1998-99

The Bible: The Books that Bridges the Millennium:

Part I

Indonesia

Refugees and Global Migration

#### 1999-2000

The Bible: The Book that Bridges the Millennium:

Part II

Mission in the Twenty-first Century

Humanity Comes of Age

#### 2000-2001

Corinthians

Children of Africa: Restoring the Village

God's People in an Urban Culture

**5. Global Gathering.** Five thousand United Methodists gathered in Kansas City, Missouri, in April 1997 for Global Gathering III. The theme was “Whose Child is This?” Bible study, worship, music and a broad spectrum of speakers workshops explored opportunities for mission among, and on behalf of, children today. A “global village” presented cultures from around the world. Twenty-nine young people from 21 countries took part in “Youth Go Global” preceding and during the larger gathering.

**6. Global Praise.** Methodists sing their faith. “Global Praise,” a new emphasis in mission evangelism, was launched during the quadrennium to gather the songs of indigenous peoples for the enrichment of life, worship and witness. GBGMusik is the publishing entity of the program, producing recordings, songbooks, hymnals and other resources. Several recordings have been released: Global Praise 1, Africa Praise 1, Russian Praise, Songs of Women, Caribbean Praise, Songs for the Poor, Spirituals: Songs from the American Experience, Caribbean Praise, Faith Songs for the New Millennium. Among the songbooks is also a Russian-English bilingual worship resource. In 1998, a youth mission chorale composed of 24 college students participated in a mission evangelism tour of the Baltic states and Russia. In 1999 the Mission Evangelism office launched five Global Praise jurisdictional training events for at least 24 persons in each jurisdiction. Central conference trainings are to follow.

**8. Distinguished Mission Service Awards.** The Board introduced Awards for Distinguished Mission Service in several categories in 1999. Dr. Christina Hena, a native of Liberia and a medical doctor who became the first full-time United Methodist missionary in Russia since the Church was able to re-enter that area, received the Anna Eklund Award named for a Swedish deaconesses who served in Russia in the early 1900s.

Dr. J. Edward Carothers and Dr. Norman W. Klump, both 20th century mission leaders, accepted the Frank Mason North Award which was named for a mission leader and hymn writer from earlier in the century. Maribeth Wilson Collins, president of the Collins Foundations, received the Everell Stanton Collins Award. This was named for her father-in-law, who in 1940 left 60% of his timberland to the Methodist Board of Foreign Missions, a gift that has yielded more than \$100 million for missionary pensions. The Distinguished Peacemaker Award went to the ten active United Methodist Bishops of Africa for their dedication to peace and unity in the midst of war and struggle on their continent. Bishop Onema Fama of Central Congo received the award on behalf of his colleagues: Bishop Emilio De Carvalho of Western Angola, Bishop Done Peter Dabale of Nigeria, Bishop Joseph C. Humper of Sierra Leone, Bishop Chris-



topher Jokomo of Zimbabwe, Bishop Katembo Kainda of Southern Congo, Bishop Arthur F. Kulah of Liberia, Bishop Joao Somane Machado of Mozambique, Bishop J. Alfred Ndoricimpa of East Africa, and Bishop Nkulu Ntanda Ntambo of North Kantanga (Congo).

## Communications

A global Church requires multiple means and languages, not only for proclamation of its message, but also for internal communications. The Board, in the last half of the last decade of the 20<sup>th</sup> century, greatly increased its communications capacity. New strides were made in electronic media and Internet linkages. At the same time, print remained a major channel for information, education and inspiration.

1. **Internet.** The almost \$1 million allocation for the Web Page and on-line magazine recognized the new day in rapid communications, a boon to an international organization needing both a fast, inexpensive information network and a means to attract the huge market of Internet users. The Web Page is extremely popular. For example, in September 1999, persons from 53 countries, not including the United States, visited the site some 10,000 times. From April through September of that year, an average of 4,094 persons visited the site daily, or 120,893 per month. The contents are increasingly timely and thorough. The site offers up-to-the-minute news of mission and also comprehensive information on the Bible, the heritage of Methodism, the themes of mission studies and inspirational material.

Space on the Board's Internet server was also made available to United Methodist congregations, districts, annual conferences and units of United Methodist Women. A total of 5,055 such groups had their own pages within the site at the end of 1999.

Video producers for the Board are always busy, in Africa, Eastern Europe, Latin America, Asia, and the United States and at sites of natural disasters and places of exemplary mission.

2. **Multilingual Resources.** Multilingual resources are important in both electronic and print media. The Board produces more than 100 multilingual projects each year, including books, brochures, magazine articles, posters, web pages and audio visuals – in English, Spanish, Korean, French, Swahili and Portuguese. A majority of the millions of pieces distributed by the Service Center, a resource distribution facility in Cincinnati operated by Women's Division, are produced by the Board.

3. **Magazines.** *New World Outlook* and *Response* magazines, the latter published by Women's Division, continue as the Board's official magazines. They are colorful, timely and award-winning. These publications play increasingly important roles in supplementing the annual mission studies since the Board took on the job of preparing the study material formerly issued by an ecumenical consortium.

4. **Research.** Information both for Board use and for dissemination throughout the Church comes from the board's research office. Through the Web Page, United Methodists can obtain statistical summaries on their areas, and they can also arrange to purchase detailed statistical abstracts of their vicinities. A newsletter, called *Background Data for Mission*, goes monthly to all bishops, district superintendents, conference council directors and others. Strategy development process supports congregational development plans in districts and annual conferences.

5. **Others.** Many offices and units issue newsletters for particular constituencies, and a quarterly packet is sent to more than 3,000 persons engaged in mission education.

## Structure Evaluation

The Board is engaged in an ongoing evaluation of the new structure which seeks to better serve the connection through global approaches to mission once done under rubrics such as "foreign" and "home," or "world" and "national" (meaning the U.S.). While major organizational restructures often stir uncertainties and invite criticism (and both have occurred during the Board's restructure), the prognosis for GBGM is for health and vigor. Never before has enthusiasm for mission been higher, requests for mission engagement more plentiful, and volunteers for mission service more numerous. One new and promising feature of the structure is the use of what are called "cross-functional teams" set in place with the task to address short- or long-term mission issues across unit boundaries. For instance, the Inner City Church Development Initiative called into being a cross-functional team focused on that topic, since inner city ministry cuts across many functional responsibilities. Other teams are concerned with staff training, mission in Sierra Leone, resource development, mission studies and other mission issues.

The test for all Christian mission structures is the degree to which they help believers to be engaged in God's mission. To date, the new structure seems to provide a supportive context in which to "strive forward" and "press on" in the name of Jesus Christ.

Financial Report

The General Board of Global Ministries receives its funds from seven major sources. These are World Service; Women’s Division; the Advance; One Great Hour of Sharing (OGHS) offering; World Communion Sunday offering; Human Relations Day offering; and UMCOR/NGO, the relief and refugee unit.

World Service, the basic benevolence appropria-

tion of the churches, in 1998 exceeded the 90% level for the first time in a decade. Overall—including the offering of the Special Sundays—giving was up \$1.87 million. The following reports cover the years 1997 and 1998.

The GCFA distributes World Service to the boards and agencies after prior claims. Figure 1 shows that the percentage distributed to the GBGM and other boards and agencies varies from the per-

GBGM Income Summary Highlights

	1998	1997	Inc/Dec
World Service	23,382,203	23,520,608	(0.6%)
Women’s Division	19,491,472	19,896,489	(2.0%)
Advance	30,640,822	25,165,422	21.8%
OGHS*	3,267,692	2,771,975	17.9%
World Communion*	560,748	452,800	23.8%
Human Relations Day	464,012	408,526	13.6%
UMCOR/NGO	24,414,753	24,576,018	.7%

\*The figure for 1998 represents the highest recorded receipts in any year.

Figure 1

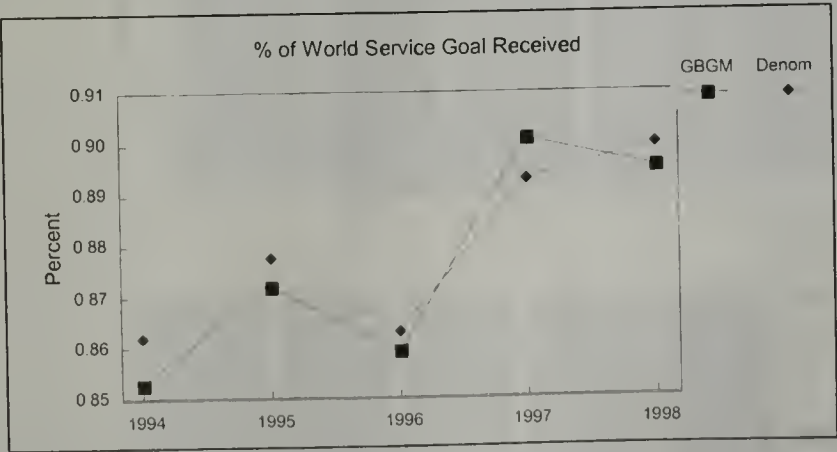
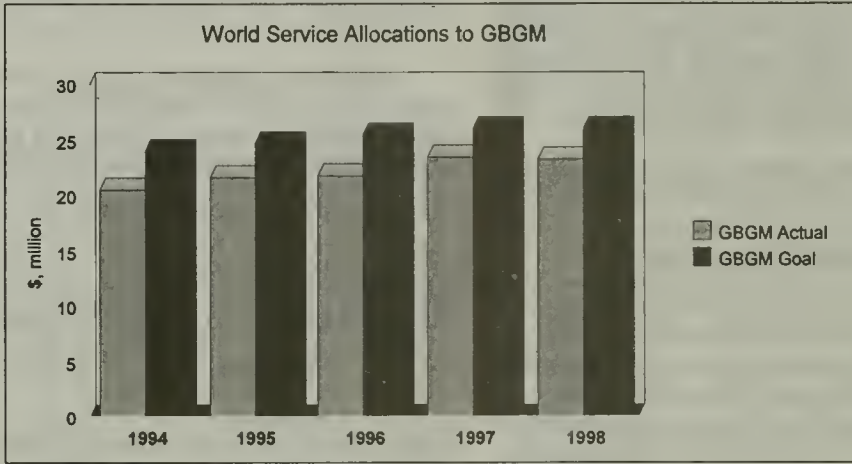


Figure 2



centage received after prior claims. The distribution in 1998 dropped to the 89.5% level, which resulted in a decrease of the World Service funds made available to the GBGM. The GBGM established appropriations at the 87% level, which still provided for \$1,100,303 available in World Service dollars above appropriations in 1998.

Figure 2 shows GBGM's actual World Service receipts compared to the denominational goal. If the denomination's goal had been reached, it would have included an increased allocation to the GBGM in the amount of \$2,732,797.

Undesignated giving by United Methodist Women was \$19,491,472 in 1998. This represents a 2% decrease of \$405,017 from the prior year. Figure 3 shows that the Women's Division reflects a relatively flat amount for United Methodist Women's giving since 1994.

Total support of mission through the Women's Division in 1998 was \$42,366,054. This represents a 13.1% increase of \$4,919,389 over the support in 1997.

Figure 3

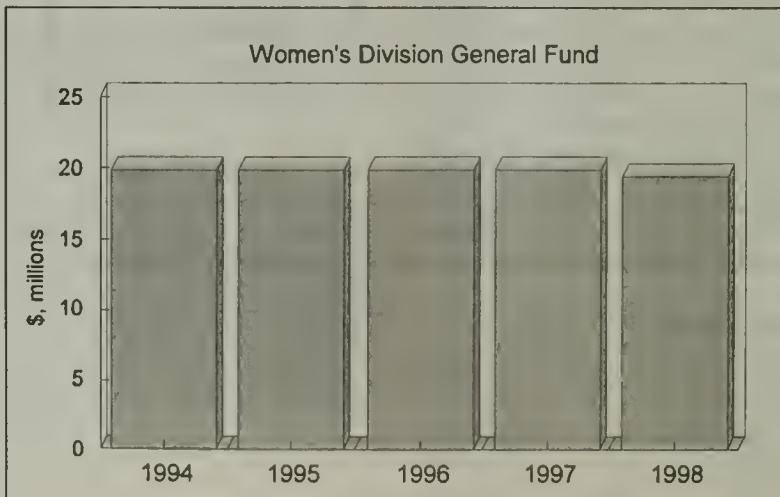




Figure 4

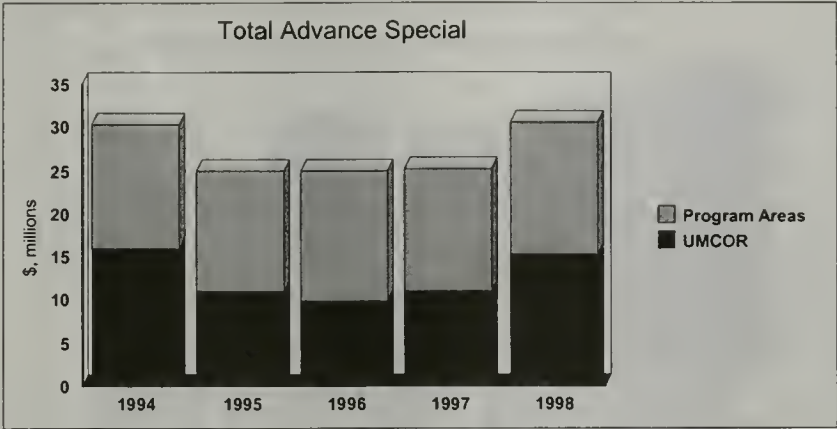
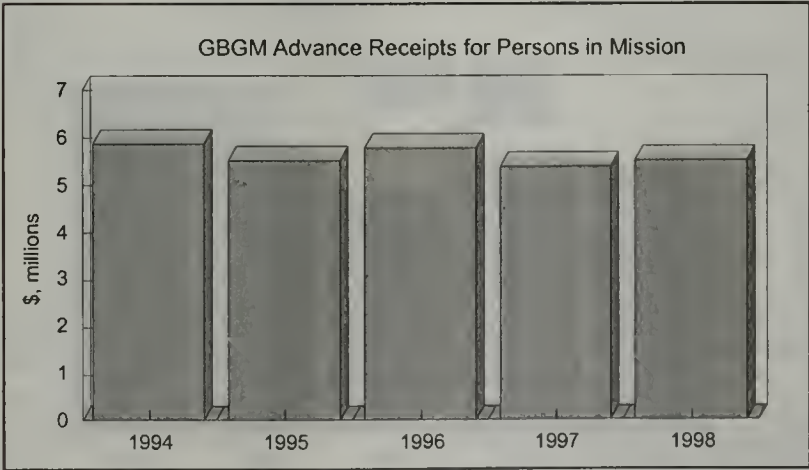


Figure 5



Total Advance Special income for the year 1998 was \$30,640,822. This represents a 21.8% increase over the previous year, an amount of \$5,475,400. This increase includes \$1,325,486 for the GBGM mission program areas and \$4,149,914 for UMCOR (see figure 4).

Advance support of persons in mission in 1998

amounted to \$5,536,084, a 2.4% increase of \$129,884 compared to 1997 (see figure 5). Please note the Advance Support for persons in mission has consistently stayed in the range of \$5.5 to \$5.8 million per year. This is the only portion of the Advance Special income that is included in appropriations.

Figure 6

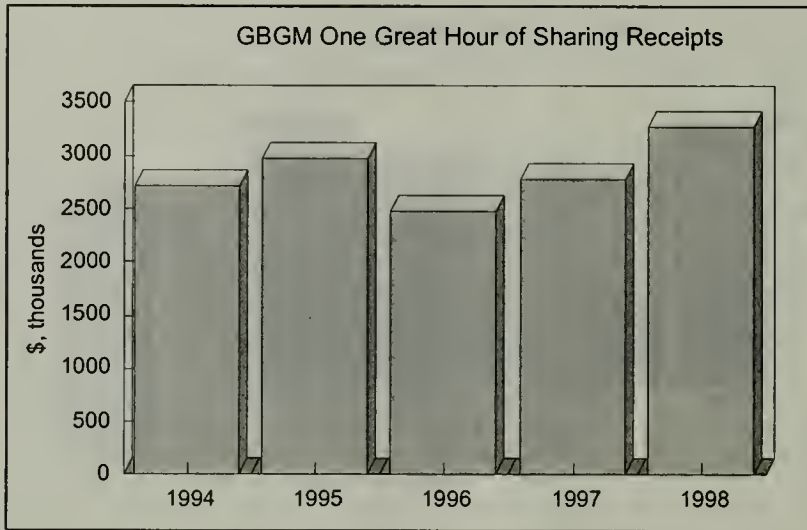


Figure 7



One Great Hour of Sharing income for 1998 was \$3,267,692, a 17.9% increase over 1997 of \$495,717 and an all-time high for this offering. This offering is the mainstay of the work of UMCOR. Investment income usually pays for all administrative costs and some promotional costs. When that income is expended, the balance of operating costs comes from the One Great Hour or Sharing offering. Practically the entire remainder of UMCOR income is for donor-designated projects (see figure 6).

The 1998 World Communion Sunday offering was \$560,748, an all-time high for the offering and a 23.8% increase of \$107,948 compared with the offering in 1997. One half of this offering, after promotional costs, finances the Crusade Scholarship Program, which enables students in the U.S. and abroad to pursue postgraduate studies. Many of this church's finest leaders were Crusade Scholars (see figure 7).

The Human Relations Day offering in 1998 was

Figure 8

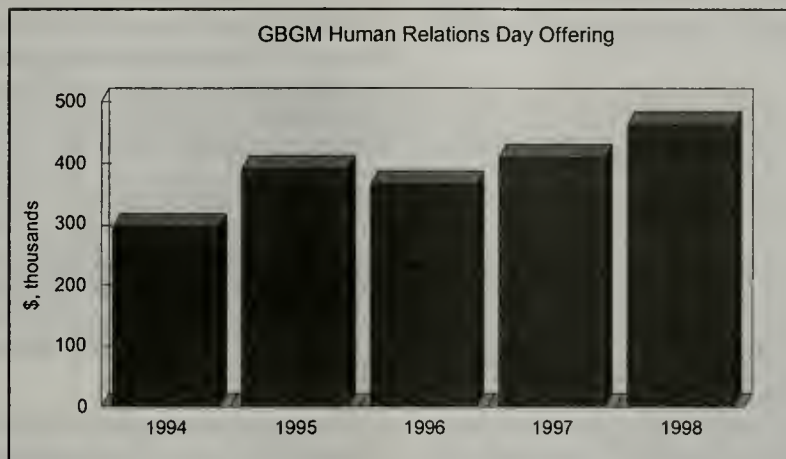
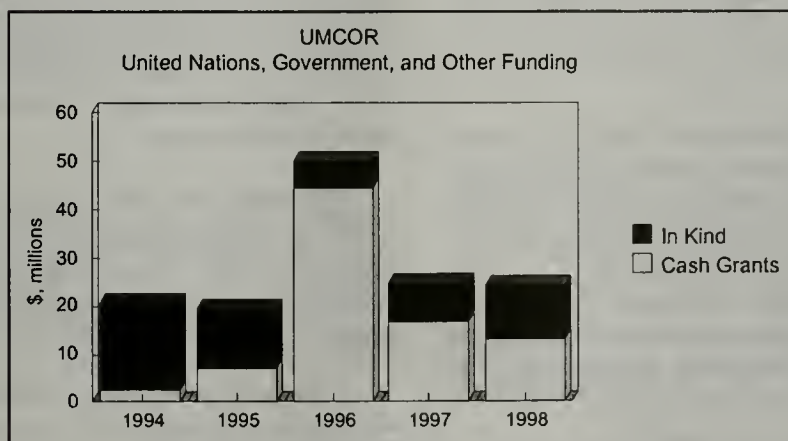


Figure 9



\$464,012, an all-time high for this offering, which represents a 13.6% increase of \$55,486, compared with the offering of 1997. The portion of this fund administered by the GBGM is used to support United Methodist Voluntary Services and Community Developers (see figure 8).

The projects that UMCOR undertook for the various branches of the United States Government, other governments, the United Nations, and other donors remained numerically constant: in 1998: \$24,414,753; in 1997, \$24,576,018. There was a substantial change in the amounts received as cash grants and the in-kind contributions (see figure 9). All of the proposals and related evaluations in 1998 were done by staff instead of consultants. This change facilitates a more careful match between the projects selected and GBGM goals.

### Net Assets of GBGM as of December 31, 1998 (unaudited)

A retired missionary who had spent his ministry in Africa wrote to GBGM and said, "The Lord has blessed us greatly over the last few years, and some of our investments have doubled, tripled and even quintupled since we retired." He went on to say that he and his wife wanted to start a pension fund for the African ministers, and he volunteered to contact other missionaries who had served in Africa, confident that all who had knowledge of the financial difficulties of retired African ministers would be enthusiastic about helping. He was impressed and gratified that the Board of Directors of GBGM had already started a Central Conference Pension Fund and wanted his contribution added to the established fund.

1998 was the fourth consecutive year during



which the Dow Jones Industrial Average (DJIA) soared to new heights. The recent history of the DJIA at year end follows:

1995=5117

1996=6448

1997=7908

1998=9181

The investment portfolios of GBGM shared in the growth of the U.S. economy. As a result, Net Assets climbed to \$406,994,452. The church rejoices that these new earnings are making possible greater strength and diversity in ministries in the name of Jesus Christ worldwide. The Report of the Treasurer incorporates the Financial Accounting Standards Board requirements issued in 1995 concerning the classification of Net Assets. Net Assets are categorized as Permanently Restricted, Temporarily Restricted, and Unrestricted. The amounts for GBGM are as follows:

1. *Permanently Restricted Net Assets*, more familiarly known as Endowment Funds, total \$87,240,162 and represent gifts by more than 1,500 individuals given over the last 100 year or more to finance specific ministries worldwide related to evangelism, education, medical ministries, pastoral support, church buildings and ministries to women, children and youth. All of these funds are restricted by law and the principal must be maintained in perpetuity. The income must be used as directed by the donor.

2. *Temporarily Restricted Net Assets* is the next category. They total \$135,809,138. These Net Assets represent funding through channels familiar to United Methodists, such as the supplementary giving of United Methodist Women, and Advance Special Gifts, which represent "second-mile giving" after a church has paid its World Service. It also includes funds restricted by the General Conference, such as Focus 2000, Human Relations Day program, National Plan for Hispanic Ministry, Native American Comprehensive Plan, and the Program on Substance Abuse and Related Violence, among others. Health and Welfare holds \$18,297,417 in this category, virtually all of which relates to the Kendall Fund gift received in 1998 with specific use requirements.

3. *Unrestricted Net Assets* represents net assets that are not restricted by donors to specific programs and can be used for the general mission of the agency. At year end 1998, GBGM had Unrestricted Net Assets of \$183,945,152, which include \$64,397,328 of Board of Director-designated funds that are to be disbursed over the next three to five years. In addition, \$6,998,563 is held by UMCOR. Those funds are used to respond to emergencies and to cover Advance Special Projects where UMCOR has guaranteed the funding, even if the contributions from interested donors do not fully cover the cost of the projects. Board of Director actions in April 1999 allocated an additional \$15,360,000 to programs.

A total of \$32,019,000 is in *Funds Legally Restricted* to Future Deaconess and Missionary Pensions and Health Benefits.

In a recent (September 1999) reserve analysis of the unrestricted funds of GBGM, the General Council on Finance and Administration calculated the net assets over the required unrestricted reserves for GBGM to be approximately \$11,675,000 as of December 31, 1998. The amount is exclusive of any estimated unrealized gains.

The denomination has never been in such an advantageous position as now to enter the new millennium with many diverse evangelical programs, as listed above, where GBGM, working in partnership with annual conferences and local churches, can participate in Christian mission all over the world.

Other parts of this report indicate the amounts set aside for new mission initiatives. In addition to the figures given elsewhere, the Board made significant allocations to the Harare Fund (\$600,000), programs with the Church in Cuba (\$93,000), Kosovo emergency (\$900,000), Food Resource Bank (\$600,000) and International HIV/AIDS prevention and education (\$200,000).

The Combined Statement of Activities indicates that, for the year ended December 31, 1998, operating revenue was \$141,149,416. Total expense for the same period was \$172,144,201. The excess expense over income was \$30,994,785. The overexpenditure reflects the use of appreciation in market value of investments.

Approximately 90% of the 1998 disbursements were for program.

**GENERAL BOARD OF GLOBAL MINISTRIES OF THE UNITED METHODIST CHURCH**  
**Combined Statement of Financial Position - Unaudited**

December 31, 1998 and 1997

	1998 Total	1997 Total
Assets		
Cash and cash equivalents	\$9,860,169	\$17,128,657
Investments	369,714,517	321,367,900
Due from General Council on Finance	16,670,144	14,013,876
Receivables, Advances and other	13,638,026	13,652,353
Inventory, prepaid expenses and other	3,627,580	2,594,953
Mortgages loans	12,371,865	13,438,604
Beneficial Interest in Collins Almanor Forest	37,227,123	37,227,123
Prepaid pension cost	8,994,148	21,947,161
Building and equipment, net	9,336,753	7,660,127
Total Assets	481,440,325	449,030,754
Liabilities and Net Assets:		
Liabilities:		
Due to Field Treasurers	4,601,802	4,570,637
Accounts Payable and accrued expenses	721,778	4,006,180
Accrued post retirement and pension benefit cost	38,381,034	36,926,816
Annuities Payable	1,711,992	1,449,236
Investments held for others	18,089,712	15,455,918
Deferred amounts received under grants and contracts	4,740,597	2,699,024
Other liabilities	6,198,958	3,633,205
Total Liabilities	74,445,873	68,741,016
Net Assets:		
Unrestricted	183,945,152	187,330,423
Temporarily restricted	135,809,138	106,676,739
Permanently Restricted	87,240,162	86,282,576
Total Net Assets	406,994,452	380,289,738
Total Liabilities and Net Assets	\$481,440,325	449,030,754

	Unrestricted	Temporarily Restricted	Permanently Restricted	1998 Total	1997 Total
Net Assets by Division					
GBGM (excluding the Divisions Below)	\$113,770,519	\$71,003,837	\$75,017,094	\$259,791,450	\$258,276,915
Women's Division	63,418,864	37,836,584	11,459,181	112,714,629	105,842,546
United Methodist Committee on Relief	6,739,175	8,671,300	715,887	16,126,362	15,466,317
Health & Welfare Ministries	16,594	18,297,417	48,000	18,362,011	703,960
	\$183,945,152	\$135,809,138	\$87,240,162	\$406,994,452	\$380,289,738
	45.2%	33.4%	21.4%	100.0%	

Financial information is compiled from the audited financial statements of each division of the General Board of Global Ministries. The United Methodist Development Fund is excluded from the combined statements since UMDF has fiduciary responsibility to its investors and the assets are not at the disposal of the General Board of Global Ministries. UMDF comes under state security regulations and is reported in a prospectus. Collins Pension Plan for Missionaries Trust and Collins Health Benefits Trust have also been excluded from combined statements as they have a separate governance body and the assets of each trusts are not at the disposal of GBGM.

**GENERAL BOARD OF GLOBAL MINISTRIES  
OF THE UNITED METHODIST CHURCH**

**COMBINED STATEMENT OF CASH FLOWS - UNAUDITED**  
YEAR ENDED DECEMBER 31, 1998  
(WITH COMPARATIVE TOTALS FOR 1997)

	1998	1997
<b>Cash flows from operating activities:</b>		
Changes in net assets	\$26,704,714	\$49,756,382
Adjustments to reconcile change in net assets to net cash used by operating activities:		
Depreciation & amortization	1,261,772	1,266,719
Net appreciation in fair value of investments	(41,835,978)	(48,576,714)
Gain on sale of property		(4,941,833)
Contributions & investment return restricted for long-term investment	(957,586)	(653,323)
Property receivables	1,483,354	0
Non-cash contributions of investments	(16,188,650)	(1,136,662)
Actuarial gain on annuity obligations	39,399	(127,539)
(Increase)/Decrease in account receivables	(3,817,416)	1,953,008
Decrease in prepaid pension cost	12,953,013	(1,910,096)
(Decrease)/Increase in accounts payables and accrued expenses	(1,752,844)	(240,716)
Increase/(Decrease) in accumulated postretirement and benefit obligation	1,454,218	(8,451,868)
Decrease in inventories & other assets	112,108	400,925
Increase in investments held for others	2,633,794	2,523,991
Increase in deferred revenue under grants and contracts	2,041,573	570,228
Increase in other liabilities	(511,677)	19,814
<b>Total Adjustments</b>	<b>(43,084,920)</b>	<b>(59,304,066)</b>
<b>Net cash used in operating activities</b>	<b>(16,380,206)</b>	<b>(9,547,684)</b>
<b>Cash flows from investing activities:</b>		
Proceeds on sale of investments	284,650,000	368,930,643
Purchases of investments	(274,843,330)	(357,568,983)
Investments in the United Methodist Develop- ment Fund	(128,659)	(115,627)
Purchases of buildings & equipment	(3,046,396)	(1,144,941)
Sale of equipment	109,980	0
Sale of property		3,458,479
Principal Collections on mortgages	1,831,368	1,499,900
Issuance of mortgages	(764,629)	(1,407,045)
<b>Net cash provided by Investing activities</b>	<b>7,808,334</b>	<b>13,652,426</b>
<b>Cash flows from financing activities:</b>		
Proceeds from annuity agreements	546,694	377,934
Payment of annuity obligations	(323,337)	(283,616)
Contributions & investment return restricted for long term investment	957,586	653,323
Net cash provided by financing activities - increase in loan from pooled cash manage- ment program	122,441	0
<b>Net cash provided by financing activities</b>	<b>1,303,384</b>	<b>747,641</b>
<b>Net increase(decrease) in cash equivalents</b>	<b>(7,268,488)</b>	<b>4,852,383</b>
<b>Cash &amp; cash equivalents at beginning of year</b>	<b>17,128,657</b>	<b>12,276,274</b>
<b>Cash &amp; cash equivalents at the end of year</b>	<b>\$9,860,169</b>	<b>\$17,128,657</b>



# GENERAL BOARD OF GLOBAL MINISTRIES OF THE UNITED METHODIST CHURCH 1998 STATEMENT OF COMBINED REVENUE - Unaudited

Program Combined Revenue	WORLD SERVICE	WOMEN'S DIVISION	UMCOR	OTHER	1998		DESIGNATED GIFTS & OTHERS	ELIMINATIONS	1997		
					TOTAL	APPROPRIATIONS			Total	Total	
BOARDWIDE PROGRAM SUPPORT:											
Board Meetings	\$348,750	\$177,750	\$70,000	(1)	(2)	\$596,500		\$247,750	(3)	\$379,625	
General Administration	349,829	229,851	235,000			814,680		464,851		605,915	
Program Development	260,000	30,000				290,000		30,000		255,000	
General Treasury:											
Financial Services	4,250,684	867,009	450,000			5,567,693		1,317,009		4,320,518	
Information Services	1,276,904	212,811	102,000			1,591,715		314,811		1,282,673	
General Services	377,442	44,354	35,000			456,796		79,354		919,226	
Mission Evangelism	160,283					160,283				155,000	
World Service in excess of appropriation	1,100,303					1,100,303				1,335,608	
Subtotal	8,124,195	1,561,775	892,000			10,577,970		2,453,775	8,124,195	9,253,565	
PROGRAM AREAS:											
Community and Institutional Ministries	544,882	3,970,262		464,015		4,979,139		3,970,262	1,008,877	727,419	
Substance Abuse and Related Violence	390,150					390,150			390,150	306,000	
Evangelization and Church Growth	2,050,652					2,050,652			2,050,010	2,050,010	
Racial Ethnic Minority Local Church	1,020,830					1,020,830			1,020,830	1,020,830	
Mission Context and Relationship	1,731,462	2,168,712		663,756		4,563,930		2,168,712	2,395,218	2,264,265	
Native American Comprehensive Plan	255,000					255,000			255,000	228,500	
Mission Education	759,823					759,823			759,823	759,388	
Mission Volunteers	363,822					363,822			363,822	363,613	
Mission Personnel	3,937,262	2,283,496				6,220,758		2,283,496	3,937,262	3,935,000	
Board-Wide Program	3,210,395	766,493	800,000			8,137,943		1,566,492	6,571,451	5,197,185	
National Plan For Hispanic Ministries	356,000			3,361,055		356,000			356,000	356,000	
Advance Special Gifts				6,556,942		6,556,942			30,640,822	25,165,422	
Africa Church Growth and Development	125,000	270,371				125,000			125,000	125,000	
Health and Relief	512,750		4,906,448	78,191		5,767,760		894,813	64,064,146	42,359,347	
Women's Division		8,470,364				8,470,364		25,236	49,212,901	55,501,858	
Other				6,723,607		6,723,607		20,849,159	27,572,766	37,922,690	
Subtotal	15,258,008	17,929,698	5,706,448	17,847,566		56,741,720	144,892,011	10,909,011	190,724,720	178,282,555	
Total	\$23,382,203	\$19,491,473	\$6,598,448	\$17,847,566		\$67,319,690	\$144,892,011	\$13,362,786	\$198,848,915	\$167,536,100	

31 Director designated and donor designated funds combined and includes assumed designated giving as follows:

(1) Summary of Appropriated Other Income:	
Investment income	\$2,400,000
Advance	6,556,942
Human Relations & Native American Awareness Day	567,020
Service reimbursements & other Agencies	2,577,610
World Communion Sunday	560,748
Audio-visual sales, subscriptions, advertising	3,361,055
Other	78,191
Gifts & bequests	1,250,000
<b>Total</b>	<b>\$17,847,566</b>

(2) Represents those funds voted by Directors	
<b>Sources</b>	<b>Amount</b>
Advance	30,640,822
One Great Hour of Sharing	3,267,691
Human Relations Day	464,015
Native American Awareness	103,008
National Hispanic Plan	356,000
Substance Abuse	390,150
World Communion Sunday	560,748
Women's Division DTF & Other	10,037,741
Bequests & Other	2,265,147
<b>Total</b>	<b>\$48,086,322</b>

14 The ratio of donor designated funds to total income is 24%

**GENERAL BOARD OF GLOBAL MINISTRIES OF THE UNITED METHODIST CHURCH**  
**COMBINED STATEMENT OF ACITIVITIES - Unaudited**  
 Year Ended December 31, 1998  
 (with comparative total for 1997)

	Unrestricted	Temporarily Restricted	Permanently Restricted	1998 Total	1997 Total
<b>OPERATING REVENUE:</b>					
General Council on Finance and Administration					
World Service					
One Great Hour of Sharing	\$21,360,223	\$2,021,980		\$23,382,203	\$23,520,608
Advance Special Gifts	3,267,691			3,267,691	2,771,975
Benefits Trust distribution	1,917,193	28,723,630		30,640,823	25,165,422
Focus 2000: Mission Initiatives	1,372,679			1,372,679	1,261,900
Special Sunday Offerings		225,712		225,712	220,599
Donated commodities		1,127,768		1,127,768	954,783
Grants and contracts	11,273,891			11,273,891	7,881,708
United Methodist Women	13,140,862			13,140,862	16,694,310
United Methodist Development Fund	19,034,859	3,108,004		22,142,863	22,288,914
Investment Income		212,000		212,000	253,166
Bequests, gifts and other contributions	9,543,243	2,408,973	55,241	12,007,457	12,329,538
Collins Almanor Forest Income Distribution	4,694,458	2,278,087	902,345	7,874,890	6,889,920
Service fees	3,959,951			3,959,951	3,115,749
Operations of Women's Division subsidiaries	2,573,610			2,573,610	2,840,949
Other income	4,295,386			4,295,386	4,565,758
Total	2,599,671	1,051,959		3,651,630	3,262,254
Net Assets Released From Restrictions	99,033,717	41,158,113	957,586	141,149,416	134,017,553
Total Operating Revenue	\$142,917,933	(\$2,726,103)	\$957,586	\$141,149,416	134,017,553
<b>OPERATING EXPENSES:</b>					
Program Services:					
Advance special projects	30,041,575			30,041,575	25,748,464
Relief Agency projects	25,907,287			25,907,287	24,193,961
Grants to other organizations by Women's Division	6,531,745			6,531,745	4,796,377
Programs administered by Women's Division	17,040,633			17,040,633	15,230,583
Institutional resource sharing	243,002			243,002	246,280
Comprehensive community-based health care	210,642			210,642	290,196
Congregational Health Ministries	336,414			336,414	267,804
Community and Institutional Ministries	6,339,560			6,339,560	5,947,909
Evangelization and Church Growth	3,782,963			3,782,963	3,454,347
Mission Context and Relationship	8,446,292			8,446,292	8,617,793
Mission Education	703,398			703,398	548,561
Mission Resource Center	797,919			797,919	643,220
Mission Volunteers	535,318			535,318	266,368
Mission Personnel	27,883,933			27,883,933	12,882,125
Boardwide Mission Emphases	6,041,084			6,041,084	7,168,473
Distribution to Institutions under agreements					
board of directors designations and scholarships	15,438,541			15,438,541	8,420,101
Special Ministries	1,443,814			1,443,814	2,561,944
General Ministries	1,107,773			1,107,773	484,057
New World Outlook	282,937			282,937	279,830
Total Program Services	\$153,114,830			\$153,114,830	122,048,393
Supporting Services:					
Management & General	16,754,923			16,754,923	13,868,277
Fund Raising	2,274,448			2,274,448	1,863,048
Total Supporting Services	\$19,029,371			\$19,029,371	15,731,325
TOTAL OPERATING EXPENSES	\$172,144,201			\$172,144,201	137,779,718
EXCESS OF OPERATING REVENUE OVER (DEFICIENCY)	(29,226,268)	(2,726,103)	957,586	(30,994,785)	(3,762,165)
<b>NON-OPERATING ACTIVITIES:</b>					
Net appreciation in fair value of investments	25,840,997	15,994,981		41,835,978	48,576,714
Distribution from Kendall Fund		15,863,521		15,863,521	
Net proceeds on sale of property					
Total Non-Operating Activities	25,840,997	31,858,502		57,699,499	4,941,833
NET ASSETS BEGINNING OF YEAR	187,330,423	106,676,739	86,282,576	380,289,738	330,533,366
NET ASSETS END OF YEAR	\$183,945,152	\$135,809,138	\$87,240,162	\$406,994,452	380,289,738

**GENERAL BOARD OF GLOBAL MINISTRIES  
OF THE UNITED METHODIST CHURCH**  
**1998 Statement of Combined Expenses - Unaudited**  
Year ended December 31, 1998  
(with comparative totals for 1997)

	Administration	Fund Raising	Program Services	Persons in Mission	Program Grants	Total Program	Eliminations	Total (1)	1997 Total
<b>Boardwide Support</b>									
Board Meetings	53,126		327,001			327,001		380,127	282,302
Governance Committee Meetings			95,756			95,756		95,756	70,477
General Administration	3,079,560							3,079,560	2,220,903
Program Development			56,772			439,735		439,735	518,644
Mission Evangelism	25,703				342,368	342,368		368,071	221,281
General Treasury:									
Financial Services	6,124,136	54,624						6,178,760	5,663,917
Information Services	1,630,388							1,630,388	1,306,451
General Services	2,361,765							2,361,765	2,668,089
<b>Subtotal</b>	<b>13,274,778</b>	<b>54,624</b>	<b>479,529</b>		<b>726,331</b>	<b>1,204,860</b>		<b>14,534,263</b>	<b>12,952,104</b>
<b>Program Area:</b>									
Community and Institutional Ministries	209,679		2,317,565		4,021,995	6,339,560		6,549,239	5,947,909
Evangelization and Church Growth	158,851		1,649,116		1,418,617	3,782,963		3,941,814	3,454,347
Mission Context and Relationship	257,320		2,473,755		5,972,537	8,446,292		8,703,612	6,617,793
Mission Education	24,013		627,108		76,290	703,398		727,412	548,561
Mission Volunteers	22,470		409,318		126,000	535,318		557,786	266,366
Mission Personnel	295,002		1,672,625		3,372	21,611,438		21,906,441	7,467,635
Mission Resource Center	70,213		313,252			797,919		868,132	643,220
New World Outlook	15,294		282,937			282,937		298,231	279,830
Boardwide Mission Emphases					1,628,470	4,836,224		7,728,574	6,322,797
Advance special gifts	739,165	2,203,663	3,207,754		9,485,438	16,042,380	50,478	16,042,380	13,372,565
Distribution to institutions under agreements, Board of Directors designations and Scholarships									
Health and Relief	826,634		4,515,705		10,464,299	14,980,004		14,980,004	8,078,357
Women's Division	861,504	16,161	28,684,149		6,531,745	41,488,389	2,291,203	43,961,364	43,206,007
<b>Subtotal</b>	<b>3,480,144</b>	<b>2,219,824</b>	<b>76,871,498</b>		<b>33,964,775</b>	<b>54,436,483</b>		<b>157,609,938</b>	<b>124,827,614</b>
<b>Total</b>	<b>16,754,923</b>	<b>2,274,448</b>	<b>77,351,027</b>		<b>55,161,814</b>	<b>166,477,616</b>	<b>13,362,786</b>	<b>172,144,201</b>	<b>137,779,718</b>
Percentage of Total Before eliminations	9%	1%	46%		20%		90%		
(1) These expenditures include the following funds coming from:									
	Women's Division		Advance						
General Board	10,750,734		16,042,380						
National Mission and International	6,531,745		13,999,195						
UMCOR	270,371								
Women's Division	24,813,204								
<b>Total</b>	<b>42,366,054</b>		<b>30,041,575</b>						

Financial information is compiled from the audited financial statements of each division of the General Board of Global Ministries. The United Methodist Development Fund is excluded from the combined statements since UMDF has fiduciary responsibility to its investors and the assets are not at the disposal of the General Board of Global Ministries. UMDF comes under state security regulations and is reported in a prospectus. Collins Pension Plan for Missionaries Trust and Collins Health Benefits Trust have also been excluded from combined statements as they have a separate governance body and the assets of each trust are not at the disposal of CBGM.



## The Interagency Task Force on AIDS: A Report to General Conference 2000

Although no task force was formally convened for the 1996-2000, the work of the task force was continued under the administration of the General Board of Global Ministries.

The 1996 General Conference required that consideration be given to holding an international conference on AIDS during the quadrennium. The General Board of Global Ministries committed approximately \$200,000 to such a conference and, in January of 2000, a major week-long event was held in Zimbabwe. It focused on training for prevention and care. It included 130 pastors and lay leaders plus a number of resource persons, and involved leadership from the United States and Zimbabwe. Several staff level consultations were held in advance of the conference itself in order to assure the

usefulness of the project to Zimbabwean people.

A meeting is scheduled in the United States to share the learnings of the Zimbabwean project with the general agencies which had been members of the Interagency Task Force in previous quadrennia, and additional events are scheduled for French-speaking and Portugese-speaking African countries as well as an additional round of English-speaking African events. In every case, the event is followed by a long-term strategy for AIDS prevention and care.

The General Board of Global Ministries will incorporate AIDS-related ministries within the broad spectrum of mission. Therefore, it is recommended that an Interagency Task Force on AIDS not be continued into the future.

# The Asian American Language Ministry Study: Report to General Conference 2000

## Preamble

The 1996 General Conference of The United Methodist Church mandated the General Board of Global Ministries (GBGM) to administer the Asian American Language Ministry Study. The General Board of Global Ministries in conjunction with the National Federation of Asian American United Methodists (NFAAUM) held two consultations, in 1998 and 1999, with ten sub-ethnic Asian American groups to discuss specific needs of their ethnic groups in the areas of new congregational development, community ministries, clergy and lay leadership development and training, and language resource development. The ten groups include Cambodian, Chinese, Filipino, Formosan, Hmong, Japanese, Korean, Lao, South Asian, and Vietnamese.

As a result of the consultation, approximately 30 projects have been funded in these areas. More programs in the four areas of new congregational development, community development, clergy and lay leadership development and training, and language resource development will be supported through the end of 2000. Due to the fast growing Asian American population and needs of each community, this report has been developed by the Asian American Language Ministries Study Committee, in conjunction with the NFAAUM and the General Board of Global Ministries.

## Asian American Communities in the United States

Asian American communities have witnessed phenomenal growth in the 1980's and 1990's. Between 1980 and 1990, the Asian American population doubled and demographers estimate that it will double again by the year 2010. In 1997, there were 9.6 million Asian Americans living in the United States which was slightly less than four percent of the total U.S. population.

Immigration has fueled this dramatic growth. Almost seventy percent of U.S. Asian Americans counted in the 1990 U.S. Census were either immigrants who came to the United States after 1970, or are the children of those immigrants. Immigrants from Asia represent more than one-third of all legal immigrants admitted into the U.S. in recent years. This

rapid growth has been accompanied by a remarkable ethnic diversification. In the 1970's, 96 percent of Asian Americans were Japanese, Chinese, or Filipino which composed just over half of all Asian Americans. With the approach of the 21<sup>st</sup> Century, the Asian Indians, Koreans, and Vietnamese now outnumber Japanese Americans. The number of Asian ethnic groups recognized in publications based on the U.S. Census has grown from four to 13 since 1980. Two major factors contributing to increased Asian immigration were the passage of the Immigration and Nationality Act Amendments of 1965 and the end of the Vietnam War. Additionally, the Indochinese Migration and Refugee Assistance Act of 1976 and family reunification provisions of immigration law brought many more Asian immigrants into the U.S. Currently, the largest Asian American group in the U.S. are Chinese Americans followed by Filipino, Asian Indian, Vietnamese, Korean, and Japanese.

Asian Americans have traditionally settled in the Western United States, but today there are Asian American communities in most urban centers across the nation. For example, Asian Indians are most numerous in the Northeast. In 1996, Asian Americans made up at least two percent of the population in 29 states, and at least four percent of the population in seven states. The recent wave of immigration has resulted in a very diverse population with numerous languages (e.g., Cantonese, Mandarin, Tagalog, Ilocano, Japanese, Korean, Vietnamese, Cambodian, Bahasa Indonesian, Gujarati, Hindi, Punjabi, Tamil, Bengali, Thai, Hmong, Laotian, etc.) and distinct cultures and traditions.

While it has long been held that some Asian Americans have attained extraordinary educational advancement, many Asian American groups have not completed a high school. There are wide differences among the various sub-groups. Substantial numbers of Southeast Asian (Indochinese) adults have not earned high school diplomas. Meeting basic survival needs within their communities becomes difficult as jobs become harder to find and earning potential is severely limited. Although Asian American household income is slightly higher than the overall population, the per capita income of Asian Americans is lower. This is possible because often extended families live together, adult children remain at home rather than seek other housing, and in many cases Asian American families provide financial support for relatives in Asia and for others in need.

## Ministries in Asian American Communities

The general public views Asian Americans as a single group, but they represent many distinct languages, cultures, and values. Even among the same ethnic groups, many different languages are spoken. For example, the Chinese cannot communicate among themselves with the so-called standard Chinese dialect, Mandarin. There are at least two other major dialects spoken by Chinese Americans, namely, Cantonese and Taiwanese. Most Filipino Americans can speak English well enough to manage in everyday life, but they still need Tagalog- or Ilocano-speaking pastors to serve the elderly and the new immigration populations. Almost every Japanese American church has a Japanese-speaking congregation along with English-speaking ministries, and the necessity for strengthening Japanese language ministry is growing, particularly because there are more Japanese-speaking immigrants in the U.S. today than during the major Japanese immigration in the early 1900's (when most Japanese American United Methodist congregations were started). Most Korean congregations use the Korean language as their worship language, as well as in their everyday life. The reality is that the majority of Asian Americans are still first generation immigrants or the children of immigrants, necessitating Asian language ministries.

Most Asian American churches maintain connections with their countries of origin. Many have relationships with individuals and groups in Asia, and the mission of the general church can reach out to various groups through the language ministries in the United States. For example, Cambodian American ministries have started Cambodian United Methodist ministries in Cambodia, and four Cambodians have been commissioned by the General Board of Global Ministries to develop worshiping congregations and outreach ministries in Southeast Asia.

Ten different Asian language ministry groups are part of The United Methodist Church. These Asian language ministries are building cohesive communities and carrying out effective programs of evangelism and service in their communities. One strength of the Asian American churches is that they have a strong community orientation. Not only do they serve the immigrant community as the spiritual and moral center, they are regarded as the community centers, social service providers, support for senior citizens, job referral and training centers, and leadership development centers. Resources, training, and support should be made available so that Asian American churches will continue to serve the growing immigrant communities—spiritually, mentally, physically, and socially—offering them the Gospel of life.

## Ministry Needs of Asian American Ethnic Subgroups

### Cambodian American Community:

- Development of new congregations and strengthen existing congregations, fellowships, and missions;
- Recruitment and training of pastoral and lay leadership;
- Provision of scholarship funds for clergy training; and
- Development of resource materials—Sunday School curriculum and worship materials in Cambodian language.

### Chinese American Community:

- Development of 20 new congregations—language, second/third, and Pan Asian congregations (target areas include New York, San Francisco Bay Area, Los Angeles Area, Chicago, and Houston);
- Provision of lay leadership development training;
- Recruitment of persons for the ministry;
- Support and strengthening of existing Chinese American congregations;
- Resource development and translation of language resources;
- Youth and young adult ministries; and
- Community development.

### Filipino American Community:

- Development of 35 new congregations between 2001 and 2004 (target areas include California, Nevada [Reno and Las Vegas], Texas, New York, and New Jersey);
- Revitalization of existing Filipino American congregations;
- Strengthening and recognition of those churches that currently have large Filipino memberships;
- Recruitment, training, and deployment of workers—ordained clergy, local pastors, and lay missionaries;
- Development of relationship with The Philippines Central Conference to explore ways to provide for leadership needs in U.S. churches;
- Provision for continuing education of clergy; and
- Development of ministry needs for youth and young adults.

### Formosan (Taiwanese) American Community:

- Development of ministries on college and university campuses that reach youth and young



adults (target areas include UC Berkeley, UC Irvine, etc.);

- Development of new bilingual (Mandarin/English/Taiwanese/Amoy) congregations in areas where there is a large Formosan/Taiwanese population (San Francisco Bay Area, Silicon Valley, Southern California, etc.);
- Development of a bilingual lay training program in UM tradition doctrine and polity; and
- Development of outreach ministries to the elderly (senior schools, etc.).

#### Hmong American Community:

- Strengthening of current Hmong churches/ministries/satellites;
- Development of seven new Hmong congregations/ministries/satellites (target areas include Green Bay, WI; St. Paul, MN; Minneapolis, MN; Stockton, CA; Detroit, MI; Georgia; and North Carolina);
- Strengthening of current pastors, recruitment of new pastors, and licensing of local pastors;
- Development of Hmong language resources—Hmong hymnal, membership study handbook, video tapes (many are not able to read), etc.;
- Provision of leadership training for both clergy and laity; and
- Development of Hmong radio station or program.

#### Japanese American Community:

- Development of a newcomers ministry for Japanese immigrants in Irvine, California;
- Provision of leadership for Japanese language ministries in Northern California;
- Development of ways to provide for Japanese language pastoral leadership;
- Development of lay leadership training program in Japanese language;
- Training of persons in the lay speakers program; and
- Provision of ministry to Japanese elderly, ministry with spouses, and exchange program for youth, and development of pre-school programs.

#### Korean American Community:

- Support for the General Conference Task Force on Korean American Ministries' recommendations to General Conference;
- Development of strategic campus ministries for Korean American college/university students;
- Development of ministries with 1.5 generation

that will attract them back to Korean American churches;

- Development of resources for Korean American churches—curriculum, hymnal, etc.;

#### Lao American Community:

- Development of four new Lao congregations: Sterling, VA; Toledo, OH; Houston, TX; and San Diego, CA;
- Strengthening of existing Lao congregations/ministries/fellowships;
- Development of Lao language resources and materials;
- Development of community ministries—social outreach which shall include ESL and citizenship classes, after school programs, domestic violence prevention programs, and health programs;
- Recruitment of young adults to enter ordained ministry;
- Strengthening of lay and clergy leadership through training programs; and
- Working ecumenically with Lao School of Theology.

#### South Asian American Community (Includes Indians, Pakistani, Sri Lankans, Bangladeshi, Indonesians, and Malaysians):

- Development of 20 new congregations across the U.S. where there are large South Asian populations (congregations would be in both English and native languages, such as Urdu, Hindi, Gujarati, Telugu, Tamil, Punjabi, etc.); and
- Provision of support linkages for South Asians through outreach ministries.

#### Vietnamese American Community:

- Develop of ten new congregations—Washington, D.C.; Atlanta, GA; Seattle, WA; Denver, CO; Dallas, TX; Phoenix, AZ; San Antonio, TX; Boston, MA; New York; and New Jersey;
- Provision of training for leaders (scholarships for seminary students, etc.) and retooling for current pastors;
- Cultivation and development of new leaders;
- Development of materials on United Methodism in Vietnamese language;
- Development of nurturing materials for Sunday School, small groups, etc.;
- Preparation of a new or revised Bible in the Vietnamese language;
- Development of a lay leadership development program; and
- Development of community outreach programs: After School, From Welfare to Work, and Care for Seniors.

## Recommendation

A recommendation for development of these ministries in the next quadrennium will be sent to the 2000 General Conference for consideration.

Submitted by the Asian American Language Ministry Study Committee and the National Federation of Asian American United Methodists.

## Members

Sam Om (Cambodian)  
 Meng H. Top (Cambodian)  
 Mamie Ko (Chinese)  
 James Law (Chinese)  
 Leo Constantino (Filipino)  
 Vivencio Vinluan (Filipino)  
 Yung Sheng Chen (Formosan)  
 Leon Chang (Formosan)  
 Daniel Foupao (Hmong)

Kham Dy Yang (Hmong)  
 H. Richard Kuyama (Japanese)  
 Yeichi Hayashi (Japanese)  
 Cheo Kwon Lee (Korean)  
 Seung Woo Lee (Korean)  
 Paul Thongsouk Tran (Lao)  
 John Kounthapanya (Lao)  
 Man Singh Das (South Asian)  
 Mahesh Giri (South Asian)  
 Bau Ngoc Dang (Vietnamese)  
 Ut Van To (Vietnamese)  
 Kathleen A. Thomas-Sano (National Federation of Asian American United Methodists)  
 Jong Sung Kim (Staff, GBGM)

## Resource Persons

Donald Hayashi (GCOM)  
 Sang E. Chun (GBOD)  
 Kil Sang Yoon (GBHEM)  
 Hidetoshi Tanaka (GCCR)

# Communities of Shalom: A Report to General Conference 2000

## PURPOSE

Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

Communities of Shalom is a church/community partnership addressing the divisive and inequitable conditions that deprive and isolate individuals from mainstream opportunities because of race, gender, socio-economics, class, culture, and the myriad realities of difference.

## BACKGROUND

"We, in solidarity and consultation with indigenous people and local churches in selected neighborhoods, commit ourselves to the creation of Shalom Zones." This is the directive of the 1992 General Conference. These words launched the Communities of Shalom Initiative, The United Methodist Church's response to insidious conditions that weaken and paralyze the spiritual, economic, social, and emotional growth of an alarmingly broad population of inhabitants of the United States.

Since its inception in 1992, the Shalom Initiative has undergone amazing growth in its evolution to be a ministry that challenges inequitable conditions. The Initiative has learned the critical importance of language. Shalom Zones does not sensitively articulate the Initiative's focus. Communities of Shalom suggests a welcoming environment rather than the 'restrictive' connotation that zones and zoning has communicated to so many. The Initiative has been enriched through the learning that *it* cannot define 'selected neighborhoods.' People and churches are empowered and embrace ownership when the choices are theirs. Individuals and communities are better able to define their own needs as opposed to others' whose understandings, experiences, and commitments are vastly different. The Initiative has learned that geographic definitions of communities as urban, rural or suburban is restrictive. The four goals of Communities of Shalom are: 1) economic development; 2) health and healing; 3) strengthened multi-cultural relationships; and 4) spiritual development. None of these goals is of greater or lesser importance because of their geographic placement; hence, the Initiative's presence is as vital to a rural community as it is to America's densely populated urban areas.

Our global sisters and brothers have heard about this Initiative and asked, "May we have the opportunity to participate in Shalom as a way to combat some of the issues in our country?" And so, Communities of Shalom continues to evolve through listening and hearing the concerns of United Methodist constituents around the world and by trusting the Holy Spirit to move this ministry in the way Christ has admonished all of us: "to love our neighbors as ourselves." To this end, more than twelve Shalom communities have been trained in Southern and West Africa. In addition, specific training for pastors has been provided to equip them to implement the Shalom Initiative in the churches and communities to which they will be appointed.

Three hundred and thirty-one communities call themselves Shalom sites. These represent more than 700 local churches and cooperative parishes, with ecumenical partnerships including Baptist, Lutheran, Catholic, Muslim, Jewish, AME, AME Zion, CME, and Episcopalian families of faith. Alliances exist with other faith-based agencies and organizations, as well as local, state, and federal agencies, in order to target ways to address common goals. More than 3,300 individuals have participated in the extensive Shalom Training. Local church and annual conference leadership has been, and continues to be, buoyed from the formal training and the subsequent ministry and experiences of this Initiative. Beyond U.S. borders, training has been completed in Zimbabwe and Ghana, and planning is in process for Northern Ireland. In short, Shalom is on the loose!

## 1996 - 2000 QUADRENNIUM GOALS

- 300 Shalom sites across the United States and in other countries
- \$2 million in funding
- General Advance support
- 2,000 new graduates

## RESULTS

- 330 Shalom communities within the United States and 12 Shalom communities in other countries with pastors and community leaders identified and trained to continue expanding the presence of Shalom



- \$4 million raised across Shalom sites around the country through partnering and collaborative alliances
- \$65,000 received through the Advance
- 3,300 participants trained and commissioned to do the work of Communities of Shalom; outside the United States, more than 300 clergy and lay participants have received training

# The National Committee on Deaf Ministries: A Report to General Conference 2000

## Our Mandate

The 1996 General Conference passed a recommendation for continuation of the National Committee on Deaf Ministries for the 1997-2000 quadrennium to ensure coordination among general program boards, provide an arena for networking, cooperative planning, and implementation of programs designed to empower and enable a ministry by, with, and for deaf, deafened, and hard of hearing persons. The main responsibilities of the committee were to: 1) identify the needs and concerns of deaf, deafened and hard of hearing individuals; 2) collect and disseminate information on successful models, programs, and resources that will inform the work of all boards, agencies, and annual conferences to strengthen, enrich, and enable individual family living consistent with Christian teaching and practice; 3) encourage exploration of the biblical, theological, and experimental understandings of family living and the church's role in ministry by, with, and for deaf, deafened, and hard of hearing persons; 4) advocate the development and implementation of programs, policies, and services by general agencies of The United Methodist Church that are designed to have an impact on those systems and concepts that adversely affect persons with hearing loss; 5) assist in the recruitment, training, and deployment of diaconal and ordained deaf, deafened, and hard of hearing ministers; and 6) advocate the accessibility potential for annual conference sessions and programs as models for the local church.

## Committee Process

Legislation passed designated that the committee would consist of one bishop, fifteen members of The United Methodist Congress of the Deaf, and a representative from each of the general boards and agencies. The committee met annually in the quadrennium with the most recent meetings at the West Ohio Annual Conference Offices in Worthington, Ohio.

## Theological and Scriptural Foundations

### A Place at the Table?

In the fourteenth chapter of The Gospel of John, Jesus says to his disciples gathered around the table of the last supper, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place

for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also."

Culturally deaf, deafened, hard of hearing, and deaf-blind persons (hereafter referred to as "the greater deaf community") have often had troubled hearts about our place at the table among the disciples found in The United Methodist Church.

Paul's letter to the Ephesians says in its first chapter, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will."

As we enter into our "adoptive family" of The United Methodist Church, the greater deaf community has often felt as though we were treated as temporary foster children instead of fully adopted and chosen people invited to share in the praise of Jesus Christ.

Too often, the greater deaf community has found itself uninvited to the fellowship and communion in

### Committee members for the 1997-2000 quadrennium:

<i>Bishop Judith Craig</i>	Terri Rae Chattin
Roy White,	(Commission on
Chairperson	Status and Role of
Douglas Adams	Women)
Al Bond	Lois Clinton (General
La Verle Carrington	Board of Church
Wendy Cartington	and Society)
Holly Elliott	Kathy Reeves (General
Sheila Finn	Board of Global
Vae Rose Fultz	Ministries)
Laurel Glass	Andris Salter
Jill Grimshaw	(Strengthening the
Andy Hall	Black Church for
Tom Hudspeth	the 21st Century)
Dan Kenyon	Kirk VanGilder
Betty Powell	(General Board of
Candis Shannon	Higher Education
Rob Vaughn	and Ministry)

our United Methodist faith communities. Whether this lack of invitation is intentional or merely an oversight is beside the point. The damage of decades of separation and alienation has left both the greater deaf community and The United Methodist Church looking at each other from opposite sides of a long wall.

Like all walls, if this wall of separation is torn down from both sides, it will crumble and open up new ways for God's grace and hope to come into the lives of the greater deaf community and our United Methodist faith communities.

### **Our Methodist Heritage**

Shortly before the turn of the last century, there was a sudden influx of deaf leadership and ministry in The Methodist Episcopal Church which served as the foundation for our current state of ministry with the greater deaf community. The period of 1895 to 1915 saw three deaf ordained elders, two deaf consecrated deaconesses, and a deaf commissioned home missionary establish strong deaf congregations, deaf ministries within hearing churches, and interpreted services within hearing churches in Chicago, Baltimore, Florida, and Cincinnati. The area covered by these hard working "circuit riders on the trains" was from the East coast as far west as Nebraska and from as far North as Minnesota to as far South as Florida and Texas. There seemed to be no limit to what God could do in the lives of the greater deaf community as empowered in their callings.

Unfortunately, even these leaders struggled with the institutional workings of The Methodist Episcopal Church in order to gain credentialing and a stronger connection with annual conferences. After this generation of leaders passed, a sad convergence of a decline in the quality of deaf education and a rise in the education requirements for clergy failed to produce a second generation of leaders. Over time, the relationships forged by this generation were lost and their stories buried in the sands of time.

The situation with deafened and hard of hearing people also has been an uneven one. As the church recognized that loss of hearing was causing loss of church attendance and loss of the creative energy that deafened and hard of hearing persons brought to the church, amplification was installed in most United Methodist Churches. What was not acknowledged, however, was that, despite amplification, information received by persons with hearing loss usually has significant gaps or distortions; hearing loss interferes with the transfer of information. Problems with annual conference boards of ordained ministry and other boards and commissions have caused repeated problems for deafened and hard of hearing

people desiring to serve in The United Methodist Church.

Likewise, deaf-blind persons have too often been the "foster children of foster children" as they are neither fully included in either of the deaf or the blind communities and have had little advocacy or voice in our family of The United Methodist Church.

### **A New Hope**

However, as God says through the prophet Isaiah, "I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert." Twenty five years ago, the greater deaf community began to respond to this "new thing" that God was doing. The United Methodist Congress of the Deaf was formally established and, from the actions and activism of that community, the National Committee on Deaf Ministries was eventually formed.

### **A Call for a Strengthened Connection**

God is still doing a new thing among the greater deaf community of culturally deaf, deafened, hard of hearing and deaf-blind persons. We are happy to report these things to the General Conference of 2000 and The United Methodist Church. However, we also recognize a flawed and weak connection between the greater deaf community and The United Methodist Church that still troubles our work. We call for all United Methodists to involve their prayers, works, and faith communities in tearing down the walls of separation in our connection.

## **Hard Realities and Statistical Survey Results**

### **A Survey of Annual Conferences**

One major task of the committee over the past quadrennium was surveying the annual conferences on their programs, accessibility, and ministries with the greater deaf community. Out of 67 annual conferences, only 70% responded to our survey, statistical data is compiled on that base. A few summary statistics from this survey paint a bleak picture of our annual conference sessions providing models for local churches for inclusion.

Sixty-six per cent of the annual conferences responding indicated that they provided American Sign Language interpretation at their annual conference sessions. Only 32% provided interpretation at Conference-sponsored events.

Thirty-two per cent of annual conferences re-



sponding stated that they provided assistive listening devices for the hard of hearing at their sessions.

Twenty-six per cent of annual conferences responding stated that they have a Telecommunications Device for the Deaf (TDD) in their offices for direct telephone access to the greater deaf community,

Fifty-eight per cent of annual conferences responding stated that they provided reasonable accommodation for the greater deaf community at their 1998 session and of those responding that they had not, only 32% responding indicated that they were planning to provide reasonable accommodation at future sessions.

Thirty-two per cent of annual conferences responding indicated that they have a Deaf Ministry Committee or committee that covers ministry with the greater deaf community within their conference structure.

Thirty-eight per cent of annual conferences responding provide funding for deaf ministries.

Fifteen of annual conferences responding stated their bishop or district superintendents have reached out to the greater deaf community.

Sixty-two per cent of annual conferences responding indicated they have churches with deaf membership. However, only 17% of annual conferences responding stated that they train, recruit, and deploy deaf lay speakers.

Nine per cent of annual conferences responding stated they provide computer assisted real time captioning during their annual conference sessions so that all speakers have their presentations fully accessible to deafened and hard of hearing persons.

Four per cent of annual conference responding stated they provide Computer Assisted Notetaking at their conference sessions to project a summation of spoken presentations onto a large screen for deafened and hard of hearing persons. Only 2% responding stated they provide Computer Assisted Notetaking at conference events.

These sobering statistics gathered by the National Committee on Deaf Ministry show just how much of a breach exists at the basic connectional unit of our denomination and how little access the greater deaf community has had at the table of Christ. They leave no question that The United Methodist Church as a faith community of Christian discipleship has much further to go before the greater deaf community

can feel sure of their place at the table.

## Curriculum and Captioning

Christian education has always been a vital part of The United Methodist Church and its connection with creating disciples for Jesus Christ, The United Methodist Publishing House, United Methodist Communications, and the General Board of Discipleship often produce outstanding materials, videos, and studies for this purpose. However, much of the greater deaf community can make no use of a great deal of these materials.

The National Committee on Deaf Ministry has worked in the 1997-2000 quadrennium to further awareness in these agencies in their service to nearly 900,000 members and constituents of The United Methodist Church in the United States who live with hearing loss. Much more remains to be done, but agencies and boards are beginning to caption their materials and The United Methodist Publishing House has continued to print and distribute Hymns for Signing, an adaptation of The United Methodist Hymnal for translation into American Sign Language.

What remains lacking is a mandate to close-caption all video materials being produced in a timely and consistent manner. Also lacking is a mandate to list which videos contain closed captioning in catalogs and promotional materials. Too often, if a video is not labeled as closed captioned, it is assumed that it does not have captions.

Participation by hard of hearing or deafened people in Christian education activities decreases as their hearing decreases, and few are fluent in sign language. Text support of spoken information through computer assisted notetaking or real time captioning is urgent if they are to maintain an active growth in their faith.

Finally, while a large number of people in the greater deaf community are assisted with closed captioning and text support for spoken information through computer assisted notetaking or real time captioning, this fails to provide access for a significant number of people who are culturally deaf. For culturally deaf people, American Sign Language, with its unique visual-spatial grammar, is the first language, and English is a hard-won second language. As Christians, the larger majority is always called by Christ to pay attention first and foremost to servicing and including the minorities within their midst. The lack of any translations of existing materials into American Sign Language or development of any new materials in American Sign Language remains an obvious

omission.

The United Methodist Church has recognized the need for language-specific curriculum development with other communities and have produced Spanish and Korean language translations of the Disciple Bible Study and other materials. However, no translations into American Sign Language for culturally Deaf persons has been developed.

The National Committee on Developing Deaf Ministries has been actively working on the development of a children's video curriculum which would include American Sign Language translation, but meager funds and limited contacts make this a very slow process.

The needs for Christian education curriculum appropriate for members of the greater deaf community is augmented by the pace of advances in audiological technology, especially cochlear implant technology. A near logarithmic increase in the numbers of children receiving cochlear implants means an equally augmented increase in the numbers of hard of

hearing children in our communities needing access to The United Methodist Church.

Likewise, many churches continue to face an aging of their congregation. As age increases, so does the incidence of hearing loss. Whether admitted to or not, text support for spoken information and assistive listening devices will help this population of hard of hearing persons to maintain their faithful involvement in faith communities, local churches, and annual conferences.

The problems of access for persons who are deaf-blind are even more difficult as faith communities and local churches struggle to learn how to reach out to this population and include them in the family of God.

Certainly, The United Methodist Church can strengthen its connection with the greater deaf community in the area of Christian education and discipleship and work together to draw upon its resources and make disciples among the greater deaf community for the new century.

# Task Force on Korean American Ministries: Report to General Conference 2000

## Advancing United Methodist Ministries Among Korean Americans: The Mandate of the 1996 General Conference

The 1996 General Conference of The United Methodist Church authorized the establishment of a Task Force on Korean American Ministries in response to the needs, hopes and opportunities of its Korean American constituency. The Council of Bishops was instructed to appoint *"an inclusive Task Force representing the five jurisdictions."* The Task Force was (a) *"to conduct a comprehensive study of the concerns and needs"* of the Korean American constituency and (b) *"to report the results of its study including recommendations to the General Conference of year 2000 advising ways to help The United Methodist Church in Korean American ministry and assisting Korean American clergy and laity in fulfilling their mission and ministry effectively within the United Methodist structure."*

The Council of Bishops appointed a Task Force whose members represented a broad array of constituencies within the United Methodist Korean American community. It met eight times during the quadrennium. Two methods were used to gather information about the concerns and needs of the various constituencies of United Methodist Korean Americans. First, a nationwide questionnaire survey was conducted among Korean American pastors, laity, churches and mission congregations. Second, twelve focus group sessions of lay and clergy persons were conducted in several locations.

The Task Force also engaged in open dialogue with the key groups in the Korean American community to test its vision, to receive feedback and to heal divisions which surfaced at the 1996 General Conference. This report represents the growing consensus about future directions for the United Methodist Korean American ministry as it seeks to serve faithfully in the mission of "making disciples for Jesus Christ."

We are pleased to share our findings and recommendations with the General Conference. If they are approved and implemented, we believe Korean American ministry will thrive in The United Methodist Church.

## KOREAN AMERICAN MINISTRY IN TRANSITION

It is estimated that there are now over 1.4 million Korean Americans living in the United States. This is a growing and diverse community which is composed of four basic groups. Those born in Korea and as adults immigrated to the United States make up the largest portion of the Korean American community. These persons constitute the *first generation*. The *transgeneration* group (also known as the 1.5 generation) includes those who were born in Korea and came at a young age to the United States to live. The *second generation* consists of the children of the first generation who were born in the United States. The *third generation* includes the grandchildren of the first immigrants. Each of these groups has a unique viewpoint and culture. The *next generation* is a term often used to include persons in the transgeneration, the second generation, and the third generation.

In addition to these categories, there are 100,000 or more Korean women, and their children, who are married to U.S. service persons. These persons have often not been counted as Korean Americans. The United Methodist Church has been one of the pioneers in ministry with them.

Most Korean Americans carry some emotional scars and wounds that have been inflicted upon them by factors such as the partition of the country by foreign powers, ideological conflicts, the three-year war, and years of stand-off under political and social repression brought about by the division. This unfortunate past still haunts some Korean Americans and their families in the forms of fear, suspicion and distrust. Even though they live now in a different time and place, these inner dynamics have caused difficulty for Korean Americans as they adapt to a new culture.

The Korean American community is also economically and educationally diverse. A high percentage of Korean Americans is well educated. However, the numbers of those who are less well educated are increasing. Many of these are below the national average in income. In recent years, the number of undocumented and unskilled Korean workers in the United States has increased. Many of these are unable to rise above the poverty level.

Korean American United Methodists recognize



that the diversity represented in this community calls for a variety of creative approaches to develop effective and productive ministry.

### Korean American United Methodists

The Korean American ministry of The United Methodist Church and its antecedents began in 1903. By the end of the decade of the 60s, there were seven congregations. By the close of the 1970s, this number had increased to 30. Now, at the end of the century, there are 360 congregations, including 81 new mission congregations and 20 English-speaking congregations. The membership of these churches ranges from 20 to more than 1,000. It is conservatively estimated that there are more than 100,000 members and constituents in these United Methodist Churches.

There are more than 500 Korean American pastors in the connection. Ninety-five per cent of these were born in Korea and 41% were ordained in the Korean Methodist Church. Of these 500 pastors, more than 90 are clergywomen who were ordained in The United Methodist Church. Twenty-four of the pastors are transgeneration or second generation pastors. The emergence of these clergywomen, transgeneration, and second generation clergy illustrates the changing social and cultural reality within the Korean American United Methodist community.

A challenge faced within the Korean American United Methodist community is to understand the spiritual gifts which Korean American women clergy possess and to accept them as pastors in charge of Korean language churches. Today, only a handful—fewer than 10% of these clergywomen—are serving Korean language churches. The remainder serve in various ministerial settings within The United Methodist Church with about 65% of them serving predominantly white congregations.

The Korean American congregations began as a response to the social and spiritual needs of new immigrants arriving from Korea. Usually they began as very small congregations using the Korean language. The congregations grew under the spiritual and charismatic leadership of pastors who themselves were immigrants and had been ordained by the Korean Methodist Church. Many of these congregations are now well established. The influx of immigrants from Korea to the United States continues. Primarily, the traditional Korean language churches or missions must serve these persons.

As the Korean American community continues to increase in numbers, it becomes increasingly diverse in perspective, needs and expectations. We are witnessing a shift from predominantly Korean lan-

guage ministry to bilingual and bi-cultural ministry. The traditional Korean cultural paradigm is being challenged as women enter ordained ministry and lay persons seek a larger role in the life of the local congregation. These and other factors create tensions within the community. In this changing environment for ministry, the Korean American community sees the urgent need to find ways to deal creatively with change. As they enter a new century, the Korean American United Methodists are seeking a new vision that can build bridges between its various constituencies and with the entire United Methodist Church.

The use of the Korean language further demonstrates the diversity found within the United Methodist Korean American community. Within our congregations, there are those who speak only Korean, those who speak only English, and those who are bilingual. At the present time, most Korean American churches are using the Korean language in their worship services and programs. However, the need is rapidly emerging for English language services, and this will require new approaches to ministry.

The first generation of Korean immigrants is aging. At the same time, many in the next generation are leaving their home church community with no sign of significant numbers returning. This is one of the mission challenges facing Korean American United Methodists.

Because of language and cultural barriers, many of the first generation clergy and lay leaders have not entered fully into the mainstream life of The United Methodist Church. While a few have made a successful transition, most still remain unrelated to non-Korean United Methodists.

In the midst of change and growing diversity, we rejoice that the spirit of God is bringing us together and mysteriously guiding us to a growing consensus for ministry in the 21<sup>st</sup> century.

## RESEARCH FINDINGS

During 1998 the Task Force conducted a national questionnaire survey and held 12 "focus group" sessions to listen to the voices of Korean American clergy and lay persons concerning their needs, challenges and aspirations. The survey was sent to 429 pastors. Also receiving the survey were 290 lay members from a random sample of congregations. A total of 43% of the pastors and 39% of the lay persons returned their questionnaires.

Here we highlight some of our findings:

1. Church attendance is on the increase in the majority of the Korean American United Methodist churches.

2. Both the laity and the clergy emphasize the importance of bilingual skills (Korean and English) since Korean American congregations need to serve the next generation. This is also important for active participation in the total life of the denomination.

3. Most Korean American clergy describe their most recent pastoral appointment as satisfactory. Most lay persons also are satisfied with the pastor currently appointed to their congregation. However, more than three out of four pastors and lay persons emphasize the need to have a better understanding of the appointment process.

4. Three out of four laity and clergy agree that training in lay/clergy partnership in leadership is a high priority.

5. A significant number of clergy and laity desire a better understanding of how The United Methodist Church works.

6. Four out of five lay persons and pastors state that their local churches are supporting mission projects of The United Methodist Church through their annual conference.

7. The top three priority ministry areas identified are: 1) partnership of lay/clergy in ministry, 2) evangelism, and 3) training for lay women for effective leadership.

8. There is a broad recognition by laity (50 percent) and clergy (49 percent) of the need for church leadership training in decision-making, cross-cultural communication and stewardship.

9. Just over 50 percent of the clergy respondents state that their congregations operate in shared facilities. Most of these arrangements are rated as "satisfactory." However, we know from feedback received in our focus groups that many of these arrangements are unsatisfactory. There is a desire on the part of Korean American congregational leaders to develop, with the host church, a plan for mutual partnership in ministry.

10. Both clergy and laity rate ministry with and for the next generation as a very high priority.

Based on this study, consultations with various Korean American constituencies, discussions with several general agencies, and the deliberations of the Task Force, we conclude that the Korean American

United Methodist community is in rapid transition. It is changing rapidly from one generation to the next, from one culture to another, and from one church governance pattern to another. The undercurrent of the transition is turbulent. However, at the same time, it promises new and exciting opportunities for our denomination. In the midst of this transition we have identified three broad areas that The United Methodist Church needs to address:

### 1. Leadership development for both the laity and the clergy.

Korean American clergy and lay leaders have clearly expressed the desire to have a much-improved understanding of the workings of United Methodism and its connexional relationships. They also see the need to develop a lay and clergy partnership in the planning for and implementation of the mission of congregations. This leadership development is important if Korean American leaders are to be integrated fully into the mainstream life of The United Methodist Church.

### 2. Ministry with and for the next generation.

Both clergy and lay leaders expressed a profound concern for the ongoing ministry for and with the next generation. The "silent exodus" of next generation young people from their home churches creates a sense of urgency among church leaders.

### 3. Development of new "mission congregations" and strengthening the ministry of all congregations.

There is a profound sense of the need to begin new "mission congregations" and to strengthen existing congregations. The continuing influx of Korean immigrants presents a significant evangelistic opportunity. Equally important is the need to nurture small congregations and help them become self-sustaining.

The Korean American ministry, as we see it, has a great deal of potential for growth, but it is in need of a new vision and strategies for its mission. The Korean American community has the desire, commitment and energy. The challenge which lies before us is to channel its collective energy to move forward boldly into the next century.

## ADVANCING THE VISION

Our vision is that, early in the next century, Korean Americans will be an integral part of The United Methodist Church and participate fully in its life. Along with other racial and ethnic groups, Korean Americans will add to the richness of ethnic and cultural diversity in The United Methodist Church.



To help achieve this vision we recommend that The United Methodist Church, in its Korean-American ministry, commit its energy and resources to these purposes:

- Developing Leaders
- Fostering and Expanding Next Generation Ministry
- Developing and Nurturing New Congregations

#### A. Developing Leaders

The first generation clergy and lay leaders brought the culture of Korea with them to the United States. It was this culture which helped to make the congregation a "bit of Korea" in the midst of this strange new world. The use of the Korean language was essential and the traditional Korean leadership style was practiced.

This served the first generation well. The rapid growth in the number of churches and the enthusiastic participation in the life of those churches bear witness to the effectiveness of the first generation in the Korean community.

However, it is different today. What served the first generation very well does not reach the next generation effectively. During the past quadrennium, the Korean American United Methodist community has experienced several tensions. These have been manifested on several fronts: between clergymen and clergywomen, between leadership roles of clergy and laity, and between the first generation and the next generation. Some tension has also been present between leaders of The United Methodist Church and leaders in the Korean American United Methodist community because of language, cultural and polity barriers.

This is a time of transition for the Korean American United Methodist community. The language of ministry is shifting from solely Korean to bilingual. Korean American women are entering the ranks of local church pastors, a position that has been traditionally viewed as primarily a man's domain. Lay persons desire a greater voice in leadership and governance of the local church. Women, especially, are discovering new leadership possibilities for themselves in the church.

The community faces the situation where, on the one hand, a strong and vital Korean language ministry must be continued while, at the same time, the development of bilingual and English language-only ministries must take place.

Our survey data showed that, in the Korean American United Methodist community, there is a general recognition of the need to develop new models of lay/clergy partnership in leadership. We also believe that this indicates a readiness to face this change constructively.

This aspect of our vision is the most critical element. It is vital that our first generation ministries continue to be strong. However, at the same time we must develop leaders who can minister effectively to the next generation, develop a strong partnership between pastors and lay persons in leadership, encourage the development of women as leaders, and begin new congregations in a variety of settings.

To achieve this goal, we propose that a leadership development program be undertaken to identify, recruit and train present and new leaders who will be able to build bridges

- between the traditional leadership style and the lay/clergy partnership in leadership which is now required;
- between clergymen and clergywomen;
- between the immigrant generation and the next generation;
- between the Korean American United Methodist community and other ethnic communities;
- between the Korean American United Methodist community and the entire United Methodist connectional community; and
- between the Korean American United Methodist community and the Korean Methodist Church community.

It is crucial that the Korean American leadership take training in new leadership style, cross-cultural communication skills, and the United Methodist polity and connectional system. It is also essential that the conference leadership, including bishops, district superintendents, conference staff, and the local church pastors (particularly those who are in a shared facility situation) learn about basic cultural differences and similarities between Korean and American culture. It seems that the annual conferences which have Korean American United Methodist churches have underestimated the need for providing opportunities for the Korean American congregations and the mainstream leadership to share and learn about each other's culture to bring about more integrated and effective ministry of Jesus Christ. In addition to the training of leaders for the Korean American United Methodist community, we propose that cultural orientation programs take place for district superintendents and conference



staff members who are not familiar with the Korean culture.

## **B. Fostering And Developing Next Generation Ministry**

We have already noted many of the significant changes that are taking place within the Korean American United Methodist community. These include changes in the language of ministry, the enhanced participation of both male and female lay persons in leadership, and the increasing number of women in ordained ministry. In addition to these changes, the first generation churches are finding, to their alarm, that there is a massive "silent exodus" of the next generation. One study has estimated that a large number of youth and young adults are leaving their churches with no sign of returning. This could bring about a fundamental transformation of the Korean American community, as we know it, within the next 10 to 20 years.

Why is this "silent exodus" taking place? Some in the next generation leave in search of independence. Probably more are leaving because they feel disconnected from their first generation church community. They experience language and cultural gaps with their parents' generation. They find it difficult to understand and relate to the traditional Korean style of ministry.

A painful reality of this phenomenon is that, while some in the next generation choose to attend other ethnic or predominantly white congregations, a large number simply stop participating in any church. As one young Korean American candidly remarked, "We just leave because we have no place to go."

There is yet another reason for this "silent exodus." Many of the next generation young people cross over cultural and ethnic lines through marriage and raise their families in an inter-cultural setting. This contributes further to their reluctance to return to their traditional church community where the Korean culture and language predominate.

What can be done? We admit that we do not have all the answers to this difficult and complicated question. However, we do know that some creative models of ministry for the next generation are emerging in Northern Illinois, Boston, New York, New Jersey and Los Angeles. In some cases, an older, established congregation provides initial support and guidance for the next generation to develop its own independent congregation within the same facilities or in an independent setting. The parent church provides the start-up assistance until the next generation ministry takes root and becomes self-sufficient. These

next generation congregations worship largely in English, and yet they take pride in their Korean heritage and maintain a strong bond with their parent church. We believe the future of Korean American United Methodist ministry lies in this or other models.

We propose the following specific actions to support this vision.

- Develop a resource packet to guide existing congregations in their efforts to support and implement next generation ministry.
- Develop training and mentoring programs for persons interested in or already involved in next generation ministry.
- Encourage Korean American United Methodist churches to share information with one another about experiences in second generation ministries.
- Encourage and support the next generation to become ordained ministers in The United Methodist Church.

## **C. New Congregation Development And Nurture**

The growth of the Korean American ministry in The United Methodist Church has come through the establishment of mission churches. This process began in 1903 when Christ United Methodist Church, the first Korean American Protestant church in the United States, was established in Honolulu. Other churches were established following this model. During the 1970s, the beginning of the second major wave of Korean immigration to the United States, many new mission churches were born and later became chartered United Methodist churches.

The General Conference of 1984 instructed the General Board of Global Ministries to create "appropriate mission structures" to meet the growing need of Korean language ministries within The United Methodist Church. In response, the Board instituted the Eastern Seaboard Korean American Mission. By 1992, Korean American missions were established in all five jurisdictions. These Missions have identified possible areas for new church development and, working with the annual conferences, have established new congregations. The Missions provide leadership and resources to these mission churches until they become a part of an annual conference. Since its inception in the late 1980s, over 120 new churches have been established, and more than one-third of them have become self-supporting and chartered United Methodist congregations.

At the present time, there are at least 81 Korean American mission congregations which are under the care of a district, an annual conference, or one of the five Jurisdictional Korean Missions. Our study shows that these mission congregations are experiencing growth in membership and attendance while striving diligently to become self-supporting.

The establishment of mission congregations is a viable method for new Korean American church starts as we move into a new century. The flow of immigration from Korea to the United States continues.

In most cases, Korean American mission churches are started by sharing facilities with an already established United Methodist congregation. Our study shows that, in many cases, sharing facilities is a satisfactory experience for all parties. However, not all are satisfactory. Some painful experiences have resulted for both the host church and the mission. When this method is used in the future, it is hoped that the relationship between the host church and the mission will not be treated as a "landlord and tenant" contract. Rather, it is hoped that the host church and the mission could be seen as engaged in a common ministry while meeting at different times in the same facilities.

We are grateful for the steps the General Board of Global Ministries has taken in recent years to provide nurture and support for mission churches and pastors. Such nurture and support must continue to be a high priority as we move ahead to achieve this aspect of our United Methodist vision.

Some existing Korean American churches feel as though they are disconnected from or at the margins of the total life of The United Methodist Church. Nurturing these existing congregations is another impor-

tant dimension of need. The language barrier and lack of cultural understanding have contributed to this feeling of disconnection. The needs of the Korean American community have not always been given a high priority by annual conferences and the general agencies of the denomination. As a result many Korean American pastors feel that they are left without nurture and care from the United Methodist support system.

We have appreciated the efforts of the general boards and agencies in publishing Korean language resources. However, the Korean American community needs many more resources and curriculum in Korean language. We encourage the general agencies to continue their efforts to produce culturally appropriate material.

It is our vision that The United Methodist Church will reflect the spirit of the early Christian Church by starting Korean American mission congregations and by nurturing existing congregations into full participation in the United Methodist connection.

We propose the following actions to advance this vision:

- Develop and implement training and certification programs for Korean American mission pastors and lay leadership on United Methodist history, polity and doctrine.
- Provide training for pastor and lay leadership of both congregations concerning the effective utilization of shared facilities and shared ministries.
- Train pastors and lay persons in both congregations in cross-cultural communication and interactive skills.
- Develop new Korean American congregations.



# National Plan for Hispanic Ministry: The Report to General Conference 2000

"Reform the nation, particularly the church, and spread scriptural holiness across the land." (John Wesley's commission as reported in the Large Minutes).

## I. The Report

Circuit riders, the lay missionaries of the eighteenth century, responding to Wesley's challenge, preached a message of hope and meaning to those already here and to the throngs of new Americans landing on these shores. In time, the movement of lay preachers, made bold by a mission, became one of North America's most vital churches. Historians agree that the dynamics affecting that growth were the passion for mission, and an ingenious strategy for reaching a fast-growing, mobile population moving westward across the land.

At the threshold of the twenty-first century, The United Methodist Church once again faces a challenge similar to that which motivated the handful of Methodists gathered in Baltimore over two hundred years ago. The first Methodists responded to the challenge with circuit riders, bold preaching, class meetings and social reform. At the beginning of the new millennium, The National Plan for Hispanic Ministry has called The United Methodist Church to a strategy of hospitality, evangelism, social justice, and service, remarkably similar to the early Methodist movement.

The National Plan for Hispanic Ministry represents the first coordinated, comprehensive effort of The United Methodist Church to focus on the development and strengthening of Hispanic ministries. After a comprehensive four year study, the 1992 General Conference enthusiastically approved the National Plan. The Plan considered not only the growing number of Hispanics in the population, but the cultural and sociological contexts in which they lived, and designed a plan using teams of lay and clergy working together as lay missionaries and pastor mentors. The major focus of the Plan was to organize faith communities, engaged in action oriented Bible study.

During the first quadrennium of the Plan (1993-1996) the training programs for lay missionaries and pastor-mentors were designed along with innovative resources and facilitators prepared for training. During that quadrennium, eighteen conferences began ministries with Hispanics for the first time. Significant progress was made toward reaching the following specified goals:

- 100 new congregations
- 100 revitalized churches
- 500 church school extension programs
- 1000 faith communities
- 3000 outreach ministries
- 2000 lay missionaries
- 25 commissioned missionaries

The National Plan called for a Committee on Hispanic Ministries to oversee the plan's implementation and, once organized, it collaborated with the General Board of Global Ministries in selecting the Rev. José L. Palos as coordinator. During the first quadrennium, the coordinator, together with trained consultants and staff of the general program agencies, was involved in interpreting the plan throughout The United Methodist Church and The Methodist Church of Puerto Rico. The plan also called for a high degree of collaboration and joint planning by the general program agencies. In the design of resources and programs to implement the plan, the committee developed and has continued a collaborative style of work with those agencies that has been both exemplary and productive.

During the 1997-2000 quadrennium, a major focus of the plan was to mobilize annual conferences for Hispanic ministries. One million dollars were budgeted to provide 20 annual conferences with up to \$50,000 in mission initiative grants. A unique and effective process, called *acompañamiento* ("walking with"), calls for trained consultants to assist annual conferences in gathering and reviewing pertinent data, formulating a comprehensive plan, and participating in an ongoing assessment of the implementation. By the end of 1999, a total of \$710,000 was approved, which in turn generated over \$2.1 million in matching funds, thus enabling Hispanic ministries to begin, or be extended, in fifteen annual conferences.

There continues to be significant progress in reaching the goals of the National Plan. By mid-1999, the following were in place:

- 64 new chartered Hispanic churches in 30 annual conferences
- 208 Hispanic "missions and fellowships" (congregations not yet chartered) in 46 annual conferences
- 32 "Hispanic ministries" (smaller groupings) in 8 annual conferences



- 538 faith communities in 51 annual conferences
- 263 church school extension programs in 30 annual conferences
- 63 revitalized congregations in 25 annual conferences
- 839 outreach ministries in 47 annual conferences
- 17 commissioned missionaries in 11 annual conferences

The curriculum for training teams of lay missionaries and pastor-mentors is being used in other countries and denominations. The training of these teams has continued to receive particular attention during the present quadrennium. By mid-1999, a total of 796 lay missionaries and 100 pastor-mentors, representing 46 annual conferences, had been trained for ministry with Hispanics. Modules I and II provide basic training for the lay missionary/pastor-mentor teams. Module III offers these teams and other church leaders a variety of opportunities for continuing education and more specialized training in such areas as evangelism, Christian education, ministries with families and children, community organizing, immigration, and pastoral care. The four general program agencies designed and tested nine Module III workshops during the quadrennium. At least 20 annual conferences and two regional training centers organized and conducted workshops for lay missionary/pastor-mentor teams during the quadrennium. As many as 50 national and 75 regional facilitators were trained to assist in the training of lay missionary/pastor-mentor teams.

## A. Lay Missioners and Faith Communities

The plan called for teams of pastor-mentors and lay missionaries to form faith communities for Bible study, worship, and prayer, as well as to serve in various kinds of outreach ministries. The first wave of lay missionaries and pastor-mentors has been trained and many have been deployed in various kinds of ministry. Their stories are contemporary accounts in the tradition of the acts of the Apostles:

- In Coral Springs, Florida, lay missionaries, working with their pastor-mentor, the Rev. Carlo Sevilla, formed faith communities in the homes of unchurched persons who were alienated from society and the church and who were suspicious or fearful of any Protestant church. These lay missionaries first established relationships with these persons and then, in their homes, shared the good news of the

gospel through action-oriented Bible studies, singing of Christian songs, and praying for them and their concerns. As a result of this evangelistic effort, the Coral Springs church has come alive with new persons who are becoming Christian disciples and are being incorporated into the church.

- In Homestead, Florida, the church has provided food baskets for the poor. Lay missionaries now follow up with a visit to these families in order to invite them to form faith communities in their homes. Through such expressions of evangelism, the church is growing steadily in both numbers and the Spirit.
- In Queens, New York, Ms. Felicidad Santiago responded to her pastor's challenge to become a lay missionary and serve in a ministry of compassion that few in her church would consider. After her training, she began working in an ecumenical program in the Bronx that seeks to rehabilitate women addicted to drugs and/or alcohol. Her ministry involves visiting and counseling women of different ages, and taking them to hospitals and government offices that provide them and their families with assistance. Sharing God's love with women addicted to drugs or alcohol is a challenging ministry, but it is profoundly rewarding when a woman is finally liberated from addiction.
- Samuel Cruz, current pastor in Highland Park, California, was a trained lay missionary when he answered God's call and became a local pastor two years ago. While serving as a lay missionary at Trinity UMC in Anaheim, California in 1993, he initially struggled to find one home that would open its doors to form a faith community. However, once he found the first, others followed; and he reached new families through the networks of the families that he first evangelized. As a result of his work as lay missionary and local pastor, he formed a Hispanic congregation of more than 40 members before he was appointed in June of 1999 to Highland Park, California.
- In Florida in the West Dade Hispanic Mission, Jorge and Mercy Rios, lay missionaries, have been developing faith communities. Angélica, a laywoman from that mission has said that she has seen a wonderful transformation in her children since they began to attend the faith communities. Her previously "rebellious" daughter requested prayer instead of a great *fiesta* or dance for her fifteenth birthday celebration, an important rite of passage for a young woman in the Hispanic culture. The daughter has become a responsible person

with a job. Angélica attributes this change to the fact that her children have experienced the presence of God in the faith community that they attend. Elba, another laywoman from the same mission, has declared categorically that God rescued her two children from drugs through the faith community in which participates. She testified that God has opened doors for one of her sons and has kept her from a possibly deadly disease through the power of prayer.

## B. Resources for Mission

### 1. Missionaries

Commissioned missionaries are making a difference in the starting and expanding of Hispanic ministries that otherwise would not have happened, particularly in conferences with limited Hispanic leadership. During the 1997–2000 quadrennium, the General Board of Global Ministries provided funds so that missionaries could be engaged in new ministries with Hispanics. By the end of 1999, nineteen missionaries of the National Plan were in place and working in eleven conferences, and a total of 25 are expected to be in ministries by the end of 2000. Missionaries are sowing the seed of the gospel and letting God bring forth the fruit:

- The Rev. Jeannie Treviño-Teddlie, an ordained deacon and one of the first commissioned missionaries of the National Plan, has played a key role in its implementation in the Central Texas Conference. Through her leadership, the conference has organized one Hispanic church and eight missions, and has engaged non-Hispanic churches in ministry with Hispanics. Through her encouragement, a congregation of elderly European-Americans in Ft. Worth reached out to its Hispanic neighbors and developed programs in tutoring, gang prevention, and computer skills, as well as English as a second language. The congregation, which once refused the appointment of a Latino pastor, now has a Latina as pastor.
- Sally Del Castillo, an ordained elder and a missionary of the National Plan, is serving as director of Hispanic Ministries in the Mississippi Conference. The Trinity Mission Center in Forrest, Mississippi, is a focal point for outreach. Del Castillo describes her ministry as feeding the hungry, clothing the poor, and offering hospitality to the stranger, as Christ mandated. The mission center serves

the growing number of Hispanics employed in poultry plants in the area by providing clothes and food; English-as-a-second-language classes; citizenship classes; computer classes; and assistance in immigration, housing, and employment issues. From 50 to 60 persons are assisted weekly through the Mission Center, and the number is increasing. She and her volunteers are also teaching Spanish to policemen and businessmen, and tutoring Hispanic children and youth at the public school. A weekly Bible study and special religious services on holidays are offered. Hispanic people regard the Rev. Del Castillo as their advocate in the community as well as a trusted, caring friend.

### 2. Hispanic Ministries in Non-Hispanic Churches

One of the most rewarding outcomes of the National Plan for Hispanic Ministry has been the awakening of non-Hispanic churches to God's call to be in mission with Hispanics.

In 1998, a series of five regional consultations was held with representatives of 35 non-Hispanic churches that had already established ministries with Hispanics. The purpose was to help others learn from the experiences of these congregations. The consultations led to the formulation of three recommendations: 1) to produce a new guidebook to assist non-Hispanic congregations in developing Hispanic ministries; 2) to hold a national convocation for leaders of non-Hispanic churches involved or interested in Hispanic ministries; and 3) to develop strategies for the mobilization of specific annual conferences. In April 1999 approximately 200 persons, representing 34 annual conferences, attended the first national convocation for leaders of non-Hispanic churches. At the same time, a new manual for such leaders, *Partners in the Mighty Works of God*, was distributed.

In 1998, annual conferences reported that at least 123 non-Hispanic congregations had expressed interest in starting Hispanic ministries; by mid-1999, at least 245 non-Hispanic churches were engaged in ministry with Hispanics. More and more non-Hispanic congregations are beginning to see and adopt Hispanic ministries as part of their own mission in their respective communities:

- Beneke Memorial UMC in Houston illustrates how a non-Hispanic local church can catch the vision of the National Plan and begin reaching out to Hispanics. When the Rev. David Avis was appointed pastor, he came to a church that was not growing in a neighborhood with an increasing Hispanic population. He responded



by seeking training as a pastor-mentor so that he would be equipped to implement the plan. Because he knew no Spanish, he secured the help of Spanish-speaking persons to begin a Spanish service. Today more than 75 persons attend that service, and over 25 Hispanics have joined Beneke UMC, a congregation transformed into a growing and revitalized church.

- Carrollton UMC, a large church in the North Georgia Conference, saw the increase of Hispanics in its community as an opportunity to extend its mission. It engaged Olga Rodríguez, initially a lay missionary, later a local pastor, to start a ministry with Hispanics. With tremendous enthusiasm and energy Ms. Rodríguez visited Hispanics in their homes and their workplaces, even the jail, starting faith communities wherever she went. The Carrollton church provided a chapel in which to hold a Spanish worship service each Sunday. Significantly, once each month, participants in the Spanish service join the host congregation for Holy Communion. Through the efforts of Ms. Rodríguez, missions have been started in five other United Methodist non-Hispanic local churches in the area. Because of the initial vision and response of a non-Hispanic church, and its continued support of a dynamic Hispanic leader, Hispanic ministries have become a vital part of the whole district's ministry.

### 3. Annual Conference Mission Initiative Grants

Up to the end of 1999, Mission Initiative Grants had helped 15 annual conferences to develop comprehensive plans for Hispanic ministries and to begin their implementation.

- The Memphis Conference, one of the first to receive a grant, appointed the Rev. Liana Perez-Félix, a ministerial member of the Methodist Church of Puerto Rico, as the conference coordinator of Hispanic ministries. She has led the conference in preparing local churches to empower and support "Hispanic and inclusive ministries." With only limited Hispanic leadership available, the conference recruited and began to train Hispanic and non-Hispanic leaders for ministry. Today, six ministry projects are underway; only one such project existed two years ago. New people are being reached for Christ and the church.
- The Oregon-Idaho Conference was able to extend and stabilize Hispanic ministries, thanks to a Mission Initiative Grant. In Wharton, Oregon, *Casa Metodista* was able to

extend and diversify ministries that include Bible studies, a clothing bank, guitar and computer classes, and advocacy for farm workers. The Rev. Eleazar Rivera interpreted the ministry of *Casa*, thus creating a pool of local churches to support and empower such ministries. In Idaho, the conference has expanded its ministries in various communities. These ministries include the establishing of new missions, running after-school programs and summer Vacation Bible Schools, and building relationships between Hispanic and non-Hispanic churches.

- The Louisiana Conference has been able to begin new Hispanic ministries in Baton Rouge, establish a Hispanic Ministries Center in New Orleans, and strengthen its only Hispanic church, *El Mesias*, through the Mission Initiative Grant that it has received. Ministries with Hispanics are also being planned in the Acadiana and Alexandria districts. With limited Hispanic personnel resources, the conference has utilized its grant in part to secure the placement of two missionaries, Rev. Samuel Calvo and Ms. Maribel Mojica, to work in the new ministries that the conference has started. Key resources are enabling this conference to expand and strengthen its ministry with Hispanics.

### 4. Other Resources and Materials

The denomination's four program agencies have provided invaluable assistance in the design of training opportunities to help implement the goals of the National Plan. These agencies and The United Methodist Publishing House were instrumental in the creation and production of media and printed resources to assist Hispanic and non-Hispanic leaders in developing ministries. The following represent a few of these resources:

- *Pentecost Journey*. A video and a planning guide for non-Hispanic churches.
- *Partners in the Mighty Works of God*. A manual to help non-Hispanic congregations develop ministries with Hispanics.
- *Tres Meses en la Escuela del Espíritu, ...de Mateo, ...de Juan, ...de la prisión, ...de Patmos, ...de los Salmos, ...de Daniel*. A Bible study series for faith communities and Hispanic congregations.
- *Gente Nueva*. Two tape cassettes of lively hymns and choruses in Spanish for faith communities and local congregations.
- *Movilización Congregacional*. A resource to assist in the revitalization of congregations.
- *Proceso para Discernir el Llamado al Ministerio*, a



video and printed resource, and *El Cristiano como Ministro*, a printed resource. Both resources are to assist persons exploring the ordained ministry.

- Resources produced during the last quadrennium, such as Modules I and II, *Training Program for the Development of Hispanic Ministries*, for lay missionaries, pastor-mentors, and others, continue to be used in various training events.

### C. Clergy Recruitment: God Calls in Many Ways

The enlistment of persons to the ordained and licensed ministry to serve in Hispanic ministries has been one of the Plan's leadership development strategies.

At the *Exploration '98 event*, sponsored by the Division of Ordained Ministry of the General Board of Higher Education and Ministry, over 100 Hispanic youth and young adults were present. This event focused on persons considering the ordained ministry. Mrs. Lucy Burciaga, an active Rio Grande Conference laywoman from Emmanuel United Methodist Church in El Paso, recruited and accompanied eight youth from her church. She has reported that these youth came back from that event taking leadership in the life and ministry of the church and that some have heard the call to the ordained ministry.

While the Plan anticipated the enlistment and deployment of lay missionaries in diverse Hispanic ministries, God has also been calling some lay missionaries to the ordained and licensed ministry of the church, something beyond the expectation of the Plan:

- Rosemarie Davis served the church as an active laywoman and as a pastor's wife. One day, while talking with a Hispanic child in the church's day care center, she realized that there were people in her community who had never heard about Jesus Christ. Sensing God's call to share the gospel, she became a lay missionary in ministry to Hispanics in her community. Then came the call to become a local pastor. She attended college and enrolled in the Course of Study School. Currently, she is pastor of Diamond Hill UMC in Ft. Worth. Under her pastorate, Diamond Hill, once a dying church, is a growing and dynamic community of faith. It is engaged in a diverse ministry with Hispanics, including tutoring; gang prevention; computer classes; English as a second language; and a bilingual, bicultural worship service.

- Alicia Negrete Riedy was a lay volunteer in the ministry of First United Methodist Church in Escondido, California, when her pastor approached her about becoming a lay missionary. She responded by attending a workshop, even though she was not sure what it meant to become a lay missionary. After returning from the training, she became involved in various outreach ministries in her community, counseled young people, and became a police chaplain. As she served, she heard God's call to the ordained ministry and has responded by enrolling at Claremont Theological School to receive a Master of Divinity degree and to prepare herself better to serve God and the church as a clergywoman.

### D. A Continuing Challenge

We celebrate with joy and thanksgiving that which through God's grace has been accomplished during this quadrennium, and we respond with further commitment to the movement of God's Spirit in our church. At the threshold of a new century, we call on the entire church to recall and reaffirm the report of the National Plan for Hispanic Ministry as approved by the 1992 General Conference:

"We are aware that such a mission will require a commitment far beyond the upcoming quadrennium. It will require the commitment of an entire generation. Thus, while we present this Plan to the General Conference with the request that it [be adopted], as the *Discipline* allows, for a quadrennium, we also present this vision to The United Methodist Church with the hope that we shall all grasp it for a lifetime!" [DCA, 1992, Vol. 1, p. 716]

There are two important and basic reasons why the ministry must continue:

1. The Hispanic population continues to grow dramatically throughout the United States and Puerto Rico. On the basis of U.S. census projections, every annual conference except four will have an increase of 120% or more in the Hispanic population over the next 20 years. Three of these exceptions—California Pacific, New York, and the Northwest Texas Conference—will have an increase of 4.7 million, 870,000, and 225,000 Hispanics, respectively, by the year 2020. According to these projections, 55 (or 76.5%) of the 68 conferences will have over 100,000 Hispanics, and another eight (11.8%) will have more than 50,000 Hispanics.

2. The ministries which have been started and those which are still needed in order to be responsive

to the growth of the Hispanic population will continue to need the mobilization, nurturing, and resourcing provided by the National Plan:

- Fifteen annual conferences are just beginning to respond to this reality by developing comprehensive plans for Hispanic ministry, and another 26 are in the process of responding to this challenge. These and other conferences will continue to require guidance and support so that their ministries may develop and bear fruit.
- So far, 245 non-Hispanic local churches in 53 annual conferences have been identified as being already engaged in ministry with Hispanics, and at least another 162 are

interested in starting such ministries. These churches and their leaders need ongoing assistance and resources.

- Resources for revitalizing and mobilizing Hispanic congregations for mission are being tested in three conferences with a selected number of churches.
- Requests to assist Hispanic churches have already been received from four other conferences. This program needs to be promoted and implemented in many Hispanic churches to assist and enable these churches to respond to the opportunities presented by the dramatic increase in the Hispanic population.

# The Native American Comprehensive Plan: Report to General Conference 2000

11.

*Give ear, O my people, to my teaching; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark saying from of old, things that we have heard and known, that our ancestors have told. We will not hide them from their children; we will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done. (Psalm 78: 1-4 NRSV)*

The Native American Comprehensive Plan of The United Methodist Church is the operating strategy of the Native American Comprehensive Plan Task Force (NACPTF). The Task Force is an inter-agency body composed of one staff and one board member of the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and the Ministry; two representatives from the Native American International Caucus, the National United Methodist Native American Center, and the Oklahoma Indian Missionary Conference; one representative from the Alaska Missionary Conference; and one member of the Council of Bishops. Representatives from the General Commission on Religion and Race, the General Commission on Christian Unity and Interreligious Concerns, the General Council on Ministries, the Commission on the Status and Role of Women, and the Women's Division as non-voting members of the Task Force.

The staff of the Native American Comprehensive Plan includes: Executive Director, Ms. Ann Albert Saunkeah (Cherokee), and Administrative Assistant, Reverend Bernadine A. Dowdy (Choctaw).

## INTRODUCTION

Native people represent a rapidly growing population within the United States. With roots deeply connected in tribal communities, over sixty per cent of Native people now live and work in urban areas.

Native people in the United States represent 554 federally recognized tribes or nations, as well as a significant number of state recognized tribes. Each tribe is distinct in language, history, culture, religious traditions, and economic base.

Within the last quadrennium (1997-2000), Native people have seen the further decline of culture and spirituality, an increase in unemployment and poverty, and the spread of overt racism often based on misinformation. Nationally, Native people:

- suffer violent crime at twice the rate of African Americans and 2 ½ times the national average. Homicide rates have increased 80% since 1992.
- remain the poorest people in the United States and Canada. In Mexico, Central and South America, Native people are in abject poverty.
- are unemployed at three times the national average.
- have limited access to quality health care. The death rate of Native children is more than three times the national average. In a recent report, the National Indian Health Board cited documented suffering and premature death associated with federal budget cuts pertaining to Indian Health Service (IHS).

Native people are recognized as one of the most significantly marginalized people groups in the world. While very few Native people benefit in any form from gaming, misinformation surrounding tribal sovereignty and other issues has resulted in increased racism and deliberate marginalization.

In the United States, it is estimated that there are over 500,000 persons of primarily Native-blood who are ineligible for tribal membership in any form. The result is ineligibility of recognition or government assistance as a Native person. Such persons become marginalized from society as well as tribal communities.

As violence against Native people persists in Mexico, Central America, and South America, refugees continue to pour into the United States. Aboriginal people (Native) from Canada, whose tribal economies are desperate, are immigrating to U.S. borders. They are not recognized by the United States as Native people because they are not from U.S. federally recognized tribes. Like non-status Native people of the United States, they are drawn to urban areas, where they become people in limbo.

The resultant social conditions have been an increase in substance abuse, gang violence, family crisis, and economic underdevelopment. At the same time, the presence of main-line denominational churches/ministries among Native people has been declining.

## THE 1997-2000 QUADRENNIUM

During the 1997-2000 quadrennium, The United Methodist Church, through the extension of the Na-



tive American Comprehensive Plan (NACP), has strategically placed itself in ministry with Native individuals and communities. Through the mandate of the 1996 General Conference, the Native American Comprehensive Plan, in cooperation with general boards and agencies, implemented a series of programs through each of its four commitments: Congregational Development, Leadership Development, Native American Spirituality, and Denominational Presence. The commitments have resulted in the following events and on-going programs during the 1997-2000 quadrennium:

## Congregational Development

### *Congregational Development Grant:*

- Northern Arizona Navajo Ministries; Kayenta, AZ. In cooperation with the Desert Southwest Conference, a project to develop a ministry among the people of the Navajo Nation. A model was developed over a three year period to be used by conferences developing Native American Ministries.

### *Revitalization, Congregational Development and Cooperative Ministries Grants:*

- Mississippi United Methodist Native American Parish, Philadelphia, MS. The Mississippi United Methodist Native American Parish is developing a forty year plan for ministry among the Choctaw people. This includes educational ministry: tutoring programs for children, youth, and young adults, classes leading to GED attainment for adults, and training in leadership development and parenting skills; prevention education: issues of substance abuse, domestic violence, and diabetes; and small group ministry: prayer groups, Bible study groups, *Disciple Bible Study*, in addition to Sunday school and worship services.
- Rockingham District Native American Cooperative Ministry Project, Robeson County, NC, Dillon and Marlboro Counties, SC. The Rockingham District Native American Cooperative Ministry Project represents eleven Native Churches and two affiliate churches. The focus of this ministry is on team ministries, lay ministries, youth ministries, and outreach ministries with two small membership churches. Other key areas of emphasis include justice/empowerment ministries in the Rockingham District area.
- Nanticoke Indian Mission United Methodist Church, Millsboro, DE. Since its founding in 1881, the Indian Mission UMC has been a part

of a charge with non-Indian congregations. Planning began in 1998 to emerge as a distinct rural/reservation ministry. The mission statement of the Nanticoke Indian Mission includes: biblically based worship, social/cultural and traditional services and ministries, intentional nurturing of children, youth and families, programs of spiritual growth and self-esteem, and a ministry of presence within the Nanticoke tribal community.

### *Gatherers II Consultation:*

A resourcing event for local/conference persons involved in Native ministry, the Consultation focused on **Health and Restorative Justice Ministries**. Participants were resourced in developing local health screenings/evaluations with the assistance of Indian Health Service (IHS) personnel.

Native persons who are incarcerated often have unique cultural/spiritual needs. Families of incarcerated persons encompass a ministry in themselves. Culturally specific resourcing for prison ministries among Native people at the Gatherers Consultation culminated in the establishment of five new Native prison ministries.

Two components around **Native Youth** issues dealt with substance abuse (Born Free/Stay Free), and the emergence of Native gangs (Dreamweavers, Inc.) in both rural/reservation and urban settings. Relatively unheard of until 1992, Native gangs have become visible in urban areas and on reservations. More than 180 gangs have been identified in Indian Country within the last few years.

### *Native Ministry Planners/Facilitators Training Event, Oklahoma City, OK:*

This was the first in a planned series of training events to equip individuals to serve as field trainers/facilitators for Native congregational development. Participants were invited based upon recommendation of each individual's presiding bishop. Recommendations were determined upon success in ministry to Native people.

An intensive, comprehensive two-day training event was taught by Bishop Bruce Blake.

These individuals will serve to train other Native leaders throughout the denomination. Native Ministry Facilitators will assist local congregations in establishing goals and developing a local church/community profile, leading to an individual comprehensive plan for each local ministry/congregation.

## Leadership Development

*Native American Youth Lay Speaker's School, Native American Family Camp, 1997:*

A training component offered at The Native American Family Camp, Albion, Michigan, in cooperation with the General Board of Discipleship, this event concluded with 12 Native youth being certified as local lay speakers.

*Native American Youth Writer's Workshop, Native American Family Camp, 1998:*

In cooperation with the General Board of Discipleship, this workshop was a training event to develop Native youth as writers for United Methodist publications.

*Native American AIDS Symposium, October 14-18, 1998; Oklahoma City, OK:*

The first national Native American AIDS event among any major denomination, this event was sponsored by the NACP. It was a collaborative presentation of HIV/AIDS issues by Native health care professionals working among Native people. Participants received training for developing peer programs, negotiating culturally sensitive issues, developing a grass-roots ministry, involving existing health/governmental programs in church ministry, long-term care, and ministry to families of persons with HIV/AIDS. Strategies were developed for HIV/AIDS awareness and prevention in urban, rural and reservation settings.

HIV/AIDS is spreading heterosexually among young Native women at 2½ times the national average. As caregivers of extended families, Native women often have no place to turn. Native congregations can offer assistance in the most basic of care: food preparation, child care and transportation.

Many Native persons with HIV/AIDS wish to return to traditional communities, but are unable to bridge social restraints.

Cultural traditions often prohibit the discussion of sexual subjects among Native groups. This symposium allowed the development of strategies for The United Methodist Church in the prevention of HIV/AIDS among Native people, peer programs for Native youth, and ministry to persons with HIV/AIDS and their families, in urban, rural and reservation settings.

*YOUTH 99; July 28-August 1, 1999; Knoxville, TN*

The United Methodist Church, through the Native American Comprehensive Plan provided grants for ten (10) Native youth from around the United States to attend Youth '99. These grants were specifically targeted toward Native youth who live in communities outside of the normal channels of connectional information and opportunities.

*Native American Lay Speakers School; October 29-31, 1999; Lake Junaluska, NC*

In cooperation with the General Board of Discipleship, this event brought together Native persons for training in lay speaking. Providing the basic course in lay speaking, as well as advance training in teaching the Bible, leading in worship, and justice & caring ministries.

Led primarily by Native American United Methodist workshop leaders, the event focused on:

- teaching ways of incorporating contemporary and Native styles of worship;
- addressing issues facing Native United Methodist Churches; and
- addressing needs of the Native small membership church.

*Native American School of Evangelism; March 30- April 2, 2000; Nashville, TN*

Bringing together Native persons from across the denomination, this event, in cooperation with the General Board of Discipleship, provided formational training in evangelism for Native communities. With a core staff of Native ministry professionals, key focus was provided in the areas of:

- developing culturally specific resources for Native evangelism;
- establishing trust relationships between the church and tribal/urban communities;
- Native demographics and congregational development;
- the church as reconciler; and
- the Christian message: healing, hope, and restoration.

*Vacation Bible School 1999: A Supplemental Guide for Native Ministries*

The Guide is a print resource designed to acquaint volunteer teachers, Christian education professionals, both Native and non-Native, of the unique cultural implications involved in teaching Native children. Developed specifically for use with Cokesbury's Vacation Bible School curriculum, this re-



source suggests lesson helps created to affirm Native culture and the Bible lesson. It includes suggestions on additional recommended resources, Native craft ideas, and working with a limited budget.

The resource was a collaborative project between the Native American Comprehensive Plan, the Native American and Indigenous Ministries Office/GBGM, and the Native American Communications Office/UMCom. The project was preceded by the first Native American Vacation Bible School consultation in May, 1999.

## Denominational Presence

*Events resourcing Conference Committees on Native American Ministries (CCONAMs)*

The following four events served to acquaint CCONAMs with denominational resourcing from the Native American Comprehensive Plan and the four program boards and agencies. They further assisted in developing a networking system of support among conferences and denominational institutions, and forums for the discussion of difficulties and achievements:

- South Central Jurisdiction Annual Conference Committees on Native American Ministries; Tulsa, OK; August 3-5, 1996
- Western Jurisdiction Annual Conference Committees on Native American Ministries; Phoenix, AZ; January 31- February 2, 1997
- North Central Jurisdiction Annual Conference Committees on Native American Ministries; Oneida, WI; August 14-16, 1997
- Northeast Jurisdiction Annual Conference Committees on Native American Ministries; Washington, DC; November 6-8, 1997

*Linking the Past to the Future: National Gathering of Annual Conference Committees on Native American Ministries; Tulsa, OK; April 29-May 1, 1999*

A denomination wide event of unprecedented success, each annual conference was invited to send one conference staff member and two members of the Conference Committee on Native American Ministries. Key emphases included:

- developing a communications system: publications and interpreters
- creating a strong CCONAM
- Shalom Zones
- forum on Native spirituality
- jurisdictional organization/strategizing

- evaluating successes and failures
- denominational resources: grants, programs, resource persons
- listening project: what are annual conferences needing?

*"Dancing with a Brave Spirit: Telling the Truth about Native America"*

This new print resource deals with misconceptions surrounding Native people and the issues that they face. It includes questions regarding tribal sovereignty, tribal membership, non-status Native people, Native people as U.S. citizens, Native people and taxation, the federal Indian trust responsibility, gaming and Native casinos, and key issues affecting Native people.

Other components include a special section on The United Methodist Church and Native people, and a directory of national agencies and organizations working with Native people, culture and issues.

Out of the Native American Economic Development and Empowerment Task Force, *Dancing with a Brave Spirit* was developed in conjunction with the Native American Comprehensive Plan and the General Board of Church and Society by the Native American Communications Office/UMCom.

## Spirituality Committee

*Hawaiian Consultation; February 12-16, 1998; Oahu, Hawaii*

This consultation brought together Native American Comprehensive Plan members with Native Hawaiians. The consultation examined the commonalities of Native peoples, as well as specific issues confronting Native Hawaiians. Common concerns of land rights, violations of sacred sites, and economic development were key issues. Consultation participants engaged in dialogue with Native Hawaiian ministries, "houseless" Hawaiians, traditional practitioners, and advocates.

*Northwinds Publishing; Willow, AK*

Northwinds Publishing is a ministry of Willow United Methodist Church, Willow, Alaska. A grant from the Native American Comprehensive Plan allowed Northwinds to publish four books in an eighteen month period. Three of the books deal with the stories of Yu'pik or Inupiaq (Eskimo) elders; one is a translation of hymns in traditional languages.

Yu'pik, Inuit, and Inupiaq people exist on both sides of the Bering Sea. With traditional language and



culture in common, they exist in both the United States and Russia. Northwinds publishes some materials in both Russian and English. Future publications will be illustrated by Yu'pik and Inupiaq children.

### *The Native American Film Resources Library*

Administered by the Native American Communications Office/UMCom, the Native American Film Resources Library (NAFRL) was established by grants from the Native American Comprehensive Plan. NACP grants purchased video resources pertaining to the culture, history, current issues, stories, art, dance, medicine, and faith stories of Native people.

Resources from the Native American Film Resources Library are available for local church, annual conference, jurisdictional or training events. Such resources are serving to promote awareness of cultures and traditions of Native people.

## A TIME OF TRANSITION

This period in history is a time of transition for Native people. More changes have occurred affecting the status of Native populations during the last twenty years than in the preceding two hundred years. It is also a time of transition for Native people within the Church. It is a time when Native people are called to shape the future of The United Methodist Church among our people by strategically develop-

ing ministries and programs unique to each setting. The future of Native ministries within The United Methodist Church lies not in the traditional approach of creating and following congregational development models; it lies, rather, in developing ministries which are responsive to the history, culture, economic base, and social conditions of the individual communities to which it is committed.

The key to such an endeavor lies in the traditions of the early Christian Church, Methodism, and the traditions of Native people. It is to "offer them Christ." It is to recognize that the work of the Holy Spirit in the life of a community is often like the work of the Holy Spirit in the life of a believer—unique provision for unique need. It is precisely that work of the Holy Spirit which creates a community whose testimony not only bears witness to the world, but refreshes the Church.

We have the belief that the "great cloud of witnesses" include those who spoke and speak in the language, and through the traditions of, Native peoples. We have the belief that the beauty of our cultures affirm the culture of the early Christians. We have the belief that as Native Christians we have survived all manner of persecution to emerge as witnesses to the grace of God. We believe we have a testimony and mission within the Church and for our people wherever we are found.

# Restorative Justice Ministries: Report to General Conference 2000

## I. Background

Our Methodist heritage is rich with examples of ministries carried out in jails and prisons. As far back as 1778, the Methodist Conference adopted action making it the duty of every Methodist preacher to minister to those who were incarcerated. United Methodists reaffirmed and expanded the mandate for prison ministry and reform in the 1984, 1988, and 1992 General Conferences. Concerned about crime, violence, and injustice in U.S. society and across the globe, United Methodists were called to a deeper engagement in justice ministries at the 1996 General Conference:

*We understand that justice-making is restorative rather than retributive, seeks to create wholeness rather than isolate blame, cares for both victim and offender, and seeks the ultimate restoration of right relationships among God, persons, and people until we see peace restored to the community. (Daily Edition, Vol.3, No.11; Special Consent Calendar B08, p. 741.)*

## II. 1996 General Conference Mandate

In response to this call, a Global Criminal Justice and Mercy Ministries Institute was formed. The 1996 General Conference mandated that a global coordinating committee give guidance to the operation of this Institute. This global coordinating committee was to be comprised of staff and directors from each of the program agencies and the General Council on Ministries. The Council of Bishops named one episcopal consultant from the central conferences and one episcopal consultant from the United States. The purpose of the coordinating committee was:

- to give leadership to the Church through the Institute for the enhancement, coordination, and enablement of effective prison ministry programs;
- to determine strategies and to identify resources; and
- to develop nurture, outreach, and witness ministries in relating to prisoners, victims of crimes, and their families in the global community in the following areas:
  - \*evangelism,
  - \*discipleship,
  - \*education and motivation of congregations,
  - \*social justice theology,

- \*celebration of United Methodists engaged in restorative justice ministries,
- \*sharing effective models through networking and programs,
- \*coordination of services and programs,
- \*developing cross cultural models,
- \*facilitating the use of the Study Guide on Prison Ministry,
- \*working with central conferences in the development of resources and study tools which are context specific,
- \*developing biblical and theological resources, and
- \*developing a Prison Ministries Action and Study Guide.

The General Board of Global Ministries was directed to provide funding for staffing and facility needs for the Global Criminal Justice and Mercy Ministries Institute. All other boards and agencies and episcopal consultants worked cooperatively through the global coordinating committee enabling the development of this critical area of ministry for The United Methodist Church.

## III. What's In A Name?

At its first committee meeting, the global coordinating committee developed a strategy for the 1997-2000 period. Early on the committee discussed the name and identity of the Criminal Justice and Mercy Ministries Institute. Criminal justice, as we know it, has been consumed with blame, pain, and retribution. Few argue that present criminal justice systems are successful in deterring crime or in restoring victims, perpetrators, and the community to wholeness. Criminal justice systems are rarely interested in understanding the root causes of crime, violence, and injustice. And yet the gospel, through the example of Jesus Christ, teaches us that Christians are called to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. The concept of restorative justice is devoted to transforming lives and bringing healing to the victims, the offenders, and the community. Restorative justice asks: Who has been hurt? What are their needs? Who bears obligations so that justice may be restored? Restorative justice calls us:

- \*to tell the truth about past atrocities, thereby restoring the memory about the violence and brokenness;

- \*to repent; and
- \*to forgive so that there might be healing and transformation for individuals and the community.

To honor the General Conference-stated desire that "justice-making is restorative rather than retributive" (Daily Edition, Vol.3, No.11; Special Consent Calendar B08, p. 741), to expand the concept of criminal justice and mercy ministries, and to intentionally respond to The United Methodist Church's entire mandate (Daily Edition, Vol.3, No.11; Special Consent Calendar B08, p. 741), the Global Criminal Justice and Mercy Ministries Institute was renamed the Restorative Justice Ministries Office of The United Methodist Church.

#### IV. The Birthing of a New Ministry

The United Methodist Church took the Criminal Justice and Mercy Ministries mandate seriously. The program agencies and the General Council on Ministries reaffirmed their commitment to this ministry by assigning staff and directors to the global coordinating committee. The Council of Bishops assigned two episcopal consultants to the committee, one from an annual conference in the United States and one from a central conference in Africa. All boards and agencies budgeted funds to enable the committee to meet twice each year. The General Board of Global Ministries provided funding for office infrastructure, an executive director and support staff, staff supervision, and meeting expenses not shared by the general agencies. The General Council on Ministries provided a grant to assist with the five jurisdictional training events carried out in 1999 and 2000.

During its first year, the Restorative Justice Ministries Global Coordinating Committee worked together to build community, to learn more about restorative justice ministries, to dream and vision about exciting new opportunities for mission and ministry in restorative justice, and finally to develop a strategy and plan for the quadrennium.

The dreams and strategic plan of the Restorative Justice Ministries Global Coordinating Committee made a major step forward in January 1999, when the Committee celebrated the opening of the Restorative

Justice Ministries Office of The United Methodist Church in Nashville, Tennessee, and hired Executive Director, Harmon Wray. The committee has been actively engaged in carrying out a variety of ministries, including:

- \*jurisdictional training events for annual conferences (all five were completed by January 16, 2000);
- \*developing a network of restorative justice ministries of The United Methodist Church which can be shared across annual conferences and districts;
- \*developing biblical and theological resources and study tools for local churches, districts, and annual conferences;
- \*encouraging Disciple Bible Study ministries which bring together offenders and their families and United Methodists in local churches in restorative justice ministries;
- \*identifying and sharing model ministries and resources in restorative justice;
- \*facilitating the coordination of services and programs;
- \*naming missionaries to serve in the fields of prison ministries in annual and central conferences;
- \*beginning to explore the development of a certification process for those providing ministries with prisoners, offenders, crime victims, and their families;
- \*beginning to develop a process for evaluating existing programs and resources to assess their applicability and effectiveness in life-changing ministries with victims, offenders, those incarcerated and their families; and
- \*supporting consultations in conflict transformation and resolution and in restorative justice and reconstruction in areas of conflict across the globe.

The United Methodist Church has responded to the opportunity and responsibility to provide the spiritual leadership and discipleship required of restorative justice. The Global Coordinating Committee for Restorative Justice Ministries is excited about the commitment made by our Church to engage in pastoral and prophetic ministries of healing and transformation with victims, offenders, and the community. We look forward to the coming quadrennium.



**RESTORATIVE JUSTICE MINISTRIES GLOBAL COORDINATING COMMITTEE****General Board of Global Ministries:**

*Bishop Robert C. Morgan*  
Mr. Al Pineda  
Ms. Peggy Hutchison  
Ms. Lois Dauway  
Mr. Harmon Wray  
*Rev. Clinton Rabb*  
*Rev. Kim Jefferson*  
*Rev. Jerry Murray*  
*Rev. Louise Stowe-Johns*

**General Council on Ministries:**

Ms. Jody Parks Moxley  
Dr. Maxine Clarke Beach

**General Board of Church and Society:**

Ms. Patricia Deal  
Ms. Frances Jett

**General Board of Discipleship:**

*Rev. Timothy J. Bagwell*  
*Rev. Daniel Ling*  
Ms. JoAnn Eslinger

**General Board of Higher Education and Ministry:**

*Rev. Patricia Barrett*  
*Rev. Bruce Cook*

**Council of Bishops:**

*Bishop Ntambo Nkulu Ntanda*

**Shared Mission Focus on Young People:**

Ms. Dilia De Jesus

# Program on Substance Abuse and Related Violence: A Report to General Conference 2000

## PURPOSE

*"In faithful witness to God's liberating and redeeming love ..."*

The Program on Substance Abuse and Related Violence (SPSARV) coordinates general church resources across United Methodist agencies and programs in collaboration with The Council of Bishops to serve those—children, families, and communities—around the world, suffering from the bondage of addiction. Through supporting the development and/or sustenance of alcohol, tobacco, other drugs and related violence ministries, SPSARV bears witness to the Church's call to serve as a source of healing. Partnering constituencies include churches, ecumenical groups and organizations at the local, national and international levels.

## BACKGROUND

As evidenced throughout the 20th Century, the Methodist Church has a longstanding record of championing efforts that address substance abuse. Beginning with the 1916 General Conference, the Methodist Episcopal Church authorized a new entity, the Board of Temperance, Prohibition, and Public Morals "in order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors." Under the purview of the Board of Temperance, the Methodist Church provided counseling, rehabilitation, education and advocacy, leaving future Methodist generations with a firm foundation to serve those held captive by alcohol and other drug addictions.

More recently, the Church underscored its commitment to healing ministries through the episcopacy of The United Methodist Church. In 1989, the Church launched The Council of Bishops' Initiative on Drugs and Drug Violence. For two years, United Methodist Bishops analyzed (using statistical data and conversations with experts, as well as field trips to known drug dealing areas) the impact of substance abuse on communities and the continued and increased role that the Church should assume. The Council's findings were alarming and catalytic, propelling the 1992 General Conference's acceptance of a proposal submitted by the General Board of Global Ministries in collaboration with seven (7) general agencies and The Council of Bishops to mandate the creation of the *Special*

*Program on Substance Abuse and Related Violence (SPSARV).*

Affirmed at the 1996 General Conference, SPSARV's "special" status was removed; the initiative now serves as an on-going Church resource. To date, SPSARV has supported ministries of prevention, intervention, treatment, and advocacy in communities across the continental United States and Puerto Rico, as well as in India, West Africa and ten countries in Europe.

## 1997-2000 SPSARV REPORT

Housed in the Community Ministries Unit of the General Board of Global Ministries, SPSARV is administered using a five component framework:

1. Leadership Development and Training
2. Community Demonstration Programs
3. Advocacy;
4. Grants
5. Educational and Promotional Resources

### *Leadership Development and Training*

- Launched plans for a Central Conference Leadership Event slated for the Summer 2000 in Old Mutare, Zimbabwe—*Hope for the World: Making a Christian Witness to Drugs and Drug Violence*. The Conference will serve Methodist leadership in nearly 20 countries primarily in Europe and Africa; however, some participation is expected from Asia and Latin America.
- Partnered with two units of the General Board of Church and Society in offering four (4) Substance Abuse Training Seminars (SATS) including the Missouri East Conference, South Carolina Conference, National Youth SATS, and a one-day SATS for clergy in the Virginia Conference.
- Sponsored Born Free Stay Free trainings as requested.
- Promoted and distributed Revival of Hope curriculum.
- Served as a workshop leader/presenter at approximately 25 United Methodist, ecumenical, or secular, including federal government, events.
- Recruited a seven (7) member consultant team

with special expertise in prevention, intervention, and treatment efforts to serve ministries through providing training and technical assistance.

### *Community Demonstration Programs (Models)*

- Collaborated with four entities—Wesley Foundation, a public university, a secular not-for-profit organization, and Communities of Shalom—to create a three-year pilot project model that addresses alcohol on college campuses.

### *Advocacy*

- Advocated for the adoption of a comprehensive tobacco policy, issuing tobacco action alert and other informative documents.
- Signed on to several public policy letters and advertisements that addressed the proposed tobacco policy and alcohol advertisement issues.
- Collaborated with GBCS on the distribution of a video educating United Methodists on the merits of Congress adopting a comprehensive tobacco policy.
- Supported various legislative efforts related to substance abuse including: parity for substance abuse treatment, increased funding for drug and alcohol prevention, and measures in the juvenile justice bill that protect our youth.
- Represented, with GBCS staff, The United Methodist Church on the planning team for a Global Conference on Alcohol Policy slated for August 2000 in Syracuse, New York.

### *Grants (Support for Other Church-Related Programs)*

- Provided financial support through grants to 30 United Methodist programs in annual and central conferences; autonomous churches in Ghana, Puerto Rico; ecumenical networks, including work in India; and community initiatives. These grants totaled over \$285,000 for efforts related to education/prevention, treatment/intervention, mission evangelism, community organizing, and advocacy.

### *Educational and Promotional Resources*

- Expanded resources to central conferences, providing support for the adaptation of *Born Free Stay Free* curriculum in Scandinavian countries.
- Updated the SPSARV brochure.
- Published Drug and Alcohol Concerns (DAC) Bulletin.

- Produced a ten (10) minute video to educate the United Methodist constituency on the work of the SPSARV office and available resources.
- Partnered with the Denmark UMCs' fund raising efforts and the Denmark UM Publishing House to translate the *Revival of Hope* curriculum into Danish and Swedish languages.

## COLLABORATIVE WORK WITH GENERAL AGENCIES AND OTHER UMC PROGRAMS

SPSARV administers resources in collaboration with its *Inter-Agency Task Force* comprised of the General Boards of Church and Society, Discipleship, and Higher Education and Ministry; the General Commission on Religion and Race, The United Methodist Publishing House, and various units of the General Board of Global Ministries.

Following 25 individual meetings with various staff from across the general church, SPSARV hosted the *First Quadrennial Drug and Drug Violence Consultation* of more than 20 general church representatives in Nashville, Tennessee, February 16-17, 1999. In addition to United Methodist programming agencies, mission initiatives that participated in the consultation included: Shared Mission Focus on Young People, Strengthening the Black Church for the 21<sup>st</sup> Century, National Plan for Hispanic Ministries, Native American Comprehensive Plan, Restorative Justice Ministries, Communities of Shalom, and the Bishops' Initiative on Children and Poverty. Results from that meeting yielded the recommendation of seven points of collaboration for the 2001-2004 quadrennium:

### *Inter-Agency & Mission Initiative Consultation: Seven-Point Plan of Collaboration*

1. Children's Issues
2. Alcohol on College Campuses
3. Global Tobacco Marketing
4. Restorative Justice Issues
5. Church-wide Educational Campaigns
6. Addressing Tobacco and Alcohol Industries' Policies and Practices Through Corporate Responsibility and Public Policy
7. Empowerment of Youth Through Leadership Development as Change Agents

## CENTRAL CONFERENCES

Since its inception in 1992, SPSARV has served as



a staff liaison to the drug work of the United Methodist Northern Europe Drug and Alcohol Committee, administering annual operating funds for the Committee's work in more than 10 countries in Northern and Central Europe.

The Northern Europe Committee has initiated their drug work through a comprehensive education campaign. The Committee sponsors conferences in targeted cities, then cultivates relationships to provide additional training through seminars. From these seminars, communities have developed ministries including Alcoholics Anonymous groups and a Christian counseling center. In addition, the Northern Europe Committee has (a) utilized U.S.-based curriculum, adapting resources to the communities in which they serve; and (b) identified model ministries for replication in the U.S. and other parts of the world.

Members of the central conferences and those in the Methodist connection in Europe and Africa inspired *Hope for the World: Making a Christian Approach to Drugs and Drug Violence*, a leadership event in which participants will learn from one another, exchanging ideas and strategies for drug ministries. Approximately 100 persons, 20 of which will be youths, will journey from eight (8) countries in Africa and ten (10) in Europe to Africa University in Mutare, Zimbabwe, during the summer of 2000. Attendance is also expected from Asia and Latin America.

### VISION 2001-2004

Vision 2001-2004 for the SPSARV ministry is the perpetuation of the **UNITED METHODIST LEGACY OF HEALING, HOPE, AND HEALTH** for all children, families, and communities.

# National Comprehensive Plan for Town and Country Ministry of the United Methodist Church: Report to General Conference 2000

## *BORN AGAIN IN EVERY PLACE*

The 1996 General Conference mandated and assigned the General Board of Global Ministries to oversee the development of a National Comprehensive Plan for Town and Country Ministry for The United Methodist Church in the United States of America. In response, a task force convened by the Board held consultations and conducted nationwide research to ascertain the assets, needs and expectations of United Methodists in town and country settings.

The task force compiled *Born Again in Every Place*, an extensive report that summarizes findings and insights and identifies goals and objectives to be pursued by the Church. The Directors of the General Board of Global Ministries have reviewed and approved the report as the foundation document for accomplishing the intentions of the General Conference. An Implementation Team, representing all levels of the Church and named and convened by the Board through the Office of Town and Country Ministries, will develop strategies for achieving the goals and objectives. *Born Again in Every Place* is lifted up for action by The United Methodist Church for the purposes of affirming, renewing, strengthening, and enhancing the effectiveness of ministry in town and country settings.

## OVERVIEW

Across the length and breadth of the United States, town and country congregations have much to celebrate. Many have long, rich, faithful histories of mission and ministry in the smaller communities where God has called their members to serve. Through decades of change and challenge, these more than 25,000 congregations have proclaimed the gospel, worshiped, and improved the community life of the places where they are, and have also contributed to the work of the whole Church throughout the whole world.

Tremendous differences exist among town and country communities and the churches within them. Both places and churches vary in size, life span, and vitality. They vary in economic base and in the possibilities and challenges they face. Some congregations are single charges, others on circuits and still others in cooperative parishes. Some have an unbroken heritage of vitality; others long histories of decline. Some

have known cycles of boom and bust; others are experiencing the excitement and uncertainty that come with growth and development. Some experience isolation caused by inadequate transportation systems; others are being engulfed by metropolitan sprawl.

These differences and the challenges to ministry they represent are clearly documented in the research conducted for the National Comprehensive Plan for Town and Country Ministry. (See below for a description of the research.) That research also shows strong commitments to the ministry of Jesus Christ through The United Methodist Church, a love for God and the Church, and an abiding hope for greater vitality and a promising future for the ministry of their congregations.

Rapid changes are occurring in town and country settings, including the looming loss of thousands of family farms; the changing face of agricultural production; the growth of ethnic/migrant and other new populations; the emerging challenges of forestry, mining, fisheries and other industries such as small manufacturing and prisons; the prevalence of "Appalachian-like" economies in many places; changing patterns of use and control; and struggles over environmental issues, water quality and hazardous waste disposal.

Such changes affect and often frighten town and country congregations: "Is there a tomorrow?" "How do we learn to reach out to new people?" "How do we—clergy and laity—get the kind of training we need for effective ministry in OUR time and place?" "Can we get quality leadership appropriate to our cultural setting?" These questions appear repeatedly in the survey responses. Many town and country people share the experience—real or perceived—of being ignored, forgotten, minimized, marginalized, and taken for granted by the larger systems of American society, including The United Methodist Church.

Town and country congregations share a strong sense of the sacredness of place. A majority were founded by local people desiring a Christian community in their place. Over the years, however, the emphasis in some congregations has become more focused on the maintenance of the church facility or services to a core group than on the mission of Jesus Christ. Many of the churches have drifted into patterns of stagnation and a survival mentality. Trying to

save their own lives, they lose their vitality, the ability to respond creatively to what is at hand.

But the overall picture is one of hope. New churches are being established in town and country settings, and some older congregations are gaining new vigor. The clergy and laity responding to the survey are strong Christians, staunch United Methodists committed to the connection and expecting it to be committed to them. The two loudest messages in the survey responses were 1) listen to us, look at our assets and our needs, and 2) help us through the connection to be more effective in the mission and ministry of Jesus Christ.

The oldest church in the survey was founded in 1773, the newest in 1996. Both have promising futures. The Spirit of God is stirring, calling town and country people to new faithfulness and fruitfulness in Jesus Christ, and calling the Church to greater commitment to its people—old and new—in rural settings. The Church and its congregations in every place can and must be born again to a new vitality—in worship, witness and service, making disciples and proclaiming the good news of the Reign of God.

Report of the Task Force on the National Comprehensive Plan for Town and Country Ministry to the General Conference

## OUTLINE

### Introduction

- A. Biblical/Theological Foundations
- B. Vision

### I. Mandate, Research Design, and Contexts

- A. Mandate
- B. The Church Context
- C. The Social and Economic Context

### II. Perspectives on the State of the Town and Country Church in the United States

- A. Rural-Urban Connection
- B. Connectionalism
- C. Leadership
  - 1. Ministry of the Laity
  - 2. Pastoral Ministry
  - 3. Cooperative Ministry
- D. Spiritual Formation
- E. Evangelism
- F. Community Outreach and Involvement
- G. Children, Youth, and Young Adults
- H. Human Mission Resources
- I. Financial Resources
- J. Communications

### III. Goals and Objectives

### IV. Task Force Members

## INTRODUCTION

### A. Biblical/Theological Foundations

The biblical concepts of "shalom" and "new birth" provide the theological foundations for this Plan.

Shalom is a word that the ancient Jews used in their greetings and in their farewells. To the Hebrew people of Biblical times, it meant much more than our interpretation of "peace." Shalom meant total spiritual and physical well-being. It called up visions of a society perfectly ordered by Yahweh, marked by love and justice. Shalom was life as God had meant for it to be. It was a world in which the needs of every person were met and where each one had enough of whatever was required to live a joyful life before the Lord.

Jesus initiated His ministry by declaring that the Kingdom of God was at hand (Matt. 4:17). By the Kingdom of God, He meant a world in which all that was suggested by shalom would be realized. This kingdom was to be composed of people delivered from sin and guilt, and freed to love one another. It was to have its social institutions reshaped according to the will of the heavenly Father and would be a society marked by justice, offering to all peoples everywhere the opportunity to live with dignity. Its citizens were to be spiritually "reborn" through the transforming work of One who was not of this world, and they were to be in this world as agents through whom God would change the world from what it is into what it ought to be. (See Millard Fuller's *No More Shacks*, Word Books, 1986, in the Foreword by Tony Campolo, p. 9.)

When Jesus told Nicodemus that he must be born again (John 3:1-8), he was talking to a religious insider of long standing. Nicodemus was heavily invested in the religious establishment of his day. He knew the rules, played by the rules, and taught others the rules. It was for *Nicodemus* that Jesus prescribed the necessity of new birth—not for the fishermen, or the "tax collectors and sinners," or the woman at the well, or the rich young ruler. Today's Nicodemus could be the chair of the Administrative Council, or the Sunday School superintendent, or a bishop, or a general agency executive, or a district superintendent, or the pastor, or the congregational matriarch/patriarch, or the dedicated youth group member. It is to the insiders of The United Methodist Church—rural, urban, and suburban—that Jesus says, "YOU must be born again!"

### B. Vision

A National Comprehensive Plan for Town and



Country Ministry requires a comprehensive theological vision, one relevant but not limited to a particular context. No segment of the Church—geographical, racial/ethnic, social or economic—is ever separate or separable, from any other. Those persons charged with drafting this report found it a mandate of faith to set forth an inclusive vision. The primary objective of such a Plan is to apply this vision to rural and small town churches and their communities, in the United States, and to dare in faith to raise questions and make proposals about a comprehensive role for The United Methodist Church in town and country ministries. It is within the inclusive vision that U.S. town and country churches—indeed, the whole Church—finds it relatedness to rural peoples and congregations around the world.

The Task Force envisions a United Methodist Church:

- that is a connection of congregations, institutions, and boards and agencies that are joyful and vital centers for Christian discipleship in every place;
- in which each member, every congregation, and every community experiences a new birth of faith, hope, and love through the movement of God's Holy Spirit among all the people;
- that honors the life and ministry of every congregation regardless of size, location, age, ethnicity, culture, economic strength or special context;
- that recognizes the special opportunities, challenges, gifts and needs of congregations in town and country settings, and that develops a vision for addressing them, while respecting and responding to the unique problems and potentials present in town and country communities, especially those dependent upon agriculture, forestry, mining, fisheries, and other industries that produce food, fiber, and natural resources;
- in which each congregation is responsible for enabling persons to experience a life-changing encounter with God in Jesus Christ so they may experience the gospel within the Reign of God; nurturing each person in a faith relationship with God as a Christian disciple through life within a faith community; discovering the personal and spiritual gifts of all disciples and deploying them in mission and ministry to all the world; confronting racism and other perspectives that exclude and discriminate; and working with other congregations, faith groups, community organizations and persons of good will to further God's mission in their communities;

- in which districts develop the leadership of laity and clergy, through training, resourcing, and support for their mutual ministry in the church, the community, and the world; and foster covenantal relationships among congregations and their leadership, especially where distances in geography are great;
- in which the annual conferences supply to each congregation effective and appropriate pastoral leadership that is called forth by discernment of effective gifts for leading the Church's ministry; trained to work fruitfully where appointed; supported by compensation that is adequate for needs, commensurate with responsibility, and represents justice in relationship to all clergy; sustained by mentorship within the covenant of clergy and by support within the community of laity; accountable for the growth of the congregations in faithful discipleship and effective mission; deployed to match the gifts and abilities of clergy with the needs and opportunities of the Church's mission within communities; maintained in place for sufficient time to bear fruit for God's kingdom, but flexibly respond to changing and emerging needs of the mission of the Church; marked by respect for a wide diversity of ministries, training and credentials; and able to work cooperatively with laity, congregations and denominational groups;
- in which the structures of the United Methodist connection support and resource in every place the birth and rebirth of congregations in the mission of the Church in the world;
- that challenges political and economic powers that threaten to fragment and destroy local communities around the world and repent of complicity with those powers;
- that actively addresses longstanding patterns of racism, exploitation of the poor and the powerless, and environmental degradation;
- and that views the whole world as "our parish," all Christians as partners in mission, and all persons as neighbors in Christ.

## I. MANDATE, RESEARCH DESIGN, AND CONTEXTS

### A. Mandate

The 1996 General Conference mandated the development of a National Comprehensive Plan for Town and Country Ministry. The plan was to grow out of a process overseen by the General Board of Global Ministries and involve local church and an-

nual conference leadership and appropriate staff from other general church agencies. These were to include, but not be limited to, Discipleship, Church and Society, Religion and Race, Higher Education and Ministry, Communications and Council on Ministries.

In August 1998, the General Board of Global Ministries named a Task Force of nine persons representing town and rural constituencies and appointed as the overall coordinator for the Task Force the staff person of the Office of Town and Country Ministries. In addition, all but one of the above-named other general agencies named a staff representative to the Task Force. (The names of Task Force members appear at the end of this document.)

## B. The Church Context

Three challenges loomed large in setting out to forge a National Comprehensive Plan for Town and Country Ministry: (1) the absence of a coherent definition of "town and country," (2) the lack of data about town and country churches within the United Methodist connection, and (3) congregational differences—the challenge of comprehending the variety of current and potential ministries.

1. Town and Country Ministries: The term, unique to the United Methodist vocabulary, has been current for many decades but has no definition that can encompass the variety of social realities usually termed "rural." Is it simply a synonym for "rural" and, if so, what definition of rural is appropriate to the church?

The U.S. Bureau of the Census defines "urban" as territory, persons and housing units in places of 2,500 or more persons, implying that "rural" is every place else. However, when considering cultural patterns and self-identification, many communities of more than 2,500 are clearly rural. *The Book of Discipline of The United Methodist Church* has defined "town and country" as including "...rural and town areas with under 50,000 population. These shall include small cities of 10,000 to 50,000 and rural areas under 2,500...." (1996 *Book of Discipline*, Para. 631.5.f). This is directed to the Annual Conference Commission on Parish and Community Development as guidance in program planning and fund allocations. Cultural patterns, economic realities, and ways of life frequently also come into play when speaking of "rural," "urban," or "suburban."

In this document, "town and country" is not based on numerical compilations but means:

Communities and churches located in rural areas, towns and small cities, especially those for which

the social environment is characterized by a direct relationship with nature and natural resources, but which may also include small industries, manufacturing, and tourist activities.

2. Data Issues and Research: Statistics kept by the denomination do not identify or track "town and country" congregations, or even "rural," "urban," or "suburban" churches. No such categories appear on the report forms; therefore, there is no way to review town and country membership trends, church closures or rural professions of faith.

To expeditiously obtain participation by a wide range of town and country congregations and constituencies across The United Methodist Church in the U.S., as the General Conference mandated, the Task Force developed written questionnaires. In most cases, three district superintendents in each U.S. annual conference and the ethnic/language conferences were contacted by phone and asked to select three congregations in their districts—one described as "struggling," one as "typical," and one as "exemplary." Each pastor was asked by the superintendent to complete the clergy questionnaire and to invite three lay persons in their congregation to complete the laity version of the survey. In addition to congregational input from the selected districts, special efforts were made to obtain research data from predominately African American, Asian American, Hispanic, and Native American town and country congregations.

The questionnaire was made available to special town and country groups, such as the United Methodist Rural Fellowship (UMRF), the Rural Chaplains Association (RCA), the United Methodist Appalachian Development Committee (ADC), the National Association of Associate Members and Local Pastors (NAAML), and town and country regional and jurisdictional gatherings. This process produced data from five different samples: 1) the "comparative sample" of clergy/laity from congregations selected by district superintendents; 2) the NAAML respondents; 3) the UMRF respondents; 4) the RCA respondents; and 5) the other United Methodist groups that responded, including town and country leaders at regional meetings in California, New York, Missouri and Wisconsin. The Task Force also contacted the thirteen United Methodist seminaries seeking information on how they prepare clergy for ministry in town and country settings.

The Heartland Network for Town and Rural Ministries distributed the questionnaires and tabulated the results. Members of the Task Force and volunteers from the Community United Methodist Church in Columbia, Missouri, coded the responses.



Below are tables showing the number of conferences, districts, clergy and laity represented in the survey and the distribution of respondents across the jurisdictions.

3. Congregational differences: The estimated 25,000 churches that fall within the town and country definition above represent a vast variety of single- and multi-point charges, cooperative parishes and, sometimes, multi-denominational congregations—old and new, large and small, and served by every conceivable type of pastoral leader. A majority of the pastors and lay persons responding to the questionnaires were An-

glo (white), but African Americans, Hispanics, Asian Americans, and Native Americans were also represented. The oldest congregation in the sample was established in 1773, the newest in 1996. They ranged in average Sunday worship attendance from eight to 499, with half of the 328 congregations averaging less than 70 persons. Half had less than 35 in Sunday school on an average Sunday. Twice as many persons at worship were over 55 years of age than were under 18 years old.

Many town and country churches are stable or thriving; others are weak and struggling. The survey indicated that some feel hampered by inadequate fa-

**Breakdown of Responses from Questionnaires**

General Information from Questionnaires	Comparative Sample	NAAML P	UMRF	RCA	Other UMs*
Number of Conferences (includes data from a total of 61)	59	52	24	19	12
Number of Districts	120	146	43	27	28
Clergy	328	191	48	21	28
Laity	952	—	34	9	12
Total respondents in each category	1280	191	82	30	40
The grand total of questionnaires	1623				

**Percentage of Respondents by Jurisdiction**

	NC	NE	SC	SE	W
Comparative Sample	23.2	21.0	24.7	20.4	10.7
AML P	13.3	25.4	18.8	34.8	7.7
UMRF	62.8	9.3	18.6	5.8	3.5
RCA	43.3	30.0	13.3	6.7	6.7
Other UMs*	5.9	88.2	0	5.9	0

\*Includes respondents from Appalachian Development Committee and the Northeastern Jurisdiction Town and Country Association



cilities, and some have more space than they need. A majority have units of United Methodist Women; a minority have United Methodist Men. Twice as many of the exemplary congregations as the struggling ones have both of these and an organized United Methodist Youth Fellowship. Bible study is important in all the respondent churches, and 28.9 per cent specifically cited the use of the Disciple Bible Study series. (Thirty-eight percent of the exemplary congregations, 26 per cent of the typical, and 21 per cent of the struggling cited use of the Disciple Bible Study.)

Rural churches are facing perhaps the most difficult challenge in their history. For some, great numbers of new persons are moving into their territory, while for others many people are moving away. Meanwhile, too many pastors are inexperienced and inadequately trained, and possibly not even resident in the community. Lay people understand the tremendous value of a church in their own neighborhood. The church is often the only organization there to express love and caring, and to maintain community. Yet many rural churches, given their situations and spirits, seem incapable of witnessing to the power of the Gospel to new persons moving in—especially those who are “different” from the established congregation. Some say they are “trying.”

Differences among town and country churches arise in significant part from differences in contexts, including the local economic and social “quality of life.” Of course, views on the quality of life are subjective and depend on when and to whom the question is asked. Of the laity in the survey, most think that the local quality of life has stayed the same or improved in recent years. Clergy were marginally but not significantly less positive about that aspect of local community life.

### C. The Social and Economic Context

Remarkable social, cultural and economic diversity characterizes the communities of the rural United States. Communities founded around fishing in New England and on the Gulf Coast, forestry in the Northwest, ranching on the High Plains, grain and livestock farming in the Midwest, mining in Appalachia and the inter-mountain West, poultry processing and manufacturing in the South, Native American reservations across the country, the “oil patch” of the Southwest, the industrial-scale corporate farms in Texas and California, as well as the communities founded around rural retirement and recreation, and around urban fringes—all of these communities speak to the great diversity of the economic base of rural areas of the U.S.

Accompanying this diversity of economic base is the great diversity of the people. The many nations of

Native Americans, the numerous European settlers that migrated seeking land to farm and jobs in the mines, as well as the African American farmers of the rural South, have been joined by a great variety of other immigrants to rural areas. Hispanic workers have for many years migrated across rural America working with seasonal crops, usually on large corporate farming operations. In recent years, many of these immigrants have been joined by people from many countries, especially Eastern Europe, Southeast Asia, and Africa, often to work in huge livestock feeding operations and in the accompanying meat-packing and processing plants. Their more permanent presence has changed the culture and social institutions of many rural communities.

Other more recent rural in-migrants include the “tele-commuters” who want to live a rural lifestyle while maintaining their professional commitments via new communications technologies. Some in-migrants are people who are willing to commute by car from as far as 60 to 100 miles one-way in order to “live rural and work urban.” Rural retirees move to the small towns and rural places for reasons of family connections, security, and/or cost of living. The increasing number of recreational developments in rural areas has brought not only the users of resorts, campgrounds, parks, casinos, and rivers and lakes, but also people seeking employment in those service industries. Some of the latter includes “economic migrants,” often low-income families who find that public assistance and even income from low-wage jobs may allow their families a somewhat better standard of living than in urban areas.

Into this context of dynamic diversity has come a significant clash of social values. Such traditional rural values as the sacredness of place, the importance of locally owned and managed family farms and businesses, the preservation of locally controlled social institutions, and the preservation of rural environments collide with the values that have globalized the world’s economies, industrialized production agriculture, and effectively devalued many rural places, environments, communities and peoples. Policy decisions, both governmental and corporate, have led rural residents to feel that all things rural are of value to others only in so far as they produce goods and services for the rest of the country and/or the global economy, rather than possessing intrinsic value.

As the economies of rural communities have become increasingly controlled by transnational corporations and other urban-based entities (i.e. banks, healthcare organizations, transportation firms, denominations, etc.), and as decision- and policy-making powers are displaced from rural citizens, feelings of alienation, apathy, frustration, disenfran-

chisement, and powerlessness increase. Some describe this situation as living in an "economic colony." Sadly, decision-makers in other places can easily ignore or claim lack of knowledge of the lifeways, values, and social realities of town and country people. This leads to distress for and/or the destruction of community relationships, local cultures, and the natural environment.

Value conflicts also occur among rural people, sometimes over issues arising from urban interests. People clash over land use, care for the environment, and private property rights as urban areas expand onto agricultural lands, as the need for landfills for urban trash and sites for toxic waste dumps increases, as prisons proliferate in rural areas, or as wealthy investors buy large tracts of lands for personal recreational purpose or for such environmentally threatening uses as industrial-sized hog or poultry confinement operations, forest clear-cutting, or mountain-top-removal mining. Control and use of water resources—whether by agriculture for irrigation, by wildlife and recreational interests for fishing and water sports, or by increasing demand by urban populations and industries—is another cause of friction. As more of the profits from rural economies leave rural communities, enriching investors in distant places, major questions arise about the future capacity of such communities to maintain healthy, fully-functioning institutions and services.

One troubling aspect of the changing rural social and economic context is the increase in acts of racism, hate and violence. Organizations that promote such acts often deliberately locate in isolated rural areas, raising an acute crisis of ministry for the Church. Committed United Methodist clergy and laity in rural congregations are making heroic efforts to counter the impact and influence of hate groups. This is a problem for the whole Church to address in ways that denounce the ideology and theology of hate and violence and build shalom in changing rural communities.

## II. PERSPECTIVES ON THE STATE OF THE TOWN AND COUNTRY CHURCH IN THE UNITED STATES

### A. Rural-Urban Connection

Through the great mobility and mixing of the American people, thousands of former farm and ranch people have moved to towns and cities. Urban dwellers move to suburbs and beyond, creating the phenomenon of urban sprawl. Former rural villages find themselves being changed into bedroom communities for culturally urban people who wish to live

"in the country" while enjoying the amenities of the city. And all are impacted by the same mass media and communications technology. Even as the dominant mainstream culture affects every locality, communities can still embody particular cultural expressions that distinguish them from other places and ways of life, and real differences do exist between rural and urban today—differences in the ways people live, interact, and make their living. While rural residents may be suspicious of urban agendas, urban and suburban dwellers can easily disregard rural areas as space to travel through on the way to other places, or as vacant, anonymous territory.

The church—the concept and reality of the People of God, joined in shalom and constantly renewed by grace—provides a powerful, unifying link among individuals and communities that are in many ways distinct. The rural-urban connection within The United Methodist Church was once more self-conscious and visible than it is today: the city representing the struggles of all people to organize and achieve peaceful human interaction, and the rural symbolizing the natural world, the fruitful earth. Rural Life Sunday was introduced decades ago to bring the Church together around seedtime and harvest, the creative hand of God in nature, just as other occasions reminded the whole of the Church of its unity in global mission, race relations, and relief for the suffering in the inner city. Rural Life Sunday continues but as a shadow of its former profile.

Rebirth in God's Spirit calls for renewed attention to the rural-urban connection, not alone for the sake of rural congregations and communities but for the wholeness of the Church itself, as a necessary link between the natural world and the technological culture. The presence of the Church in the variety of rural and urban settings uniquely equips it to build bridges between diverse cultures. Cooperative ministries have proven to be an effective way to foster understanding between rural and urban people.

Food is an excellent example of an issue that clearly connects rural and urban congregations and peoples at the start of the Twenty-First Century. "Give us this day our daily bread," Christians pray. The church gathers around a sacramental meal of bread and wine, around Christian fellowship suppers, and likewise is united in a desire for a safe, abundant and affordable food supply available on a daily basis to all of God's children. Many mission activities and funding programs, both local and worldwide, involve providing food, and/or the means to produce it, for the poor, the landless, and the oppressed.

How does the church react to the consolidation



of power to control all "daily bread" in the hands of a half-dozen clusters of biotech, livestock, grain, and food processing firms which not only control the grain, but also the global production of oilseeds and livestock? This is not a rural issue only, although it continues to have a devastating impact upon family farms and rural communities.

The patenting (i.e., the private ownership) of genetic stocks of seeds and livestock raise profound ethical, moral, social, and theological questions, as well as economic and political ones. As resistance to the encroachment of this monopolistic system increases around the world, farmers and consumers, scientists and politicians, and congregations of many faiths in rural and urban settings are voicing their concerns about the injustices it is creating, its unsustainable nature, and the anti-democratic character of a system that allows so few to have so much power over the health and well-being of every human being.

What roles should the Church play in fostering alternative food systems such as farmer's markets, food circles, or subscription agriculture, typically creating direct relationships between rural producers and urban consumers? Might such alternatives result in deeper knowledge and greater understanding among people of different social and cultural realities, and also engage and challenge monopolistic forces that harm rural communities and limit the nutritional choices of urban and suburban consumers?

Taking strong stands on some of these issues can create dissension and conflict in the Church. How can a "reborn" congregation, and the denomination as a whole, nurture unity and harmony in the church and provide ministry to all its membership when it includes not only family farmers and farm workers but also the owners, managers and stockholders of companies that are major players in the global industrial food system?

## B. Connectionalism

The connectional system is a benchmark in all of Methodism, inextricably linking all aspects of church life. Especially on the local level, it defines the source and nature of pastoral leadership, congregational structure, expenditure of funds, and national and global mission opportunity, and also sets forth various theological, ethical and social standards toward which members and institutions strive.

United Methodists of town and country churches are well acquainted with the system and generally appreciative of its values and loyal to its Wesleyan roots. However, some pastors and laity wonder, according to the survey results, whether they

and their congregations are still taken seriously within the system—by annual conferences, national boards and agencies, and a legislative process (the General Conference) dominated by urban and suburban dwellers.

The laity made two overwhelming appeals to the connectional system: 1) "provide us with training and resources appropriate to town and country situations," and 2) "listen to us about matters affecting church life and potential in our communities."

They also said, "Give us quality pastoral leadership." Clergy training, tenure and support are critical matters in rural churches, especially those identified in the research as "struggling." (These issues are discussed in more detail in the section on Pastoral Leadership below.)

Both clergy and laity, in written responses, urged that staffs of general boards and agencies be better trained about town and country realities and ministry. They would also like for the town and country context to be taken into account in preparation of the content and graphics of resource materials on congregational development or educational curriculum. Many rural churches find United Methodist resources and training materials too expensive.

More than sixty-seven per cent of all the congregations in the survey paid all of their apportionments for the last three years. Among laity in the survey, the number one way in which congregations share the gospel with the world is through support of denominational and United Methodist approved missions. Clergy were less likely to mention this form of evangelism and outreach.

The town and country congregations want to know more about where the apportionments go and would like clearer information on the ministries and programs of national boards and agencies. They want training sometimes brought to them rather than rural people always having "to go to the city." They want a chance to be included and heard, not with special pleading but with broad insights and commitments, in the councils and committees of annual conferences and national agencies. The Nurture-Outreach-Witness (NOW) approach to the development, organization and evaluation of ministries has borne fruit where it has been tried. NOW is both a visioning process as well as an administrative tool.

Flexibility of administrative structure is popular in town and country charges. The surveys indicated appreciation for the 1996 General Conference action providing for a streamlined Administrative Council structure as a basis for local church organization, and



a flexible "create your own suitable structure" option as well.

Such congregations are seeking help within the connection on how to relate to diverse, often new, populations. Interest in bi-lingual and multi-cultural resources and ministry forms was small but measurable in the survey. Said a pastor from the Western Jurisdiction, "We are actively trying to change the perception that this is a declining, self-interested Anglo congregation. The community is becoming predominantly Hispanic and African American, but no outreach has been done." The clear implication is that the church wants to reach out but needs help in doing so. (This topic is further explored under the section on "Evangelism.")

Many pastors and lay persons responding to the survey mentioned their concern that urban-based, "liberal" leaders have moved The United Methodist Church away from its Wesleyan theological heritage. A lay woman from the South Central Jurisdiction summed up this sentiment in saying what the annual conference could do to strengthen the local church: "Go back to the roots of our church beliefs." Yet a diversity of views on contemporary social and ethical issues confronting The United Methodist Church was also reflected, as for example, on the issue of sexual orientation. The survey produced both adamant opposition to the acceptance of same-sex relationships and appeals for acceptance of diverse lifestyles. It was clear from the survey that town and country church people take seriously the issues before the denomination and, because they take them seriously, want their voices to be heard—to be taken seriously within the United Methodist connection.

## C. Leadership

### 1. Ministry of the Laity

The laity shares with clergy the responsibility for nurturing church members and carrying out evangelistic and mission outreach to the local and global communities, thereby achieving what *The Book of Discipline* terms "the authentic church." This requires both faith and the honing of spiritual and technical skills appropriate to various times and places.

In the days of Methodism's expansion across the United States in the nineteenth century, lay men and women in rural areas and small towns took major responsibility for Christian education, gospel witness, church administration, and social outreach because the circuit riders were usually non-resident, coming only periodically to offer the Sacraments and review Christian discipleship. Such days may be returning as increasing numbers of town and country churches

have non-resident pastors, or share clergy leadership, or depend upon retired or part-time pastors, or go through periods with no stipulated pastoral leader at all. In the rural survey, 76.8 per cent of the pastors of all classifications lived in the local community. In the struggling congregations the figure was 66.7 per cent compared with 86 per cent of the exemplary. Lay gifts and graces enable many town and country churches and communities to serve.

Commitment and capacity are two characteristics of effective lay leadership and witness. Repeatedly, in the survey responses, laity said that they themselves need to strengthen their spiritual discipline and to achieve greater skills in ministry. The call for training is a persistent refrain of respondents, along with remarkable candor about failures to reach out to new persons and populations and a hesitancy to veer off familiar paths. Said a young African American male layman from the Northeastern Jurisdiction: "We need to get the following phrases out of our heads: 'We never did it that way before,' and 'We can't.'"

Some of the rural laity hold to traditional theology and cultural forms. Some, according to the survey, are fearful that "liberal" trends will destroy the Methodist tradition. They are forthright about these anxieties. Yet a majority of the almost 1000 lay respondents in the survey are not angry; they display a tenacious commitment to the Wesleyan theological heritage and the polity of their ancestors or their choice.

By and large, the town and country lay respondents would like for pastors, district superintendents, bishops, and other national church leaders to listen to them more attentively, to learn well and care more visibly about rural problems and promises, and to help them to believe more firmly in their own ability to witness to Jesus Christ. They would like to believe that the church recognizes their need for quality pastoral leadership that is well-prepared for the rural sociological and geographical contexts.

### 2. Pastoral Ministry

One of the most critical issues facing the church is the quality of pastoral leadership. Rural pastors are expected to play multiple traditional and emerging roles in both church and community. Many town and country churches are assigned pastors who do not understand town and country ministries and are not trained for, or adequately supervised in, town and country settings. Many seminary-trained pastors are appointed to town and country churches as their first charge and, after a period of two or three years, are moved before gaining basic skills in and understand-

ing of town and country ministry or reaching their full potential in that setting. Town and country churches routinely train entry level pastors but often fail to receive experienced, well-trained pastors who can lead the town and country church to new levels of mission and ministry.

It is clear from survey responses that "exemplary" churches generally have resident pastors in place for more than four or five years which likely contributes to their vitality and growth. The ways in which bishops and cabinets make appointments have great impact upon these factors. The itinerant system of The United Methodist Church will serve town and country churches better when ways are found to supply churches with pastors who are sensitive to the issues, effective in their leadership, and present in the congregation long enough to make a difference.

Part of the challenge is to provide an adequate salary base for pastors so that leadership is not constantly being removed in order to supply other churches that have a stronger financial base. If annual conferences could develop a basic salary plan, longer pastorates in town and country churches would be possible. With such a basic salary plan, bishops and cabinets would be enabled to make strategic appointments of effective pastoral leadership for town and country churches with particular missional needs and opportunities. Such appointments could also interrupt patterns of short pastoral tenure that do so much harm to rural congregations and to clergy and their families.

Yet salary is not the only issue that must be addressed to strengthen pastoral ministry in town and country churches. Mentors must be found who can walk with and support pastors entering ministry in town and country churches. The spiritual life of pastors needs to be cared for through the development of covenant communities and covenant relationships among clergy, particularly local pastors who are not participants in the covenant ministry found in the Order of Elder. Until pastors in town and country churches can participate in meaningful support groups and mentoring relationships, they will continue to live in isolation without a sense of their own strengths and needs, often overcome by the feelings of doubt and despair associated with burnout.

There are significant changes in the demographic profile of clergy in town and country churches that have many implications for the future of The United Methodist Church. Over 25% of all charges in United Methodism are now supplied by local pastors and associate members, most of them in town and country churches. In some conferences, the number of charges being served by pastors trained

through the Course of Study now exceeds 50%. As the number of people being ordained as elders shrinks and their rate of retirement remains historically high, the number of pastors being trained through the Course of Study has increased dramatically. There now are over 2,000 such pastors being trained for pastoral ministry in The United Methodist Church.

In addition to local pastors and associate members, conferences are increasingly dependent upon ministers from other denominations quite unlike United Methodism, as well as retired clergy, bi-vocational pastors, and a variety of unlicensed supply pastors including lay speakers, lay missionaries, and lay preachers. Some of the increase is a result of strength in town and country churches where circuits are subdivided because of new growth, and new churches are created to serve new communities. However, some of this change is a response to the weakness of the itinerant structure when faced with an insufficient supply of trained pastoral leaders. The danger is that in supplying town and country churches with pastoral leaders who are inadequately trained, supervised, and supported, the mission and ministry of town and country churches will be devalued and their potential will never be realized.

These changing demographics are forcing a change in the way the Church recruits and deploys pastors for town and country ministries. Legislation passed by General Conference in 1984 and 1996 recognizes the increased role and responsibility of local pastors. Local pastors are now clergy members of the annual conference. The Course of Study now provides an alternative to seminary preparation for full conference membership and ordination as an elder. Local pastors and associate members increasingly are being appointed to charges formerly served by elders.

Most United Methodist theological seminaries acknowledge the importance of preparation for rural ministries but few make it a major emphasis. (Ten of the 13 United Methodist seminaries replied to Task Force inquiries about rural ministry as a component in their programs. A separate report on this topic will emerge from these responses.)

Patterns of instruction and practical engagement in town and country ministry vary greatly from school to school. Only one seminary (Saint Paul School of Theology) has a rural ministry specialist on its faculty. Several others (Candler, Duke, Iliff, Methodist Theological School in Ohio, United Seminary in Ohio, and Wesley) have regular term courses, sometimes on a biennial basis, often taught by adjunct instructors. Others (Claremont and United) have interim-type courses. At still other schools (Garrett-Evangelical and Perkins, as well as several heretofore named), rural ministry figures



prominently in internship and field placement programs.

Garrett-Evangelical has a sustained relationship with the Wisconsin Annual Conference; Duke's extensive rural placement program benefits from the Rural Church Division of the Duke Endowment; and Iliff relates to the Western Small Church/Rural Life Center.

Iliff also has a relatively new rural program—including courses, internships, and continuing education—made possible by a foundation grant. United Theological Seminary, Methodist Theological School in Ohio, and Wesley Seminary participate in the Appalachian Ministries Educational Resource Center. Wesley Seminary assists preparation for rural ministry through its Student Pastor Track. Seven seminaries are also sites of summer programs of the Course of Study.

### 3. Cooperative Ministry

The experiences of the last two-thirds of the past century have shown that in many situations local churches can provide a more vital and far-reaching ministry if they join hands with neighboring congregations in a cooperative approach. The basic concept of this idea is for congregations to do together those kinds of mission and ministry that are enhanced by partnership. The faithful motive for cooperative ministry is not survival but mission.

Practitioners involved in the cooperative approach believe that cooperative ministry is the most helpful and promising way of going about ministry within the United Methodist connection. Cooperative ministry is more a style of ministry than a particular structure or organizing technique. It is a form of ministry that helps focus on both the health and the strength of the local congregation and on witness and outreach across a larger geographical area. Some successful examples are denominational while others are thoroughly ecumenical.

A study published in 1995 on rural and urban cooperative parishes reported that there were, at that time, approximately 729 cooperative ministries within the denomination, 106 of which were ecumenical shared ministries. Some variety of cooperative parish ministries was found in 34% of the 504 districts reporting. These ventures form a strategic base for the rebirth of town and country churches to new lives of nurture, outreach and witness.

An interest in exploring cooperative ministries, and in receiving help from districts in the exploration,

was voluntarily mentioned by small percentages of both clergy and laity in the survey research. This likely reflects the fact that few laity know about the benefits of, and few clergy have been trained in, the cooperative ministry style.

### D. Spiritual Formation

Spiritual formation and ongoing spiritual renewal are essential in the process of the church, its congregations and its people being "born again in every place." The survey indicates that 85 per cent of the laity and 88 per cent of the clergy (in the comparative sample) say their congregations have grown spiritually over the last five years. The results further show that town and country United Methodists have been spiritually formed by many traditional means: Sunday Schools, church camps, meaningful congregational worship, Vacation Bible Schools, revivals, retreats, UMYF, UMW, service projects, and denominationally-produced devotional aids. These means continue to be valued.

Newer models of formation, such as weekday children's programs or small group ministries, are being tried in some localities and have also proven effective, sometimes in ecumenical environments. The Disciple Bible Study has become an important resource for leadership development and church renewal. It was used by 28 per cent of the congregations in the comparative survey. The Walk to Emmaus received enthusiastic mention in the survey but also evoked some complaints as a source of conflict when participants assume superior spiritual attitudes. The spread of lay renewal programs in rural areas requires careful planning because of distances and relatively small numbers. There is a tendency to fall back on the familiar, and changing this habit will take local, district, annual conference, and general church cooperation.

### E. Evangelism

American Methodism achieved greatness as a frontier faith. Thomas Webb and Robert Strawbridge share the honors of planting Methodism on the eastern shores in the 1760's. By 1798, John Clark preached the first Methodist sermon west of the Mississippi, at present-day Herculaneum, Missouri. As the covered wagons moved west, the Methodist circuit-riding preacher was with them, or ahead of them, starting "preaching points" and using laypersons to keep the faith while he rode the circuit. Philip William Otterbein, a name indissolubly connected to the Church of the United Brethren in Christ, participated in the ordination of Methodist Francis Asbury. Together those two groups moved west, with the United Brethren starting mostly rural congregations.



Calculations suggest that for some time the groups that now make up The United Methodist Church were starting as many as two new worshipping congregations a day, year after year. But when the Pacific Ocean was reached, some of the fire of enthusiasm and creativity seemed to go out of the movement, institutionalization set in, and a membership that was some thirteen million in 1964 has declined to 8.4 million. Many of the churches that have been closed were rural.

Low energy, discouragement, and hopelessness prevail in some rural congregations, but new frontiers are appearing in the form of the new neighbors that are flooding into a considerable number of rural areas. Among these persons are:

- the ethnic labor force moving in to serve agricultural communities, Hispanic and Southeast Asian workers, many of whom work for huge corporate hog, poultry, and beef operations and packing houses or for vegetable and fruit growers. One mid-western state counts 92 specific language groups within its borders;
- home office professionals, millions who are finding that, with modern communications systems, they can literally live wherever they want to live and still do their city office jobs from the country;
- Commuters who are willing to drive as much as 60 to 100 miles from a rural home to a metropolitan job, many of whom are seeking rural life-styles, and "safer schools" for their families while supported by an urban income;
- retirees—sizeable numbers of persons who "made it" in the city and want to return or move to small places where they can have a pleasant life on a large or small plot of land. Church members among them bring an urban sense of "how the church should be;"
- seekers of leisure and recreation on lakes and snow-topped mountains, or in casinos or resorts, bring fast shifts in population, incomes, and lifestyles.
- economic migrants, low-income families—some on public assistance—that may be pushed by economic realities or may be seeking a safe, somewhat lower-cost environment in which to raise children.

Rural churches, along with inner city and suburban churches, often have difficulties adjusting to new populations and cultures. The idea of "new people" can be as threatening as the thought of "no people." Some rural congregations tend to be long-established, small by comparison to suburban churches, conserva-

tive, and with older members in leadership. Buildings are often simple and not adapted to today's expectations of space and utility.

Outward expressions may communicate a desire to grow, but the reality often is that the established leadership is reluctant to give way. Evangelistic efforts have often relied on "revival services" and the receiving of members from the offspring of long-time members. "Church pillars" tend to resent urban ideas of how to "do church." Many survey respondents indicated an awareness of new people and an obligation to become more inclusive.

The problem is as old as Pentecost, and as new as tomorrow: new opportunities require new ways. Most of the examples of "sharing the gospel" mentioned in the survey were traditional, with laity tending to equate "mission" with financial support of denominational programs. At the same time, there was awareness of the challenge of evangelism on the local scene. Respondents frequently asked for help in becoming "more open to new people," "more inclusive, more caring." They especially were concerned about immigrants moving in and how to foster mutual fellowship with them. As Nicodemus surmised, being born again is not easy.

#### F. Community Outreach and Involvement

To thrive spiritually, grow numerically, and even to survive organizationally, a church must serve its community. Any congregation that only tends the sheep already inside the fold has a loose grip on Scripture. This is a new discovery for many town and country churches, and therein lies a hope for the future. The survey indicated that a significant number of exemplary congregations had multiple community involvements, a factor that seems to translate directly in the respondents' views of how the church is viewed in the community. (Respondents from struggling churches saw themselves as less positively perceived as "loving and caring," but it may also be the case that strong congregations naturally have more community involvement and, therefore, consider themselves to be more highly regarded.)

Vast majorities of the respondents, clergy and laity, say their churches have grown in community involvement over the last five years. Without giving too many specifics, they frequently mentioned support of community needs and, also, the sharing of church space with other community groups. Less formal research testifies to the variety and growth of town and country ministries "beyond the sanctuary walls"—churches engaged singularly or ecumenically in community economic development, affordable housing, commercial development, social

service provision, transportation, and ministries of racial reconciliation and the leveraging of capital. Examples include: a 45-member Michigan congregation serving lunch six days a week; a California church turning 10 acres into just the park the community needed (a space for the living, larger than the adjoining cemetery); a Minnesota church's gardening project that drew in new ethnic populations and also became an outdoor classroom for a local school; a North Carolina church's act of faith in buying a closed school building that led to new facilities for the elderly and children; a Kansas church that spearheaded a successful effort to reopen a closed café that had served as a community meeting place; and a cooperative parish in Alabama that initiated a thermal window company.

In order to faithfully and effectively engage in such community ministries, a congregation must learn to "read" its community. Without an accurate and current picture of the community, a church may engage in projects which are satisfying to members but which fail to address the lived realities of people. Research on both the assets and the needs of the community gives a clearer picture of who is there, including other religious and secular partners, and what is possible. Can the United Methodists work with other denominations and faith groups in helping unemployed, or underemployed, people find living-wage work and health care? Can the church work with the county, the state or a federal agency in creating a crafts cooperative? Can the local United Methodist leaders persuade a bank to give a low interest loan to a community development corporation? Can the church set up a subsidiary to run a publicly-funded home weatherproofing project? Rural churches are doing all of those things—at least some are.

Without an accurate perspective on the community, the people of God may wander in the wilderness without a guide or become captive to nostalgia. All of the new population groups described in the Evangelism section above (when they are present) are in need of some form of community ministry, or are potential partners in such ministry. How can the church relate to "economic migrants" from cities? How can the church recruit the skills of the active retired, the home office workers, and the vital recreation-seekers?

The community correctly can have life-given results. A small South Dakota church, slated for closure, with an attendance of only eleven, took a risk. It looked around and saw a lot of children with no church and nothing to do in the summer. So those eleven people organized a Vacation Bible School. Forty-seven children showed up, and the church is still open and thriving!

## G. Children, Youth, and Young Adults

The importance of children, youth, and young adults to the strength and future vitality of a congregation is self-evident. Both the laity and clergy responding in the survey indicated keen awareness of this fact, but all too often decried the shortage of such persons, not only in the church but also in the community as a whole. "Our membership is older" was a frequent comment, along with some laments over continuing out-migration of young people. Communities in exurbia or the metropolitan fringe, or small towns with large communities of immigrants, are more likely to have larger youthful populations than the open country, even if they may not be significantly represented in United Methodist congregations.

The mandate of the church to respond to the social and economic needs of children, youth, and young adults—wherever they are—is likewise clear. Persistent rural challenges include hungry children, jobless youth and young parents, a shortage of prenatal and child-serving medical facilities, domestic violence, and racial/ethnic discrimination.

While some laity and clergy in the survey identified the presence of youth and children in their churches as a current "strength," a considerably higher proportion mentioned younger participants as a "hope" for the future. Increased participation by children and young people was the second most mentioned of 21 signs of hope by laity and third most mentioned by pastors. Not surprisingly, congregations classified as "strong" were 30 per cent more likely (82.2 per cent compared with 52.3) to have United Methodist Youth Fellowships than struggling churches. Sixty-six per cent of the typical congregations had UMYF. (Organized rural church youth groups, according to the data, are more likely to be found in the North Central and the South Central Jurisdictions, and least likely in the Western Jurisdiction).

"Assistance with children and youth ministries" was the number one suggestion of laity when asked for ideas on what the Comprehensive Plan should stress. A significant number of lay persons would also like for their districts to help support local youth works. A greater focus on children, youth, and young adults was the second most-mentioned local church "change" laity would like to see (this ranked lower for clergy), and large percentages of both groups would put more young people on local church committees and administrative units. Several respondents reported changing Sunday worship to make it more appealing to young persons. A variety of sources indicate that some of the most effective rural youth



outreach ministries are ecumenical, the cooperation providing the leadership capacity and the numbers of young people needed to generate popular appeal.

Some examples of outreach and social justice ministries geared particularly to children, youth, and families surfaced in the surveys, and awareness of the need for more outreach was clear. There were perhaps an equal number of regrets about a paucity of concrete programs, such as after-school activities, foster grandparenting, and recreation that might reach beyond the immediate church family.

All of the nationally publicized social and economic realities adversely affecting children, youth, and families are found in town and country settings—realities such as drug/alcohol abuse, school violence, the impact of the electronic media and technology, and weakened family structures. Advice from a sixty-six year old Texas laywoman might well be heeded by the whole Church: "We must put our message in a form young people can relate to. We must speak their language and provide a way for them to actively participate...Our younger generation is geared to a more active involvement. We are a more visual, hands-on society. The message is the same; the way we convey it needs to change."

#### H. Human Mission Resources

Persons, often as individuals, form and carry out mission—through prayer, presence, gifts, and action. The initiative of individuals and small groups is especially important in town and country settings with few professionally-staffed institutions to look after spiritual and material needs. Among these essential persons are lay mission personnel.

The General Board of Global Ministries has historically assigned mission workers to town and country areas. From its inception in the mid-1920's until 1970, Rural Workers (now called Church and Community Workers) were placed in disenfranchised rural areas to provide leadership development and programming. Once there were over one hundred workers; there are now fewer than fifty, with about half of those assigned to urban settings and specialized ministries beyond the local church.

Deaconesses, professional lay women commissioned to lifetime service, often serve in rural ministries, as do some short-term US2's in the program designed primarily for young adults.

Certified Rural Chaplains are a newly-formed special type of mission personnel (with support from but not assigned by the General Board) for rural communities. These are clergy and laity who sense the call

from God to work with town and rural individuals, families, churches, and communities in responding to issues of justice, liberation, and inclusiveness.

Numerous volunteers related to the general agencies, and to jurisdictional and annual conferences, provide services in town and rural churches and communities that assist with the elimination of conditions that threaten the health and safety of individuals and families. Especially significant in rural congregations is the mission experience gained by Volunteers in Mission who perform tremendous service in fields around the globe while broadening perspectives on mission for both themselves and their congregations.

The Parish Nurse, a health ministries concept, utilizes the gifts and skills of medically trained persons already present in local congregations to provide effective basic care and preventative health services to aging constituencies and underserved populations of all ages.

Three Rural Training Centers related to The United Methodist Church provide human resources for the benefit of town and country ministries. The Hinton Rural Life Center, the Heartland Network for Town and Rural Ministries, and the Western Small Church/Rural Life Center offer programs and consulting resources to clergy and laity across the nation, as well as in their own regions.

The General Board of Discipleship and the General Board of Higher Education and Ministry provide resources and consulting services for churches of small membership, many of which are in town and country areas. All general agencies attempt to be responsive to requests from all congregations.

#### I. Financial Resources

The financial resources available to any congregation depend upon the commitment and resources of its members, its location, and the global and local financial situation. The closing decade of the twentieth century was one of an usually strong economy in the United States, but the expansion of wealth has neither affected every area or population group in a positive way nor necessarily translated into prosperity for town and country congregations and cooperative parishes. In fact, in many areas, the prices paid for basic commodities of food, fiber and minerals have been severely depressed, creating economic distress for the producers.

Generally speaking, rural people have been positively impacted by the low unemployment and low inflation of the 1990s, though it must be noted that



low unemployment does not translate into prosperity. For example, in Appalachia, while not reaching the national averages, employment and personal disposal income grew each year between 1989 and 1998, according to the Appalachian Regional Commission, an economic development agency sponsored by governors of Appalachian states. Still, many economically depressed counties exist in that large region which has thousands of small town and rural United Methodist churches. Similar patterns can be found in the rural Midwest, Southwest, and Rocky Mountain regions.

Many town and country congregations are economically stressed, even when the local economy may be thriving, because they are small or may have a majority of members on fixed incomes. While 66 per cent of the churches in the survey have paid apportionments in full for the last three years, some have struggled to do so and wonder how long the pattern can continue. In the survey, 52.3 per cent of the struggling congregations paid in full for three years; as did 66 per cent of the typical and 82 percent of the exemplary.

Some calls for the lowering of apportionments were made by survey respondents; more common were questions about the use of the money paid and interest in how the church as a whole might better use its financial means. An equitable salary system to assure "quality leadership" for all churches carrying the United Methodist name also received strong support. (The payment of just salaries to pastors in ethnic annual conferences is an issue of ongoing importance touching many town and country churches.) Furthermore, some respondents think that rural churches, especially "their" churches, are overlooked when funds are distributed for church development and the upgrading of building facilities.

How creative are town and country churches in raising and attracting financial resources? Many traditional small town and rural ways of outside fund-raising were mentioned, such as suppers and bazaars. Few responses indicated the use of non-traditional sources for community outreach, especially public (tax supported) or corporate initiatives that allow religious organizations, or subsidiaries, to conduct programs of general community benefit. More anecdotal information suggests that churches, rural and urban, of many denominations have availed themselves of federal and state funds usable for affordable housing, workforce development, and small enterprise development. Such funds do not pay the preacher, but they can, where the technical capacity exists, bring new, positive visibility to congregations.

Likewise, ecumenical collaboration is a viable means of extending and increasing all forms of ministry—evangelistic, educational, and community—in small churches in town and country settings.

### J. Communications

Isolation and distance from United Methodist structures have historically been serious issues for some town and country congregations. New communications technologies—many of which were not readily available even a decade ago—can now reduce problems of access that isolation and distance create for some rural churches and communities. Computers, the Internet, e-mail, cable television, radio, and satellites—just to name a few means of communication—offer many rural churches exciting and increasingly effective opportunities to be connected to persons in their immediate communities, as well as around the globe, strengthening the United Methodist connection. These technologies can richly supplement the human contact more typical of town and country churches.

Rural congregations seeking information can transmit questions and needs instantaneously to other structures within The United Methodist Church via electronic mail, facsimile and the Internet. And conversely, districts, annual conferences, and general agencies can now deliver resources and information instantaneously to town and country churches via those same channels. United Methodist structures can assist rural ministry by providing needed resources and by using new technologies to "listen" to this vital constituency within the denomination.

Congregations who want to know more about Christian education, age-level ministries, or music and worship can now dialogue with other congregations through denominational and ecumenical chat rooms. Pastors who serve in rural settings who want to participate in continuing education can register for distance-learning opportunities offered by colleges, seminaries, and general agencies. By making a financial investment in computer equipment that is minimal compared to travel costs, rural pastors and churches can have access to resources for such areas as worship, devotional life, Christian education, mission development, and preaching to assist them in developing new or enhancing existing ministries.

Radio and television—which have been vital communications tools for decades—can provide a strategic and cost-effective evangelistic tool for rural congregations. Toward that end, United Methodist Communications offers pre-recorded radio and television spots and programs that can be customized for use by rural churches.

## Conclusion

The Task Force on the Comprehensive Plan for Town and Country Ministry wishes to thank the many pastors, laity, district superintendents, staff of boards and agencies, rural specialists, and others who contributed significantly to this report. Their insights and responses have guided and enriched this work. It is they who will carry out Christ's ministry in town and country areas in these challenging times. However, it will be the responsibility of the Church at large to stand behind and strengthen them as they respond to God's spirit in mission and ministry. It just may be possible that the renewal they experience will lead the entire church in being "born again in every place."

## III. GOALS AND OBJECTIVES

*Goal 1:* To enhance the effectiveness of United Methodist churches in town and country settings in the United States.

### Objectives:

- Develop models and programs of spiritual formation that promote the rebirth of congregations in every place.
- Call all congregations and all members to the ministry of making disciples for Jesus Christ.
- Equip congregations to welcome new populations and to see anew the potential of existing neighbors they may have overlooked.
- Urge all congregations to study their communities and develop ministries in partnership with other churches, agencies, and organizations located there.
- Initiate and develop cooperative ministries denominationally and ecumenically.

*Goal 2:* To make the denomination more aware of and responsive to the assets and needs of town and country congregations.

### Objectives:

- Call the church on all levels to listen more attentively to town and country voices.
- Continue and expand the strategic deployment of mission personnel in town and country areas.
- Ensure faithful stewardship and strategic deployment of United Methodist resources for town and country ministry.
- Urge the development of ministries focused on children, youth and, young adults in all rural population groups.

*Goal 3:* To strengthen the relations between town and country and urban worshiping congregations and their communities.

### Objectives:

- Develop curriculum and educational resources on agricultural and other rural issues of concern to the whole society.
- Encourage church-to-church linkages between town and country and urban/suburban congregations.
- Renew and expand observances of Rural Life Sunday throughout the Church as an annual opportunity to build bridges between rural and urban/suburban congregations.
- Petition the General Conference of 2004 to celebrate in session the Rural Life Sunday theme for that year.

*Goal 4:* To recognize, train, and utilize lay leadership in town and country ministries.

### Objectives:

- Employ new technologies for resourcing and equipping the laity for ministry in ways that are accessible and affordable.
- Encourage local, national, and global opportunities for lay mission, witness, and service.
- Facilitate the sharing of stories and models of faithful lay ministries.
- Build upon the Nurture-Outreach-Witness model to develop a local "visioning" process suitable to town and country contexts and cultures.
- Acknowledge and affirm the ministry of laity through their secular vocations.

*Goal 5:* To provide effective pastoral leadership for all town and country churches.

### Objectives:

- Shape the appointive process to build up town and country ministries by providing sufficient pastoral compensation, enabling optimum pastoral tenure and matching pastoral gifts and graces to the ministry of churches and communities.
- Facilitate and support the recruitment, education, deployment, and mentoring of licensed Local Pastors as clergy members of annual conferences.
- Request theological seminaries to continue or to develop instruction and practical experience equipping clergy for town and country ministry.

#### IV. TASK FORCE ON THE NATIONAL COMPREHENSIVE PLAN FOR TOWN AND COUNTRY MINISTRY

##### Town and Country Representatives:

Ms. Evelyn Banks, lay, African American, Church and Community Worker, Moro, Arkansas;

Ms. Erin Carroll, lay, Anglo, youth, college student, Stewart, Ohio;

Mr. Pete Gomez, lay, Hispanic, retired public school administrator, Española, New Mexico;

Ms. Judith B. Heffernan, lay, Anglo, rural sociologist and researcher, director of the Heartland Network for Town and Rural Ministries, Task Force secretary; Rochport, Missouri;

Ms. Judith A. Hill, Anglo, annual conference United Methodist Women president, Task Force chairperson, Joes, Colorado

*Rev. Edward A. Kail*, clergy, Anglo, chair of Town and Country Ministries, Saint Paul School of Theology, Kansas City, Missouri

Mr. Gary Locklear, lay, Native American, district chairperson of cooperative ministries, Pembroke, North Carolina

*Rev. Sharon Schwab*, clergy, Anglo, pastor and annual conference staff, Worthington, Pennsylvania

*Rev. Mel West*, clergy, Anglo, field staff and Bulletin editor, United Methodist Rural Fellowship, Columbia, Missouri

##### Board and Agency Representatives:

Dr. Gladys L. Campbell, lay, Anglo, deaconess, staff for Town and Country Ministries, General Board of Global Ministries, New York, New York

*Dr. Elliott Wright*, clergy, Anglo, consultant, General Board of Global Ministries, New York, New York

Ms. Julia Kuhn-Wallace, lay, Anglo, staff, Small Membership Church and Shared Ministries, General Board of Discipleship, Nashville, Tennessee

*Dr. Robert Kohler*, clergy, Anglo, staff, Division of Elders and Local Pastors, Board of Higher Education and Ministry, Nashville, Tennessee

Ms. Newtonia Coleman, lay, African American, staff, United Methodist Communications, Nashville, Tennessee

Mr. Mark Harrison, lay, African American, staff, General Board of Church and Society, Washington, D.C.

Ms. Constance Nelson Barnes, lay, African American, staff, General Commission on Religion and Race, Washington, D.C.



## Proposed Changes to *the Book of Discipline*

### ¶631.

Petition Number: 31228-GM-631.1-D; GCOM.

**AC shall organize a bd of global ministries or other structure to provide for these functions**

Amend first sentence of 631.1:

The annual conference shall organize a board of global ministries or other structure to provide for these functions and maintain the connectional . . .

### ¶631.

Petition Number: 31531-GM-631.3-D; David L Severe, OK.

**There shall be a conference sec'y of global ministries**

Amend first paragraph of 631.3:

There shall be ~~elected annually~~ a conference secretary of global ministries who shall be a member of the annual conference board and ~~shall be a~~ the member of the annual conference council on ministries or equivalent agency.

### ¶631.

Petition Number: 30602-GM-631.6-D; Jurisdictional UM VIM Coordinators.

**Mission volunteer office**

Amend 631.6 and (3):

6. There may be a short-term volunteer-in-mission coordinator who will coordinate the short-term volunteer-in-mission ministries of the annual conference in cooperation with the General Board of Global Ministries' short term volunteer-in-mission mission volunteers office and the jurisdictional short-term volunteer-in-mission agency office (where one exists).

(3) train and mobize volunteers for short-term

volunteer-in-mission mission volunteer service;

### ¶631.

Petition Number: 30477-GM-631.4a-D; UMCCom.

**Disaster response membership**

Amend second sentence of 631.4a) (21):

The membership of the Disaster Response Committee may include district disaster response coordinators and the conference director of communications or member of the commission on communications.

### ¶1301.

Petition Number: 31018-GM-1301-D; Riley B. Case, North Indiana.

**GBGM will cooperate with other denominations in proclaiming gospel throughout world**

Add new subparagraph to 1302:

To cooperate with other denominations and mission-sending agencies (such as the Mission Society for United Methodists) in proclaiming the gospel throughout the world.

### ¶1311.

Petition Number: 31569-GM-1311-D; Nina H Sozansky, St Luke's UMC, Kokomo, IN.

**Use more equitable means for selecting make-up of GBGM**

Delete 1311.2; delete third sentence of 1320; delete last two sentences of 1324:

~~1311.2. The women's Division membership procedures are an exception to those described in —705,709 of the General Provisions. Women's Division membership is defined in —1324. Members of the Women's Division who are members of the board shall also serve on the membership of other units and committees of the board.~~

1320 . . . ~~The number named shall be at least~~

one third of the board executive committee membership.

~~1324 . . . The Women's Division shall elect form its membership to board membership a number equivalent to one third of total board membership but not less than thirty. It shall also elect members to units and committees of the board as defined in board bylaws.~~

### ¶1312.

Petition Number: 31019-GM-1312.-1-D; Riley B. Case, North Indiana Nina H Sozansky.

**Include "Mission Society for UMs" as part of the GBGM responsibilities**

Amend 1312.3(b):

To develop and sustain . . . This includes maintaining and fulfilling the connectional relationships with annual conferences, other sending agencies such as the Mission Society for United Methodists; missionary conferences and central conferences; autonomous, affiliated autonomous, and united churches; and ecumenical church bodies.

### ¶1318.

Petition Number: 31020-GM-1318-D; Riley B. Case, North Indiana.

**Local UMW responsible for bringing gospel to their communities**

Amend 1318:

Responsibilities—The responsibilities of the Women's Division shall be:

To encourage United Methodist Women in efforts to bring the good news of Jesus Christ to their local communities.

To recommend program . . .

### ¶1318.

Petition Number: 31570-GM-1318.1-D; Nina H Sozansky, St Luke's UMC, Kokomo, IN.

**Vision of a world redeemed for Christ**

Add a new 1318.1 and renumber accordingly:

1. To hold high before United Methodist Women the vision of a world redeemed for Jesus Christ.

### ¶1318.

Petition Number: 30073-GM-1318.9-D; Roy E. Jacobsen.

**Delete financial support for Church Women United**

Amend 1318.9:

To give visible evidence of oneness in Christ by uniting in fellowship and service with other Christians, including the World Federation of Methodist Women, ~~Church Women United~~, and other similar groups . . .

### ¶1324.

Petition Number: 31571-GM-1324-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

**Delete "laywomen" from the first sentence**

Amend 1324:

The Women's Division shall . . . As follows: forty shall be ~~laywomen~~ elected . . .

## Proposed Resolutions

Petition Number: 30113-GM-NonDis-O; Annual Conference, Desert Southwest and one ad. council.

### **UMW have student liaison with campus ministers and chaplains & work with GBHEM**

Whereas, an important and historic link existed between the organic predecessors to the United Methodist Women and campus ministries prior to 1968, and

Whereas, this link enhanced the recruitment of students into campus ministry programs throughout the nations, and

Whereas, campus ministry programs are the best opportunity on any campus to reach, teach and lead students on their faith journey;

Therefore, be it resolved that the Desert Southwest Conference Board of Higher Education and Campus Ministry, with the support of the Desert Southwest United Methodist Women and the Desert Southwest Conference Council on Ministries, petition the General Conference to request that each local United Methodist Women's unit have an officer responsible for student liaison, communicating to campus ministers and chaplains the names of young people attending various colleges and universities, and

Be it further resolved that this officer work in cooperation with the local church work area in Higher Education and Campus Ministry, utilizing the resources of the Division of Higher Education of the General Board of Higher Education and Ministry.

Petition Number: 30162-GM-NonDis-O; Annual Conference, Western North Carolina.

### **GBGM study issues related to health care and rural church**

Whereas, our biblical heritage speaks of healing as one part of proclaiming the gospel; and

Whereas, historically, Methodism has acted out of this heritage by placing healing and health care as part of its ministries; and

Whereas, John Wesley was particularly concerned with the physical well-being of the poor; and

Whereas, the early Methodist movement also took on the task of founding schools, clinics, hospitals, and homes for both children and the elderly; and

Whereas, health care has become a source of major concern for the United States as we approach the end of the century; and

Whereas, the debate over managed care, the relationship of one's spiritual life to healing, cost of insurance and medicines, and the closing of rural hospitals are only a few of the issues that are being discussed in the secular community; and

Whereas, these concerns are especially acute in rural or town-and-country areas in our nation; and

Whereas, national statistics show that among the non-elderly, there is a significantly higher percentage of individuals who are uninsured or underinsured; and

Whereas, the United Methodist Church has allowed its voice to become silent, especially in regards to health care and the rural church; and

Whereas, as United Methodists, we share the concern that all people have access to good health care as a part of the gospel's mandate to do "to the least of these"; and

Whereas, it is time for the denomination as a whole to join the debate on health care and especially to seek ways to help the rural church become a place of healing,

Therefore, be it resolved that the Western North Carolina Annual Conference respectfully petitions the 2000 General Conference that the Program Department of the General Board of Global Ministries study issues and concerns relating to health care and the rural church.

Be it further resolved that this study shall lift up programs that are already in existence which may serve as role models for town and country appointments, encourage churches to see health as a mission to the community, publicize existing programs to annual conferences, and investigate ways the rural church may have a more active voice in advocating rural health policy; and

Be it further resolved that in particular, the study should look at holistic health ministry and the



parish nurse program and their viability for rural communities.

Petition Number: 30167-GM-NonDis-O\$; Annual Conference, NNJ, NY, NE, VA.

**Keep support for Hispanic Plan as ministry generated is picking up steam**

Whereas, the National Plan for Hispanic Ministry was approved by the 1996 General Conference as a mission initiative for the whole church, and annual conferences are now beginning, this quadrennium, to respond to the National Plan, as evidenced by the 45 conferences which have, up to 1998, requested Plan consultants to assist in the development of Hispanic ministries in their own conference; and

Whereas, the annual conferences are now just beginning, this quadrennium, to seek assistance from the Office of the National Plan for the training of lay missionary and pastor-mentor teams and other leaders in ministry with Hispanics, as demonstrated by the request of 26 conferences for facilitator-consultants, up to the end of 1998; and

Whereas, more non-Hispanic congregations and their leaders are beginning to respond to the growing number of Hispanic people in their locales, as manifested in (1) a series of consultations in early 1998, with leaders of 36 such churches (out of 100) already involved in Hispanic ministries, (2) over 120 non-Hispanic churches being identified in mid-1998 by annual conference leaders as interested in starting ministries with Hispanics, and (3) 200 leaders from non-Hispanic churches are expected to attend a training convocation in the fall of 1999; and

Whereas, significant progress has been made in the fulfillment of some of the goals that the National Plan proposed to accomplish, such as the chartering of 51 Hispanic local churches, the starting of 123 missions, and 25 Hispanic ministries (as of mid-1998), but at the same time, not all the goals have been reached, such as 400 new outreach ministries out of a goal of 3,000; and

Whereas, the 1996 General Conference overwhelmingly approved the continuation of the National Plan for Hispanic Ministry, but approved \$2.8 million for the 1997-2000 quadrennium of the \$3.1 million originally requested, thus limiting part of its implementation; and

Whereas, certain important program/resources, such as mobilization (or revitalization) of Hispanic/non-Hispanic congregations program/resources, Module III resources for lay missionary/pastor-mentor teams, resources/programs for non-Hispanic local church leaders, produced by the four general program agencies, has taken time to develop and are just beginning to be tested and distributed; and

Whereas, this conference has a fine history of being at the forefront of the mission field in supporting Hispanic ministries with many resources and programs, will not abandon them nor will discontinue its support and solidarity with the numerous Hispanic communities in Northern New Jersey; and

Whereas, this conference will dissolve and will form, with our sisters and brothers of the Southern New Jersey Annual Conference, a new conference where a better utilization of our common resources will be put to effective use, and will continue to be committed to our mission to Hispanic people;

Therefore, be it resolved, that the Northern New Jersey Annual Conference requests the 2000 General Conference to approve the continuation of the National Plan for Hispanic Ministry for the 2001-2004 quadrennium with the budget request that the National Committee on Hispanic Ministries is seeking from the 2000 General Conference.

Petition Number: 30481-GM-NonDis-O; Annual Conference, New York.

**UMC endorse Amer. Health Security Act of 1995 to allow freedom to choose health care provider**

Whereas, the United Methodist Social Principles state in the introduction to —66, "The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons . . ."; in ¶66C, "... children have the rights to food, shelter, clothing, health care . . ."; and in ¶66Q, "Health care is a basic human right . . . It is unjust to construct or perpetuate barriers to physical wholeness . . . We also recognize the role of government in ensuring that each individual has access to those elements necessary to good health"; and

Whereas, Managed Care Companies, HMOs, PPOs, and the like, interfere with the physician's ability to develop comprehensive treatment plans for

his/her patients; they require seeking a corporate opinion about treatment cost and efficacy and, in most cases those opinions and decisions are made by individuals much less qualified than the patient's physician or the specialist a physician may recommend; and, in addition, if physicians prescribe treatments or tests not preapproved by the insurance company, they face severe financial penalties; and

Whereas, private insurance companies usually impose annual or lifetime limits on the amount of benefits payable, leaving the lingering worry that with catastrophic illness or injury, such limit may be reached, abruptly stopping all insurance benefits and leaving the premium payer uninsured; and

Whereas, the current private health insurance system, with its high profit margins, contributes to an unhealthy society often by forcing people to choose between health insurance and sustenance, housing, or the other needs of a family; thus basic health insurance becomes too expensive for the average individual or family; and

Whereas, even though some states are developing programs to provide health care to all minors, regardless of family income, they are only temporary, leaving the child uninsured when reaching the age of majority; and

Whereas, the Medicaid system, while providing some care to the poor, does not encourage primary nor comprehensive care and disqualifies applicants with borderline incomes, and the Medicaid system may be subject to further budget cuts, leaving more people with inadequate health care; and

Whereas, those of middle income, the working poor, the elderly, and many in minority communities cannot pay for any health care insurance; if a health catastrophe should strike, they must deplete all assets in order to qualify for Medicaid; these circumstances contribute to poverty, constant worry, and despair among many; and

Whereas, the devastating expense of a long term or terminal illness, inadequate care in general, and the extraordinary cost of insurance, all contribute to keeping many minorities in the poverty cycle, dependent on welfare and other forms of assistance, and imprisoned in struggling and dangerous communities; and

Whereas, more and more annual conferences and more and more parishes are feeling the burden of providing health care to their clergy and lay staff; and small charges, even multiple-point charges, have difficulty paying for private health insurance; and if con-

ferences institute "ability to pay" programs, the wealthier charges become benefactors for the smaller ones, possibly eroding their own financial security over time or depleting funds for other important ministries; and

Whereas, virtually no one can pay cash for health care, and the profit motivated private health insurance companies depend on this, making the system usurious; wherein competition for premium dollars and concern for high profits have taken priority over necessary care at actual cost and it is evident that private insurance companies are prone to deny claims while continuing to receive premiums, favoring higher profit over the "health and wholeness" of the weakened, the worried, and the sick;

Therefore, be it resolved, that as it is unconscionable that any human being should ever be denied access to adequate health care due to economic, racial, or class barriers, The United Methodist Church demands health care as a basic human right and as an entitlement for all Americans, including Native Americans, and legal resident aliens; and

Be it further resolved, that health care as a "basic human right" be the hallmark of our United Methodist efforts and that, in consequence, existing standing resolutions, their specifications, and philosophies be reviewed and simply dropped from *The Book of Resolutions* if they fall short of the hallmark; and

Be it further resolved, that compassion and healing be the primary motivation in developing a health care system that is just and inclusive and, recognizing this, the United Methodist Church now calls for implementation of a totally non-profit health care insurance system, a "single-payer" system administered by the U.S. federal government; and

Be it further resolved, that the United Methodist Church endorses the health care system described in the American Health Security Act of 1995 (H.R. 1200, the McDermott Bill), or a very similar system, one which guarantees complete freedom for patients to choose their physicians and health care providers and for physicians to provide and prescribe needed and appropriate care; and

[H.R. 1200 combines all government health care programs (Medicare, CHAMPUS, Federal Employees, Railroad Employees, etc) into one, eliminating Medicaid by providing care to the poor, and eliminates all the layers and permutations of health care insurance administration and service bureaus, public and private (the bureaucratic complex). Furthermore, this bill provides a comprehensive package of health care including primary care, emergency and



hospital care, long-term care, drugs and prescriptions, drug and alcohol recovery treatment, dental care, etc. This care is paid for by an across-the-board employer's excise tax of about 8% of gross wages for each employee and about a 2% personal income tax, and reasonable "co-pays" with no lifetime or annual limits on coverage. No health tax would be collected from anyone whose income is 100% of or below the poverty line. A sliding scale is used for those whose income is between 100% and 200% of the poverty line.]

Be it further resolved, that the United Methodist Church publicly advocate and fervently lobby the U.S. federal government to protect and provide for rights to health care and to take up measures like the American Health Security Act.

Petition Number: 30489-GM-NonDis-O!; Western Jurisdiction VIM.

#### **Create jurisdictional VIM coordinator funded through apportionments**

Whereas, the United Methodist Volunteers in Mission movement is one of the most dynamic mission outreach programs of the denomination today; every conference has a UMVIM Coordinator in place. Some jurisdictions have paid full-time UMVIM coordinator who, because of the time commitment, are able to assist their respective conferences more effectively than those coordinators in a part-time or volunteer position; and

Whereas, although United Methodist Volunteers in Mission is a major mission outreach now, with thousands of United Methodists participating annually, the potential is much greater; and

Whereas, the church needs to invest in ways which will enhance the program, involve even more United Methodists, and bring Christ's love to people and churches in need around the world. Full-time Jurisdictional Coordinators will be a great help in the expansion of this effective, hands-on mission and service outreach of the United Methodist Church,

Therefore, we petition that every jurisdiction include in its budget a line item to cover the salary, professional expenses and office expenses, up to \$65,000 per year, for a Jurisdictional United Methodist Volunteers in Mission Coordinator. And that the item be funded by the General Conference apportionment to each annual conference. The anticipated financial re-

quirement would amount to \$1,300,000 for the quadrennium.

Petition Number: 30673-GM-NonDis-O; Conference Executive Team, UMW, Western PA.

#### **Reaffirm Charter for Racial Justice**

Whereas, that God is the Creator of all persons and all are God's children in one family; and

Whereas, that racism is the rejection of the teachings of Jesus Christ; and

Whereas, that racism robs all human beings of their wholeness and is used as a justification for social, economic, and political exploitation; and

Whereas, we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word and deed,

Therefore, be it resolved that the Charter for Racial Justice, adopted in 1980 by the General Conference of the United Methodist Church be re-affirmed and included in the 2000 *Book of Resolutions*.

Petition Number: 30676-GM-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

#### **Move GBGM out of NY to a location at least 200 miles removed and completed by 6/01/2001**

Whereas the General Board of Global Ministries is still located in New York City even though the 1992 General Conference voted to move it,

Be it therefore resolved by the 2000 General Conference that the General Board of Global Ministries shall be moved out of New York City to a location at least 200 miles away from New York City and the move to be completed by June 1, 2001.

Petition Number: 30677-GM-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

#### **Move GBGM to Dallas, Texas by 6/01/2002**

Whereas, the 1992 General Conference decided



to move the General Board of Global Ministries; and

Whereas, the General Board of Global Ministries is still in New York City; and

Whereas, it has been determined that the General Board of Global Ministries would be more effective if located elsewhere,

Be it therefore resolved by the 2000 General Conference that the General Board of Global Ministries be moved to Dallas, Texas and that such move be completed not later than June 1, 2002.

Petition Number: 30845-GM-NonDis-O; GBGM.

### **Pillars for peace for the 21st century: a new policy statement on the United Nations**

#### **Preamble**

The world needs a new vision, a vision of peace rooted in justice, a vision of a world bound together in intentional community dedicated to the well-being of all people and all creation. The United Nations, however limited, represents the best efforts made so far by governments and peoples of the world toward such a vision.

The Christian faith and community are rooted in theological understanding that is global by its very nature. The foundation for the church's involvement in the quest for world peace and justice can be found in the following biblically-based beliefs: 1) the transcending sovereignty and love of God for all creation and the expression of that love in the incarnation of Jesus Christ, whose mission was to reveal understanding about that divine presence, to proclaim a message of salvation, and to bring justice and peace; 2) the unity of creation and the equality of all races and peoples; 3) the dignity and worth of each person as a child of God; and 4) the church, the body of believers, whose global mission of witness, peacemaking and reconciliation testifies to God's action in history.

The world is the responsibility of each of our communities where the securing of justice for one individual, one community, one nation contributes to the securing of justice and peace for all. To work for justice and peace for all is to affirm God's promise of the fullness of life: "The earth is the Lord's and the fullness thereof." (Psalm 24:1); "I came that they may have life, and have it abundantly." (John 10:10b).

The United Methodist Church, therefore, reaffirms its support for the United Nations and calls upon all governments to fully support the United Nations in the fulfillment of its charter and in its highest calling to work for peace and justice for all the world's people.

Furthermore, The United Methodist Church affirms the following principles as "Pillars of Peace for the 21<sup>st</sup> Century:"

1. **Political Accountability.** Peace rooted in justice requires increased political collaboration and accountability within the United Nations system, and among regional bodies, governments, local authorities, peoples' organizations, and global economic structures to seek the common good and equality for all.

2. **Economic Accountability.** Peace rooted in justice requires increased moral, ethical and legal accountability at all levels from governments, financial institutions, multilateral organizations, transnational corporations and all other economic actors to seek a just, participatory, and sustainable economic order for the welfare and well-being of all people and all creation. 3. **Legal Accountability.** Peace rooted in justice requires a comprehensive international legal system, capable of change as conditions require, in order to prevent and resolve conflicts, to protect rights, to hold accountable those who disturb peace and violate international law, and to provide fair and effective review and enforcement mechanisms.

4. **Liberation and Empowerment.** Peace rooted in justice requires the participation of vulnerable and marginalized groups who are seeking to promote justice and peace in those mechanisms capable of redressing the causes and consequences of injustice and oppression.

5. **Peace and Conflict Resolution.** Peace rooted in justice requires the nurturing of a culture of peace in homes, communities, religious institutions, nations, and across the world; the use of non-violent means of resolving conflict; appropriate systems of common security; and the end of the unrestrained production, sale and use of weapons worldwide.

6. **Human Dignity and Rights.** Peace rooted in justice requires respect for the inherent dignity of all persons and the recognition, protection, and implementation of the principles of the International Bill of Human Rights so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

7. Preservation of the Environment. Peace rooted in justice requires a commitment to long-term sustainability of the means of life, and profound reorientation of economic systems and individual lifestyles to support ecological justice for human communities in harmony with the whole of creation.

#### POLICY BASE:

1. NCCC Policy Statement: "The United Nations and the World Community", adopted May 4, 1977.

2. NCCC Policy Statement: "The National Council of Churches Views Its Task in Christian Life and Work," adopted May 16, 1951.

3. NCCC Policy Statement: "Statement on the International Situation," adopted January 17, 1951.

Federal Council of Churches Statement: "Six Pillars of Peace," 1943.

Petition Number: 30847-GM-NonDis-O; GBGM.

#### Banning the use of the child soldier

##### Background\*

Children represent the future of human civilization and the future of every society. To permit them to be used as pawns of warfare, whether as targets or perpetrators, is to cast a shadow on the future. From generation to generation, violence begets violence, as the abused grow up to become abusers. Children who are thus violated carry the scars of fear and hatred in their hearts and minds. Forced to learn to kill instead of pursuing education, the children of conflict lack the knowledge and skills needed to build their own futures and futures of their communities. For society, the lives destroyed and the opportunities lost can have devastating effects on its long-term stability and development.

As the Preamble to the Charter of the United Nations emphasizes, our first duty is "to save succeeding generations from the scourge of war". In this we have failed profoundly. Not only are millions of children still the victims of war, far too often they are its principal targets and even its instruments. Presently, in approximately 50 countries around the world, children are suffering from the effects of conflict and its aftermath.

For all the children deliberately massacred or caught in crossfire or maimed by anti-personnel land mines, many more have been deprived of their physical, mental and emotional needs in societies at war. Millions have lost their homes and their parents, not to mention years of education and their youth. Some have been permanently traumatized by the events they have witnessed and experienced. In today's internecine conflicts, children are specifically targeted in strategies to eliminate the next generation of potential adversaries. To the same end, children, especially girls, have been made the targets of sexual abuse and gender-based violence on a large scale. Most cynically, children have been compelled to become instruments of war, recruited or kidnapped to become child soldiers, thus forced to give violent expression to the hatred of adults. In all, an estimated 2 million children have been killed in situations of armed conflict since 1987, while three times that number have been seriously injured or permanently disabled.

The international community has an obligation to be concerned about the protection of all noncombatants caught in the midst of violent conflicts. Yet there is an urgent need to focus special attention on the plight of children. They are the ones least responsible for conflict, yet most vulnerable to its excesses. Children, as the most innocent and powerless victims of armed conflict, require special protection. In zones of conflict, international advocacy and intercession are essential to ensure that parties to conflict commit themselves to the protection of children from exploitation, abuse and brutalization. The international community must ensure that those who target children do not continue to do so with impunity.

\*Background information provided verbatim from the Report of the United Nations Secretary General's Special Representative for Children and Armed Conflict to the General Assembly, 12 October 1998, "Protection of children affected by armed conflict." The United Methodist Church urges:

1. The General Boards of Global Ministries and Church and Society, and the Bishops' Initiative on Children and Poverty to work with local churches to implement the recommendations of the World Council of Churches (Eighth Assembly, Harare, Zimbabwe) to:

call for an immediate moratorium on the recruitment and participation of children as soldiers and the demobilization of existing child soldiers;

work to prevent the compulsory or voluntary recruitment or re-recruitment of former soldiers, taking particular account of the needs of former girl soldiers;



promote the establishment of international standards to this effect, in particular the adoption of an optional protocol to the Convention on the Rights of the Child raising the minimum age from 15 to 18 years for all forms of recruitment and participation in hostilities; and urge their national governments to adopt and apply such standards in their own national legislation.

2. The General Boards of Global Ministries and Church and Society, and Bishops' Initiative on Children and Poverty to:

offer humanitarian assistance, where possible, to children traumatized by the experience of having been a child soldier; and

urge United Methodists in the United States to demand that the United States Government ratify the United Nations Convention on the Rights of the Child which only the United States and Somalia have not ratified.

Petition Number: 30849-GM-NonDis-O; GBGM.

### Responsible travel

The travel and tourism industry has become one of the fastest growing and largest sectors in the global economy. The annual revenues are second only to the weapons industry and, according to the United Nations, earnings from tourism are expected to triple in the next 20 years. The impact of travel and tourism on local economies, disadvantaged communities, women and children, Indigenous Peoples, and the environment has become a serious concern. This necessitates a critical examination of the travel and tourism activities in which United Methodists engage.

We are called by Scripture to be sojourners in ways which promote justice: Exodus 12:48-49—Sojourners are to abide by one law for both the native and for the stranger.

Exodus 22:21—You shall not wrong a stranger or oppress [him/her], for you were a sojourner in the land of Egypt.

Leviticus 19:34—When a stranger sojourns with you in your land, you shall not do [him/her] wrong. The stranger who sojourns with you shall be as a native among you. You shall love [him/her] as yourself.

1 Peter 1:17—Conduct yourselves with reverent fear throughout the time of your exile (sojourning).

To travel is not to take a vacation from our faith. Just as we are called to express hospitality by welcoming the stranger, we are also called to abide in love and justice with our neighbors when we visit them, whether near or far away. When sojourning in a strange land, travelers should behave with reverence and respect for the people, their culture, and the land upon which they live.

Too often travel and tourism is exploitative as a result of the globalization of local economies in ways that transform self-sufficient communities into consumer-oriented and dependent societies. The impact of the travel industry can be viewed as a new form of colonialism in which local people are displaced and priced out of their own communities. Local people are most commonly employed in low-wage service positions without benefits. They are also faced with rising prices for basic needs such as food, transportation, and housing to meet the demand of tourists, hotels, and resorts. This disintegration of the local economy often leads to devastating social impacts such as the rise of alcoholism, drug abuse, prostitution, and sexually transmitted diseases. In the wake of this transformation, traditional knowledge and skills are forgotten, and the natural environment is exploited to meet the needs of a tourist economy.

Exploitative travel and tourism also impacts women and children who become victims in sex trade or trafficking, child prostitution, and/or pornography. The sex tourism industry seeks out young girls, offering payments to their families under a guise to better their lives, and takes them away to brothels in large cities where traveling businessmen are approached as potential customers. Women may also be trafficked across international borders for use in sex trade. Children are caught in the sex trade at a young age, thus depriving them of schooling and opportunities to become active participants in society. These women and children are at high risk of acquiring sexually transmitted diseases and suffer long-term emotional pain.

The impact of tourism is of particular concern to Indigenous Peoples. Tourism may exploit sacred sites such as burial grounds, ritual areas, and other places which hold significance in the cultural traditions of the Indigenous Peoples. Tourists may be offered tour packages which visit these sites, where the approval of Indigenous Peoples has not been sought. During such tours, tourists may trample over ancestral burial grounds or other such sacred sites, irrespective of the traditions of the Indigenous Peoples.



God's creation, the natural environment, can also be a victim of exploitative tourism when the local resources are viewed as a commodity to be consumed by the tourist industry as resources, entertainment, or merely as a dumping ground for the waste products they produce. For example:

—Cruise lines that dump waste into the ocean.

—Resort areas which do not comply with environmental standards by practicing energy and water conservation, as well as recycling and minimizing waste.

—Golf course development around the world that results in deforestation, erosion, over-consumption of water, and pollution of ground water through the extensive use of pesticides and chemical fertilizers.

If these exploitative practices continue, there will be no "paradise" left to which to travel.

A just alternative to exploitative travel and tourism is "sustainable tourism." Sustainable tourism development in the travel industry should include the following principles:

—Support for community and indigenous involvement in the planning, implementation, and monitoring of any tourism policies or development plans; and, wherever possible, ownership or joint venture of destination sites/travel programs.

—Creation of tourist/travel programs that combat poverty by ensuring that a larger share of the profits and jobs generated by tourism remain in the local communities through purchases of local crafts, foods, and supplies.

—Practice of travel behaviors that are respectful of cultural norms and traditions within the society.

—Development of forms of tourism that are not destructive to the local or global environment.

As United Methodists, we reaffirm our commitments to care for the environment, promote economic justice, advocate for women and children, support the economic sustainability of disadvantaged communities, and uphold the rights of Indigenous Peoples to preserve their culture regarding our own travel, patronage of the tourist industry, or the travel of fellow United Methodists, including that of the general agencies.

We call upon The United Methodist Church, its general agencies, annual conferences, and members of local churches to do the following:

—Learn about and respect the codes of conduct and cultural practices of the destination country or community.

—Ask travel agents/ agencies whether local people are involved in the development of the "tour packages," i.e., whether local people set the conditions under which travelers may come to visit.

—Purchase souvenirs that are locally produced and not made from endangered species of plants or animals.

—Patronize cruise ships that do not pollute the environment or exploit their workers.

—Practice "low impact" travel and tourism, which do minimal damage to local culture and the ecology.

—Support tour packages and hotels that are rated "green," which are committed to causing minimal waste and damage to the environment. Ask critical questions of tour packages that promote themselves as "eco-tourism."

—Raise awareness and affect policies regarding sex tourism and trafficking of women and children. Advocate for laws which prohibit sex trade/ tourism and call for prosecution of offenders. Educate businesses and travelers about their legal responsibilities to these laws.

—Support HIV/AIDS education among women and children who are at risk due to involvement in sex trade/tourism. Promote programs of alternative employment for women and educational opportunities for children.

—Take action against companies, agencies, and tour packages that have been shown to exploit their workers, pollute the environment, or impact local economies in destructive ways. Investigate investments in such companies for possible shareholder actions.

—Monitor advertising and the Internet Web sites on travel with respect to race, gender, or age discrimination.

—Support ratification and implementation of United Nations Conventions on sex, tourism and exploitation of women and children (i.e., United Nations Convention on the Rights of the Child; the Convention on the Elimination of All Forms of Discrimination Against Women; and the Convention on the Elimination of All Form of Racial Discrimination).

—Advocate for international policies that hold the travel industry and related companies accountable for their impacts on the environment, local economies, and local traditions.

—Affirm the work of organizations which advocate the end of child prostitution, child pornography and trafficking of children for sexual purposes.

—Develop educational resources for local churches on ethical and responsible travel.

—Monitor ethical, responsible travel practices of conferences, board and agencies of The United Methodist Church.

See "Holy Land Tours."

Petition Number: 30851-GM-NonDis-O; GBGM.

#### **Support the international treaty to ban landmines**

Anti-personnel land mines are weapons of mass destruction that claim life or limb of another innocent victim every 20 minutes. Peacekeepers, humanitarian workers, and missionaries daily risk death and injury from land mines. Today, 135 countries have signed the 1997 Mine Ban Treaty. Religious leaders, the Pope, physicians, veterans, humanitarian activists, environmentalists, and human-rights advocates have called upon the United States to sign the Mine Ban Treaty.

Anti-personnel land mines are a growing threat to human community and the environment, kill or maim hundreds of people every week, bring untold suffering and casualties to mostly innocent and defenseless civilians and especially children, obstruct economic development and reconstruction, inhibit the repatriation of refugees and internally displaced persons, and have other severe consequences for years after emplacement.

Therefore, the General Conference of The United Methodist Church, calls upon the President of the United States and, if need be, his successor, to endorse the "Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction," commonly called the Mine Ban Treaty; and further, that our Council of Bishops, the General Superintendents of The United Methodist Church, send representation of that body to deliver this heartfelt call to the President as soon as possible after the adjournment of the Year 2000 Gen-

eral Conference.

We commit ourselves to strategies of advocacy against the deployment of land mines, de-mining and caring for persons who have been wounded by land mines.

We call upon U.S. citizens and the U.S. Government to increase resources for humanitarian de-mining, mine awareness programs, and increased resources for landmine victim rehabilitation and assistance; and we ask that the Secretary of the General Conference send this resolution to the President of the United States Senate and to the Speaker of the U. S. House of Representatives as soon as possible after the adjournment of the Year 2000 General Conference.

Petition Number: 30862-GM-NonDis-O; GBGM.

#### **Program on substance abuse and related violence**

The Program on Substance Abuse and Related Violence (SPSARV) initiative is committed to continue in the path mapped at its establishment in 1992. Thus, the following recommendations do not depart from, but enhance, prior accomplishments. It is recommended that the General Church support SPSARV in its progression toward:

1) **Mobilization of UM Resources:** Develop and implement activities that support the SPSARV *Inter-Agency and Mission Initiative Consultation Seven-Point Plan of Collaboration*.

2) **Empowerment of the masses:** Incite, thereby encourage and empower through education, training, and technical assistance, local churches in the Methodist connection around the world to establish and/or enhance ministries that address drugs and drug violence. Key to this effort's success will be the identification of Methodist leadership working in substance abuse ministries.

3) **Partnerships with non-United Methodists:** Expand linkages and the resource base by establishing and/or strengthening relationships with ecumenical and secular organizations at the national and international levels.

4) **Model Development:** Identify models for replication through the SPSARV grants program and provide appropriate resources to undergird the sus-



tainment of such models.

Weaving the points of collaboration identified at the *First Quadrennial Drug and Drug Violence Consultation* and the four emphases listed above, SPSARV will continue to serve ministries of addiction.

Lastly, 2002 will mark SPSARV's Tenth Anniversary in the ministry of *healing, hope and health*. SPSARV will mobilize those in the Methodist connection to help mark this occasion.

OPERATIONAL AND ADMINISTRATIVE BUDGET (2001-2004)

Through the General Church's investment of financial resources, SPSARV has served internationally as a partner in local ministries of addiction prevention, intervention, treatment and advocacy. The Church has demonstrated from all levels its dedication to undergirding efforts that provide relief to those around the world enslaved by drugs and its violent consequences.

While The United Methodist Church and its partners (other members of the faith community, non-profits, and the government) have contributed time, energy, and resources to address substance abuse and related violence, the drug crisis escalates. Toward that end, we must increase efforts to serve those in need, continuing to bear witness to God's love for us all, thereby preserving the *United Methodist legacy of healing, hope and health*. Key areas of impact to the 2001-2004 Quadrennial Budget are the inclusion of and expanded efforts into the central conferences, the need for increased leadership training, and the expansion of grant awards. The 1997-2000 quadrennial program budget totaled \$1,836,000.

Projected Budget (2001-2004)

Annually:

Grants	\$200,000
Leadership Training	100,000
Educational Resources	80,000
Advocacy	40,000
Community Demonstration	
Programs (CDP)/Models	80,000
Central Conferences	<u>150,000</u>
Program Sub-Total	<u>\$650,000</u> /Year

Total for the Quadrennium: \$2,600,000

GBGM will provide administrative support through supplying staff salaries, travel, and operational cost totaling \$752,000. In addition, UM boards and agencies participating on the SPSARV Inter-Agency Task Force will provide in-kind support by supplying staff and other appropriate resources to undergird the SPSARV initiative.

Also, SPSARV will launch the "If only one child ..." campaign to raise monies for the *SPSARV Advance #982598-1*. The Advance will be used to support previous SPSARV grant recipients and model development efforts at the national and international levels, reserving the annual grant budget primarily for new ministries.

Petition Number: 30863-GM-NonDis-O\$; GBGM.

Asian American language ministry study

During the 1996-2000 Quadrennium, the General Board of Global Ministries, in consultation with the National Federation of Asian American United Methodists, established a committee to fulfill the mandated of the 1996 General Conference on Asian American Language Ministry Study. The committee consisted of two representatives from each of the ten (10) sub-ethnic caucuses of the Asian American United Methodist community who were elected by their own caucuses. Staff who have responsibilities with racial ethnic concerns and ministries from program boards and agencies were also invited as resource persons. The primary tasks of the Asian American Language Ministry Study Committee were to (1) research and study the needs in Asian American communities; (2) develop recommendations to address those needs; and (3) establish priorities on the funding of programs that would begin to develop ministries in the communities that would reach Asian Americans.

Findings

Through this research and study, members of the committee developed the following findings that would help The United Methodist Church to develop ministries that would address the needs in Asian American communities:

There is an urgent need to develop new ministries, fellowships, and congregations. With sufficient resources and support, The United Methodist Church could begin 100 new Asian American congregations, ministries, and fellowships in the 2000-2004 Quadrennium. This could be done with the joint effort of the general boards and agencies, annual conferences, dis-



tricts, and others.

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Education is extremely important in Asian American immigrant communities. We have found that there are few United Methodist campus ministries that reach the college age youth. Many of the young persons in our churches do not return after college. While in college, they are reached by Campus Crusade and InterVarsity which are highly organized to reach Asian American young people. There is a need to develop strong ministries on many key campuses where there are large Asian American enrollments.

Resource material that is language-specific for the newer immigrant communities is vitally important. New language resources would include evangelism material, Sunday School curriculum, leadership development material, stewardship material, hymnals, and other United Methodist resources. Currently, material in the Korean language has been developed to reach the Korean community. These new ministries are also in need of leadership that works with them in addressing the needs in the community. The training and use of community developers needs to be an important component for reaching the community.

#### **Recommendations: Common Needs and Strategies**

The Asian American Language Ministry Study Committee, in conjunction with the National Federation of Asian American United Methodists and the General Board of Global Ministries, recommends the following for the quadrennium 2001-2004:

#### **Development of New Congregations**

The sub-ethnic caucuses are prepared to work with districts, annual conferences, and the General Board of Global Ministries in establishing new con-

gregations/ministries/fellowships. There is an urgency to reach the new immigrant communities where there are no United Methodist language ministries in existence. Studies have been conducted by the sub-ethnic groups to determine the strategic placement of these new congregations/ministries/fellowships. Support is needed in order to develop strong ministries. The potential number of new congregations to be developed is larger than there are funds available in any one place in the church. Through the cooperative efforts of all of these groups, strong vital congregations can be developed. Sub-ethnic groups will be asked to provide suggested ways that the development of these new congregations may be accomplished.

#### **Recruitment and Training of Pastoral and Lay Leadership**

In order to develop these new congregations, one of the most pressing needs for Asian American United Methodists is the recruitment and training of language ministers. With the exception of the Korean American United Methodist community, where there is an ample supply of language speaking ministers, Asian American churches are in dire need of ministers who can speak the native tongue of new immigrants. A number of diverse ministers fluent in different languages (such as Mandarin, Cantonese, Amoy/Taiwanese, Tagalog, Ilocano, Vietnamese, Cambodian, Laotian, Hmong, Urdu, Hindi, Gujarati, Telugu, Tamil, and/or Japanese) are needed to serve these congregations.

There is also a need to provide adequate training for the leadership in these communities. Many of the existing churches are served by local pastors. These local pastors need to be provided with adequate training in order to serve their churches and develop new congregations. Until more persons are trained for the ordained ministry, there is a need to also provide training for lay persons who can serve churches on a voluntary basis.

#### **Development of Community Ministries**

Immigrant congregations have a different sociological dynamic. The immigrant churches are and can be important vehicles to transmit one's own cultural heritage to the following generations. The immigrant churches are not only faith communities, but they function in our society as a place where meaningful programs and activities take place. Cultural activities, language schools, after school programs, tutoring programs, citizenship classes, and social welfare programs for new immigrants are carried out by these faith communities. Immigrant churches are most suited to strengthen outreach ministries and family

ministries and are important social organizations in the immigrant community. Local immigrant congregations provide a vital role in the immigrant community in providing these services.

### **Development of Language Resources and Materials**

In order for language ministries to be effective and successful, adequate language resources need to be developed. Language materials from their native countries do not reflect the different social settings in the United States and are, consequently, not useful for congregations in the U.S. Asian American churches find that they need to develop their own resource materials that would adequately cover and support their ministry. Worship resources such as hymnals and liturgies are needed. The material must be user-friendly to the Asian American. Sunday school materials developed in one's own language with examples that are familiar are important.

### **Recommendation**

There is an urgent need to support the Asian American community by providing the resources that will help to make the development of these congregations and ministries effective. With ten language groups, developing new congregations and ministries is more complex than developing the same with single language groups. No one agency can provide the support that is needed in order to develop these new congregations, train new leadership, develop outreach ministries and new resource materials. It will take collaborative efforts on the part of all levels of the church.

### **Implementation**

In order to implement the Asian American Language Ministry, a committee will need to be established. It is recommended that the committee be composed of the following -Twenty (20) Asian American sub-ethnic caucus members (selected by the caucuses)

-One (1) staff of the Asian American Ministries Office of the General Board of Global Ministries

-One (1) staff related to racial/ethnic ministries from each of the general agencies of The United Methodist Church

-One (1) staff of the National Federation of Asian American United Methodists

-Other persons as needed (to be determined by the committee)

The committee will meet annually to: (1) determine the ministries that will be developed for that current year; (2) recommend funding for new or continuing projects; (3) develop guidelines/understandings for the use of the funds; (4) develop reports on the ministries that are in process; (5) evaluate projects funded; (6) recommend changes in order to accomplish the work; (7) work to support each other's work; and (8) develop recommendations for the following quadrennium.

The General Board of Global Ministries will provide administrative oversight of this program. Annual conferences will be encouraged to participate in the development of these new ministries.

### **2001-2004 Proposed Budget**

It is recommended that a budget of \$1,820,000 be approved to support the development of new Asian American congregations, development and training of new leadership, development of community ministries, and language resource development.

#### **Annual Program Expenses: Grants/Programs**

New Congregational Development	\$180,000
Community Development	70,000
Leadership Development	70,000
Laymen, Laywomen, Youth	\$40,000
Ministerial	30,000
Resource Development	60,000
Worship Resources	
Worship Resources	20,000
Educational Resources	40,000
Program Support Services	75,000
Administration	30,000
Consultation Expenses	45,000
	\$455,000

Petition Number: 30864-GM-NonDis-O\$; GBGM.

### **Communities of shalom**

### **2000-2004 QUADRENNIUM GOALS AND ANTICIPATED RESULTS**

**GOAL ONE: Partner with six annual confer-**



ences to expand their Shalom Initiative to include the specific focus of one or more General Church initiative(s) or complementary program in boards and agencies.

**Objective:** Develop alliances between General Church initiatives, agencies and organizations to create better leverage for accomplishing common and complementary goals.

**Rationale:** Through expanded participation across agencies and organizations, the goals of Communities of Shalom can be better communicated. Invitations to share resources and opportunities for exposure to varieties in ministry can broaden the awareness of and enhance synergy for the work being done across the Church. For instance, the Bishop's Initiative on Children and Poverty is daily addressed in Shalom communities around the country; the Shared Mission Focus on Young People's Initiative is impacted through mentoring programs, after school programs, welfare-to-work efforts, the Shalom campus emphasis, and the many health and healing programs that target preventive health care to children and young adults; the Special Program on Substance Abuse and Related Violence is an integral part of those Shalom communities that target youth and young adult lifestyle issues and their direct impact on the Shalom goals of health and healing and economic development. Partnerships are numerous between Shalom communities and community developers to foster stronger ties between the local church and the community.

**GOAL TWO: Deliver leadership training that will assist local churches, districts, and conferences to better resource their respective areas. Move six annual conferences to the level of conference-provided Shalom training.**

**Objective:** Develop local church/community and conference leadership to advance the Shalom Initiative and the specific goals that most benefit the needs of each constituency.

**Rationale:** The Shalom Training is an effective resource. In certain instances, however, its present format of five weeks can be restrictive. For previously-trained Shalom sites, there is a need for review as new leadership joins the ranks of existing Shalom sites. Through the many training experiences around the country, a cadre of local leadership has been identified. Satellite extended training experiences serve to enhance skills, knowledge and abilities and strengthen the leadership within churches/communities/conferences.

**GOAL THREE: Expand the presence of the**

Shalom Initiative to at least four additional international settings with development of training to support the unique needs of the constituency. **Objective:** Expand presence of Communities of Shalom in international settings.

**Rationale:** The movement of Shalom to other countries is valuable to the connection as it seeks to be more effective in understanding, awareness, and resourcing multiple cultures. The goal of strengthened multi-cultural relationships remains pivotal as the most impacting element of Shalom's emphasis. Participation in other cultures fosters exposure and learnings at a level of far greater proportion than is experienced in national settings. The opportunity for mutual sharing is invaluable, linking similarities more than differences and affirming the differences that shape cultures, creeds and countries.

**GOAL FOUR: Assist ten annual conferences toward identifying and securing significant funding beyond general church sources.**

**Objective:** Broaden the Initiative's resource base to explore and obtain human and financial resources in more creative and non-traditional ways.

**Rationale:** More and more alliances are being fostered between the Shalom Initiative and similar emphase around economic development and preventive health care. Through these alliances, resources are identified that mutually support prospective partnerships. Vast opportunities exists for sustained ministry. In one annual conference where health care has become the focal point, multiple relationships have evolved that serve community and church alliances in valuable ways. Local church members in health care professions volunteer time and resources to the communities served; partnerships with local financing and a Methodist hospital have secured two mobile medical vans in response to the health care needs of the Shalom communities.

**GOAL FIVE: Develop a transitional ministry with two or more correctional institutions to assist inmates with job skill development, environmental assimilation from incarceration to freedom, and spiritual development. Six persons will be selected from each of the participating institutions.**

**Objective:** Advance The United Methodist Church's leadership role through its commitment to social justice.

**Rationale:** The Communities of Shalom Initiative has been a catalyst in exposing local churches to the vast socio-economic inequities that beleague justice to so many pockets of this nation's citizenship.



This Initiative gives names, faces, and real life experiences to the many social issues that the church has historically embraced in charitable ways. Shalom is a ministry of compassion that dares us to look in the face of the "least of these" and compels us to acts of justice. Suburban churches across the connection are forging personal relationships with urban churches, understanding their plight, and working toward systemic change. In terms of social justice and spiritual development, these relationships are change agents, offering the most sustained changes in the lives of all of its partners. The Shalom Initiative's impact can be advanced through roles of action and advocacy as a spiritual presence, specifically in the arena of criminal justice.

ADMINISTRATION OF THE COMMUNITIES OF SHALOM INITIATIVE

As an Initiative of the General Church, the coordination and general administration of Communities of Shalom has been assumed by the General Board of Global Ministries. A Director of the program oversees and manages the training; recruits and trains new support; serves as liaison between the Initiative and annual conferences; consults with annual conference leadership; maintains and develops training and other resources; and reports regularly to the National Shalom Committee. This committee serves as advisor to the Shalom Initiative and works closely with the General Board of Global Ministries in assessing the needs of the Initiative and devising strategies to accomplish its goals. The Community Investment Foundation is a funding instrument to secure substantial financial resources to undergird the Initiative's growth and sustenance. The Foundation's role is primarily to effectuate a status of funding perpetuity to assist Shalom sites in accomplishing goals requiring major funding. The Foundation relates directly to the National Shalom Committee and works in concert with the Director of Communities of Shalom.

PROPOSED FUNDING FOR 2001 - 2004

From its inception in 1992, the primary funding for Communities of Shalom has been received from the General Board of Global Ministries. This funding has totaled \$1.1 mil over the eight-year period. Initially, it was anticipated that \$5 million would be raised from sources external to traditional financial structures. While this amount has not been realized, it is particularly affirming to know that Shalom communities collectively have obtained funding in excess of \$4 million through their own efforts. This reflects the basic tenet of the Shalom philosophy of asset-based development. Nonetheless, the coordinating and administrative roles of Shalom continue and

escalate as the Initiative experiences phenomenal growth. While the programmatic elements of Communities of Shalom seek largely to find financial undergirding from beyond the church, it is imperative that the Initiative's infrastructure remain secure to continue its growth with emerging sites and to resource its constituents across the church.

OPERATIONAL AND ADMINISTRATIVE BUDGET RECOMMENDATION: 2001 - 2004

Annual Budget:

<u>Programs and Operations</u>	
Grants: Seed and Second Tier	\$ 65,000
Leadership Training	15,000
Annual Conferences Shalom Training	80,000
Promotional Resources	<u>15,000</u>
Program/Operations Total:	\$175,000
<u>Administration and Support</u>	
Director Salary and Related Costs	\$68,000
Travel	35,000
Administrative Support	18,000
National Shalom Committee	<u>8,000</u>
Administration/Support Total:	<u>\$129,000</u>
Total Budget per year:	<u>\$304,000</u>
Quadrennial Total:	<u>\$1,216,000</u>

Petition Number: 30865-GM-NonDis-O\$; GBGM.

- National committee on deaf ministry
  - A Time for Action
    - Strategy and Structure for Strengthening the Connection with the Greater Deaf Community for the New Century
      - A new era demands a new approach. As the greater deaf community desires to serve the church and become a resource for the whole connection, it is recommended that the General Conference of 2000 adopt the proposed plan for "Strengthening the Connection with the Greater Deaf Community for the New Century."

Structure

1. A Steering Committee shall be established by an assigned staff member of the General Board of Global Ministries.

2. There shall be ten (10) members recruited for the steering committee as follows: two deaf, two deafened, two hard of hearing, one deaf-blind, one deaf institutional ministry professional, and two clergy with experience in ministry with the greater deaf community.

3. It is strongly urged that the committee be inclusive with regard to gender, ethnicity, jurisdictions, and different sign language and hearing abilities.

4. The initial meeting will be called by the staff member of the General Board of Global Ministries during the first year of the quadrennium and the Steering Committee members shall elect their own officers.

Tasks and Objectives of the Steering Committee

1. The initial meeting of the Steering Committee shall be to establish and organize an overall agenda for the quadrennium. This agenda will include two training events where the Steering Committee and other invited members of the greater deaf community and hearing advocates will be trained in various areas of outreach to include but not be restricted to:

Presentation and advocacy skills for strengthening the connection with the greater deaf community.

Becoming resources for the General Church, annual conferences, faith communities, and local churches.

Working with general boards and agencies for strengthening the connection with the greater deaf community.

Creating action plans and legislation for annual conferences and General Conference.

2. The Steering Committee shall also identify general boards and agencies as well as target annual conferences and seminaries for strengthening the connection with the greater deaf community.

3. All trained persons will be expected to serve in teams of two or more to provide resources, leadership, and a presence for the greater deaf community at annual meetings of the targeted general boards and agencies, annual conferences, and seminaries.

4. Targeted general boards and agencies will provide adequate agenda time at their annual meetings for the 2000-2004 quadrennium for these trained teams to educate, inform, and lead them to strengthen their connection with the greater deaf community.

5. Targeted annual conferences will agree to provide adequate time and access to conference staff and cabinet to educate, inform, and lead them to strengthen their connection with the greater deaf community.

6. Targeted seminaries will agree to provide adequate time and access to administration, faculty, and staff to educate, inform, and lead them to strengthen their connection with the greater deaf community.

7. Teams shall report back to the Steering Committee for direction and development as the process of strengthening the connection with the greater deaf community continues through the quadrennium.

Accountability

The Steering Committee of "Strengthening the Connection with the Greater Deaf Community for the Next Century" will be accountable to an assigned section of the General Board of Global Ministries sharing yearly progress reports and evaluation. The Steering Committee shall also report to The United Methodist Congress of the Deaf for discussion, sharing information, and plans for implementation.

2001 - 2004 QUADRENNIAL BUDGET FOR DEAF MINISTRY IN THE UNITED METHODIST CHURCH: STEERING COMMITTEE EXPENSES

—Organizational Meetings and Training Events (includes subsidization for scholarships to training events and interpreting and technical assistance costs for ensuring full accessibility)	\$180,000
—Team Deployment and Travel (includes costs of interpretation at meetings of targeted boards and agencies, annual conferences, and seminaries.)	100,000
—Developmental Resources (print and audio visual)	25,000
—Consultants and Training Leaders	10,000
—Printing and Mailing	10,000
—Logistics and Technical Assistance Coordinator (to handle accommodations, interpreting needs, assistive listening devices, and real time captioning for Steering Committee and training event meetings)	3,500
—Contingencies	4,500



Total for the 2001 - 2004 Quadrennium \$333,000

### Summary Statement

As The United Methodist Church prepares to enter into a new century, one of our most pressing concerns is to strengthen our connection with one another and with our world. Methodism has a long history from its origins with John Wesley of commitment to its connection with the forgotten communities of our world. The United Methodist Church's connection with the greater deaf community is a history of forgotten stories and forgotten people. Never has there been a more important time to act as God's people and strengthen our connection with the greater deaf community for the next century.

Petition Number: 30866-GM-NonDis-O\$; GBGM,  
Bishop S Clifton Ives.

### Extend provisions for relationship with Iglesia Metodista de Puerto Rico

Whereas, the relationship and cooperation between the Affiliated Autonomous Church of Puerto Rico (*Iglesia Metodista de Puerto Rico*) and The United Methodist Church during the current transition period (1992-2000) have been strengthened significantly to the benefit of both churches; and

Whereas, the *Iglesia Metodista de Puerto Rico* has experienced significant growth in starting new churches, missions, faith communities and outreach ministries in Puerto Rico, in its leadership development programs, and in the development of appropriate financial mechanisms; and

Whereas, the Puerto Rico church has continued and increased its support for the advancement of Hispanic-American ministries in the United States and in its global missional involvement, particularly in Latin America and the Caribbean, and its bishop is providing a critical link for the churches of Latin America/Caribbean and the United States; and

Whereas, some of the church's objectives and anticipated resources have not been fully met or realized due to the economic conditions prevalent in the island where stubbornly high unemployment and underemployment rates continue to prevail, a factor that affects the finances of a church where poor people are well represented; and

Whereas, the *Iglesia Metodista de Puerto Rico* has made significant advances in organizing its structures to fit the realities of Puerto Rico in culturally-sensitive ways that also allows them to be able to start reducing their administrative expenses and, therefore, direct those resources to meet critical program needs; and

Whereas, the church continues to pay a full 100% of its voluntary World Service apportionment to The United Methodist Church; and

Whereas, the Puerto Rico church has sent in excess of 150 pastors to serve Hispanic-American churches in the United States in recent years whose education and training costs alone represent a practical donation of several million dollars by the church in Puerto Rico to The United Methodist Church, a contribution without which it would have been impossible to realize a growing Hispanic ministry in the United States for the last eight years or in the foreseeable future; and

Whereas, the *Iglesia Metodista de Puerto Rico* continues to be the single largest purchaser of Spanish-language United Methodist resources of all kinds, as well as a major source of editorial talent in the creation of such resources, so that conversations are being held with the United Methodist Publishing House and the General Board of Discipleship for the purpose of establishing in Puerto Rico, in cooperation with those agencies, a Center for United Methodist Spanish Language Resources and Materials that will serve not only Puerto Rico but also the rest of the Caribbean and Latin America;

Therefore, the General Board of Global Ministries hereby petitions the 2000 General Conference of The United Methodist Church to extend for an additional quadrennium (2001-2004) the provisions governing the relationship between the *Iglesia Metodista de Puerto Rico* and The United Methodist Church adopted by the 1992 General Conference in its resolution entitled "Relationship Between The United Methodist Church and the New Affiliated Autonomous Methodist Church of Puerto Rico," and to continue an annual allocation of \$250,000 to the *Iglesia Metodista de Puerto Rico* through the quadrennium.



Petition Number: 30867-GM-NonDis-O\$; GBGM.

## National plan for Hispanic ministry

### A. Mobilization

As we enter the new millennium, we believe that God calls *all* of us to a ministry of hospitality, evangelism, service, social justice, and outreach. In order to respond to that call, the National Plan for Hispanic Ministry presents the following strategy to mobilize and equip The United Methodist Church for mission in the 2001–2004 quadrennium:

#### 1. Annual Conferences

##### a. Mission Initiative Grants and *Acompañamiento*

During the 1997–2000 quadrennium, the mobilization of annual conferences has just begun. The goal of assisting at least 20 annual conferences with a process of *acompañamiento* as well as financial resources led to the development of new ministries and the expansion of others. *Acompañamiento* required annual conferences to gather and review data, formulate plans, and participate in an ongoing assessment and review. At least fifteen other annual conferences responded to the vision and are requesting aid beyond the resources allocated by the 1996 General Conference. It is expected, therefore, that the Plan will continue to provide resources, including grants, that will enable the participating annual conferences to mobilize their own resources.

##### b. Conference Committee on Hispanic Ministries

While one goal of the National Plan is to empower the creation and strengthening of faith communities and local congregations, the annual conferences provide the context in which Hispanic ministries develop and grow strong, where leadership is discovered and developed, and where new opportunities for outreach and witness become evident. Therefore, the Plan calls on each annual conference to organize a Conference Committee on Hispanic Ministries (CCHM), or its equivalent, *which will oversee the implementation of the National Plan for Hispanic Ministry within the conference in coordination with the office responsible for implementing the National Plan. It is recommended that this committee be composed of persons representing local Hispanic ministries, district representatives in regions with significant Hispanic populations, and representatives from the cabinet and other appropriate conference agencies. The committee's membership should reflect the conference's diversity.*

## 2. Local Congregations

### a. Developing Plans

The National Plan affirms the understanding that mission begins at the local level. Therefore, all congregations—Hispanic or non-Hispanic—are challenged to examine their communities, to identify specific needs for ministry, and to become centers of mission and evangelization with Hispanics. Congregations that respond to identified needs can draw support from appropriate conference entities and assistance from general agencies' resources—including designed programs—that will help them as they mobilize for ministry.

### b. Revitalizing and Mobilizing Hispanic Local Churches

Such programs for mobilizing Hispanic local churches, developed by the General Board of Discipleship and the General Board of Global Ministries, are being tested in three conferences. In the 2001–2004 quadrennium, regional facilitators will be trained in each jurisdiction. They will serve as resource persons to assist local churches so that they may become centers of mission in their particular communities.

### c. Mobilizing Non-Hispanic Local Churches for Hispanic Ministry

During the past quadrennium, significant efforts have been started to mobilize non-Hispanic churches to be in ministry with Hispanic persons in their communities. There has been a good response to these efforts and an increased number of congregations have become involved in developing new ministries. As a result of five regional consultations in 1998, orientations/training events have been held with a focus on resourcing non-Hispanic churches and conference leaders. Resource materials have been developed to assist these congregations in understanding the changing profile of their communities, the challenges and opportunities for cross cultural ministry, and effective ways to be responsive to the needs of the Hispanic population in their community. However, as the Hispanic population continues to grow at a rapid rate and communities experience the resulting cultural shifts and changes, the need to continue this support, networking and resource for non-Hispanic congregations is more important than ever to the vitality and success of the National Plan. The continuation of these efforts is an important reminder that the plan is a ministry of and for the whole United Methodist Church.

## 3. Mobilizing Leadership for Mission

### *a. Training Clergy Leaders*

With the rapid growth of the Hispanic population and the increased desire of churches to be in ministry with Hispanics, the need for trained clergy has also increased. Seminaries continue to be the traditional and primary route for the theological education of most clergy. At the present time, a majority of Hispanic pastors in The United Methodist Church is trained through the Course of Study Schools, an alternative path for theological education. Seminaries, Hispanic regional training centers, and conference institutes also provide updated training for Hispanic and non-Hispanic ministers and local church leaders engaged in ministry with Hispanics. Because of the urgency of undergirding Hispanic ministry with qualified leadership, it is crucial that incentive grants be made available to develop relevant programs:

1) To enable United Methodist seminaries, in collaboration with Hispanic regional/conference training centers/institutes for ministry to develop specific programs that will prepare clergy for effective ministry with Hispanics.

2) To strengthen Hispanic regional/conference training centers/institutes in order to continue developing training opportunities in Hispanic ministries for both lay leaders and clergy, in collaboration with United Methodist seminaries.

3) To strengthen the Spanish-language Course of Study program in accordance with the recommendations of a 1998 consultation with Spanish Course of Study School personnel and United Methodist seminary representatives, sponsored by the General Board of Higher Education and Ministry in collaboration with the National Plan Office.

4) To strengthen efforts to develop recruitment and training opportunities of lay leaders and clergy for Hispanic ministry.

### *b. Equipping Facilitator-Trainers*

Leadership development is a key component of the National Plan. It is envisioned that the plan will continue to train lay and clergy leadership—Hispanic and non-Hispanic—for ministries with Hispanics. The basic curriculum for the training of teams of lay missionaries and pastor-mentors, consisting of Module I and II, will need to be updated. Module III workshops, which provide continuing education for the same ministry teams and other training opportunities for church leaders, will need to be designed to respond to the present and growing challenges. National, regional, and conference facilitator-trainers will also need on-going training for effective leadership.

### *c. Linking with Church-wide Mission Initiative Programs*

The National Plan will continue to support and work in collaboration with the church-wide mission initiatives. It will explore specific places where communities of shalom can cooperate to enhance the impact of the gospel in those communities. The Plan will support and work jointly in the training programs of the Program of Substance Abuse and Related Violence and the Program on Restorative Justice Ministries in order to help lay missionaries, clergy, and other interested persons become increasingly involved and better equipped to serve in such ministries. The Plan will also continue its collaboration with the Shared Mission Focus on Young People, promoting the development of youth ministries, as well as resources for and training of youth and youth leaders. Those working to establish the Plan will seek to learn from the experiences and lessons learned by those engaged in Strengthening the Black Church for the 21st Century and the Native American Comprehensive Plan; they will continue to cooperate in issues of mutual interest and concern.

### *d. Strengthening Linkages with Hispanic Annual Conferences and with CIEMAL*

From its inception, the National Plan has included the participation and contributions of representatives from CIEMAL (the Council of Evangelical Methodist Churches of Latin America and the Caribbean) and of the two Hispanic conferences: the Rio Grande Conference and the conference of the Methodist Church of Puerto Rico. Both Hispanic conferences have provided lay and clergy leadership to other conferences in The United Methodist Church that have become involved in ministries with Hispanics as persons have moved from one part of the United States to another. Continuing Hispanic/Latino population migration and growth in the United States has also included persons coming from sister churches in Latin America. It is vital to the mission of our church with Hispanics/Latinos, through the National Plan, to enable reciprocal sharing of leadership, training resources, and program strategies with both Hispanic conferences and CIEMAL. Strengthening of those linkages will provide opportunities for more effective coordination of the processes involved in recruitment and deployment of personnel.

## **B. Support 1. Commitments of General Agencies Supporting the Mission**

### **a. General Board of Discipleship**

Collaborate with the General Board of Global Ministries to revitalize and mobilize local churches



for ministry with Hispanics by the production of resources and training programs for local church leaders. This is to be done under the direction of the Committee on Hispanic Ministries.

Continue updating curriculum for the training of lay missionaries and pastor-mentor teams, and develop Module III workshops for these teams and other church leaders about topics such as ministries for children and with youth, stewardship, liturgy and music.

*Continue updating the training of national and regional facilitator-trainers so they can lead workshops for lay missionaries and pastor-mentors more effectively.*

Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with the Committee on Hispanic Ministries and other general agencies.

Produce guidelines and support systems in annual conferences for the recruitment, training, assignment, and support of lay missionary and pastor-mentor teams in Hispanic ministries.

*Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.*

#### **b. General Board of Church and Society**

Continue to revise and develop Module III workshops for lay missionaries and pastor mentor teams and other church leaders including substance abuse, immigration, domestic violence, restorative justice, and other critical issues, under the direction of the Committee on Hispanic Ministries.

Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics in collaboration with the Committee on Hispanic Ministries and other general agencies.

Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.

#### **c. General Board of Higher Education and Ministry**

Provide a process, in collaboration with the Committee on Hispanic Ministries, to award grants to

United Methodist seminaries so they may develop program incentive in conjunction with regional and conference Hispanic training centers/institutes, specific clergy leadership programs, training opportunities, and resources for ministry with Hispanics, based on the guidelines developed by the Committee on Hispanic Ministries.

Follow up the 1998 consultation on the Spanish-language Course of Study Schools, implement its recommendations, and continue to assess its progress and effectiveness.

*Design programs and resources to recruit and cultivate Hispanic persons, with special attention to youth/young adults, for the ordained and licensed ministry (deacons, elders, local pastors).*

*Design programs and resources to recruit and cultivate non-Hispanic persons for the ordained and licensed ministry (deacons, elders, local pastors) to serve in Hispanic ministries.*

Continue to revise and develop Module III workshops for lay missionaries and pastor-mentor teams and other church leaders, including the retooling of clergy, campus ministry, Christian vocations and mentoring, as needed, to respond to new and ongoing challenges.

Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with the Committee on Hispanic Ministries and other general agencies.

Continue to explore alternative approaches for recruitment and retention of Hispanic students in institutions of higher education.

Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.

#### **d. General Board of Global Ministries**

Provide a system of *acompañamiento* and resource grants assisting annual conferences to respond to strategic opportunities for mission, based on the guidelines developed in collaboration with the Committee on Hispanic Ministries.

Collaborate with the General Board of Discipleship in the revitalization and mobilization of local churches for ministry with Hispanics, and produce the necessary resources and training programs for lo-



cal church leaders.

Continue to recruit, train, place, and support missionaries to implement the National Plan for Hispanic Ministry in annual conferences in accordance with the Board's guidelines and procedures. The goal is to have no less than 50 full-time commissioned missionaries in place by the end of the quadrennium.

Continue to revise and develop Module III workshops for lay missionaries and pastor-mentor teams and other church leaders, as needed, to respond to new and ongoing challenges, including the development of community and outreach ministries, community organizing, immigration, and restorative justice in collaboration with other agencies under the direction of the Committee on Hispanic Ministries.

Design and produce resource materials, including demographics and instruments for research and community analysis, as well as training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with other general agencies under the direction of the Committee on Hispanic Ministries.

Collaborate with other general agencies, under the direction of the Committee on Hispanic Ministries, to design, test, and perfect model programs and resources for responding to identified needs in implementing the National Plan.

#### **e. The United Methodist Publishing House**

Continue to provide the necessary Spanish and bilingual curriculum resources for faith communities, local congregations, and church schools.

Continue to produce other resources in English in order to assist all churches to respond to and become engaged in Hispanic ministries.

Continue to consult and collaborate with the Committee on Hispanic Ministries and the General Board of Discipleship in developing resources for Hispanic ministries.

Develop a marketing strategy that increases the availability and use of these resources in consultation with the Committee on Hispanic Ministries.

### **2. National Structure for Mission**

#### **A. National Office and Coordinator**

An essential component of the National Plan for Hispanic Ministry, approved in 1992 and 1996, is a national committee and an office headed by a coordina-

tor. This is crucial because of the Plan's comprehensive nature, the multiplicity of required resources from the various general agencies, the need to coordinate the work of the general agencies, and the increased awareness and response of the church. The coordinator is to work with all the general agencies and annual conferences of the church, under the direction of the Committee on Hispanic Ministries, to develop and strengthen the components of the National Plan.

We recommend that the office and the position of coordinator be continued.

#### **b. Committee on Hispanic Ministries**

We recommend that for the 2001-2004 quadrennium the Committee on Hispanic Ministries—to meet at least once a year, with subcommittees and task forces as needed—continue with the current number of 18 members, to include the following:

—Two bishops named by the Council of Bishops, attending with funds from the Episcopal fund

—One representative from, and named by, *MARCHA (Metodistas Asociados Representando la Causa Hispano-Americana)*

—One representative from, and named by, *CIEMAL (Consejo de Iglesias Evangelicas Metodistas de América Latina y el Caribe)*

—One representative from, and named by, the Rio Grande Conference

—One representative from, and named by, the *Iglesia Metodista de Puerto Rico*

—One elected board/council member each from the General Boards of Discipleship, Church and Society, Higher Education and Ministry, and Global Ministries; and the General Council of Ministries (or its equivalent), all to be selected and funded by their respective agencies.

—Up to seven at-large members selected by the Committee on Hispanic Ministries, with care taken in their selection that the committee as a whole reflects the constituency of The United Methodist Church, including gender, age, laity and clergy, lay missionary and pastor-mentor, Hispanic and non-Hispanic, and jurisdictional inclusiveness

—In addition to committee members, one representative each from the General Commission on Religion and Race and the General Commission on the

Status and Role of Women invited to committee meetings as monitors; likewise, to facilitate communication, a representative from United Methodist Commission on Communications and another from the General Board of Publications, all four to be funded by their respective agencies.

### c. Functions of the Committee on Hispanic Ministries

1) To set policy and direction for the development, implementation, monitoring, and evaluation of the National Plan for Hispanic Ministry. 2) To collaborate in the development of guidelines and programs for Hispanic ministries with the general agencies, seminaries, annual conferences, training centers, and others responsible for implementing components of the National Plan.

3) To coordinate responses to the plan of all general agencies and annual conferences.

4) To monitor and assist in the evaluation of programs in Hispanic ministries by the general agencies and annual conferences.

5) To give direction and support to the Office of the National Plan.

6) To undertake program initiatives in response to identified needs in collaboration with the general program agencies, seminaries, training centers, and annual conferences, including final approval of the distribution of grant funds allocated to the plan.

7) To promote and support the necessary research on issues affecting the Hispanic community and the mission of the church in that community.

8) To report to the 2004 General Conference.

### 3. General Church Support for the Plan

#### a. Quadrennial Request

We recommend and request that the 2000 General Conference approve 3,200,000 for the implementation of the National Plan for Hispanic Ministry during the 2001-2004 quadrennium, allocating it to the general program boards in consultation with the Committee on Hispanic Ministries. The funds allocated to the agencies through the plan, except those designated for the Office of the Coordinator of the National Plan and the Committee on Hispanic Ministries, shall be used for program initiatives to strengthen and support local churches and annual conference ministries with Hispanics.

### b. Staff Person

In order to fulfill the function of the Committee on Hispanic Ministries, an Office of the National Plan shall be continued with one full-time unencumbered executive staff person, administratively placed within the General Board of Global Ministries under the direction of the Committee on Hispanic Ministries. The executive staff is selected by the General Board of Global Ministries in consultation with the Committee on Hispanic Ministries, and functions within the personnel policies of the Board.

### c. Financial Resources and Proposed Budget for 2001-2004

A portion of the program initiatives outlined in the National Plan shall be funded through the budgets of the various general agencies and governing bodies of The United Methodist Church, including local congregations, annual conferences, and others. This contribution and full participation by all is essential to the implementation of the plan. The following quadrennial budget reflects the major program initiatives of the National Plan for Hispanic Ministry for the 2001-2004 quadrennium:

#### Proposed Budget for 2001-2004

##### I. Mission Initiative Resources for Annual Conferences \$1,700,000 (53.13%)

A. Resources: grants \$1,500,000

B. Resources: *Acompañamiento* 200,000

C. Interpretation and administration (in-kind by GBGM)

##### II. Engagement of Local Churches to be Centers of Mission 300,000 (9.38%)

A. Congregational mobilization \$170,000

B. Orientation of non-Hispanic leaders 100,000

C. Materials and resources 30,000

##### III. Equipping for Mission 750,000 (23.44%)

##### A. Program incentive grants:

seminaries/centers \$500,000

B. Training programs: 250,000

1. Lay missionaries/pastor-mentors

2. Regional/national facilitators

##### IV. Program Support Services and Administration 450,000 (14.6%)

A. National committee: committee, subcommittees, and task forces



## B. National office and personnel

1. Personnel coordinator, support staff, consultant
2. Benefits and travel
3. Office

**Total** **\$3,200,000 (100%)**

We recommend that these funds be allocated to the general program boards according to the responsibilities assigned to each, with final allocations to be determined by the Committee on Hispanic Ministries through the General Council of Ministries in consultation with the general program boards, approximately as follows:

**Proposed Budget Allocations to General Program Boards for 2001-2004**

**I. General Board of Discipleship** \$280,000 (8.75%)

**II. General Board of Church and Society**  
50,000 (1.56%)

**III. General Board of Higher Education and Ministry**  
580,000 (18.13%)

A. Program initiative grants \$ 500,000 (15.63%)

B. Program 80,000 (2.5%)

**IV. General Board of Global Ministries**  
**\$2,290,000 (71.56%)**

A. Mission initiative resources:  
annual conference grants 1,500,000 (46.87%)

B. Program 340,000 (10.63%)

C. Program support and administration  
450,000 (14.06%)

**Total** **\$3,200,000 (100%)**

All allocated funds through the National Plan for Hispanic Ministry shall be designated as separate line items within the general agencies.

**Advance Special**

We further recommend that the National Plan for Hispanic Ministry be supplemented with the renewal and continuation of the National Challenge Fund for Hispanic Ministries, a General Advance Special. The fund's purpose will be to support the development of congregational and community ministries in Hispanic communities throughout the United

States. The General Board of Global Ministries, in collaboration with the Committee on Hispanic Ministries, shall revise the existing guidelines as needed.

**C. A Recommendation in Closing**

We request that the General Conference and The United Methodist Church at-large join us in thanksgiving for what God is doing in our midst, and in prayers that we may be equal to the task set before us as we begin a new millennium. To God be all praise and glory!

Petition Number: 30868-GM-NonDis-O\$; GBGM.

**Advancing Korean American ministries**

**ACTION PLAN FOR ADVANCING KOREAN AMERICAN MINISTRIES IN THE 2001-2004 QUADRENNIUM**

The 1996 General Conference reminded us that the mission of The United Methodist Church is "to make disciples for Jesus Christ." We believe that this initiative, "Advancing United Methodist Ministries among Korean Americans," offers a clear opportunity to fulfill this mission.

The early church witnessed to immigrant communities. The church at Antioch, where they were first called "Christians," was an immigrant church which ministered to the Jews of the Diaspora. Eventually the ministry expanded to all peoples, Jew and Gentile, free and slave, men and women. The immigrant church at Antioch set persons apart for ministry and sent them out to proclaim the good news of God's action in Jesus Christ.

The United Methodist Church has been no stranger to ministry among immigrant peoples. Many of our United Methodist Churches began as "ethnic language" churches and ministered to their respective immigrant communities.

We believe that God is calling The United Methodist Church today to support and encourage the present movement of the Holy Spirit among its Korean American brothers and sisters.

The General Conference Task Force on Korean American Ministries proposes the following action plan. In this action we believe we have fulfilled our mandate from the 1996 General Conference. A study of the present status and visions for the future of Ko-



rean American United Methodists has been completed by the Task Force. It has sought to identify and articulate a vision for United Methodist ministries among Korean Americans in the United States. Turning the vision into reality will require the support and commitment of the whole church.

The Task Force believes that all United Methodists must work together to advance the mission of The United Methodist Church among Korean Americans. Therefore, we have identified specific actions to be undertaken by the various structures of the denomination. It is our hope and prayer that as these tasks are accomplished more people will become disciples for Jesus Christ both in the Korean American community and in the entire United Methodist community as well.

Therefore, the General Conference Task Force on Korean American Ministries recommends approval of the following Action Plan for the 2001-2004 Quadrennium. Specifically, we propose that during the 2001-2004 quadrennium, the United Methodist Church strengthen Korean American ministries by accomplishing the following goals:

1. Implement a comprehensive leadership development program for clergymen, clergywomen and lay leaders with an emphasis on the United Methodist connection, partnership ministry, and cross-cultural communication.

2. Implement a vigorous leadership program for Korean American clergywomen with an emphasis on leadership development, acceptance and systematic integration in the life of the Korean American Ministry.

3. Establish 20 new next generation congregations and 15 campus ministries

4. Strengthen the existing mission congregations and work toward establishing 30 new congregations.

5. Recruit 40 prospective next generation young men and women, with gender balance in mind, to attend United Methodist seminaries, and encourage these seminary students to become ordained ministers in The United Methodist Church.

6. Create culturally relevant resource materials and a data bank to support Korean American ministries and provide links to and within the connectional system.

In order to accomplish these goals effectively, we propose that the General Conference establish a United Methodist Council on Korean American Ministries (hereinafter, the Council) for the 2001-2004

quadrennium. The Council shall work in close partnership with the Council of Bishops, the College of Bishops, annual conferences, jurisdictional conferences, and all relevant boards, agencies, and commissions by planning together or seeking consultation and advice and utilizing all resources available. While implementing the proposed goals, the Council may establish work groups and coordinate them by providing direction and supervision.

## IMPLEMENTATION OF GOALS

**Goal 1: Implement a comprehensive leadership development program for clergymen, clergywomen and lay leaders with an emphasis on the United Methodist connection, partnership ministry, and cross-cultural communications.**

The Council will develop a comprehensive leadership development program that will help build bridges between generations, between the Korean community and other ethnic communities and between the Korean congregations and the larger United Methodist connection. To this end the Council will organize and conduct four interactive workshops and seminars per year. In this process the Council will work with at least the following groups in achieving this goal:

### The Council of Bishops:

In the training event for new district superintendents and annual conference council directors, include training on cultural issues and sensitivity to the Korean American United Methodist community.

Continue to develop a workable and effective process for cross-conference and cross-jurisdiction appointments for Korean American clergymen and clergywomen.

### Colleges of Bishops:

Provide opportunities for dialogue among bishops, district superintendents and Korean pastors and laity.

Encourage bishops and cabinets to actively involve Korean American Mission Superintendents and other Korean American leaders as consultants concerning Korean American congregational development in their areas.

### Annual Conferences

Review the progress of the training events relating to cultural issues and sensitivity.

### **The General Board of Discipleship**

Provide staff support to develop culturally relevant training resources that strengthen all aspects of Korean language ministries, especially in discipleship training, spiritual formation, preaching, worship, music, Christian education, evangelism, mission, pastoral care and counseling, stewardship, and new visioning.

### **The General Board of Global Ministries**

Continue to enhance and empower the leadership of Korean American United Methodist Women.

Provide models for training Korean American laity and clergy as interpreters of the mission of The United Methodist Church.

### **The General Council on Ministries**

Provide staff support and assist in planning the training event for new district superintendents and annual council directors which is to include an emphasis on cultural sensitivity and sensitivity to the Korean American United Methodist community.

### **The General Board of Church and Society**

Address global social justice policy and legislative issues which require advocacy on behalf of the Korean American United Methodist community, such as the reunification of Korea. Interpret United Methodist social principles and resolutions to the Korean American United Methodist Community.

### **The General Board of Higher Education and Ministry**

Design and facilitate culturally relevant continuing education opportunities for Korean American United Methodist clergy.

Share in planning and conducting the training event for new district superintendents and council directors which is to include an emphasis on cultural sensitivity to the Korean American United Methodist community.

**Goal 2: Implement a vigorous leadership program for Korean American clergywomen with an emphasis on leadership development, acceptance by and systematic integration into the life of the Korean American Ministry.**

Leadership events will be offered at least twice a year which will include all prospective clergy

women. In order that Goal 2 be faithfully implemented the Council shall work together with at least the following:

### **The Council of Bishops**

Develop an effective process for cross-conference and cross-jurisdictional appointments of clergywomen.

### **The General Board of Higher Education and Ministry**

Provide staff support for developing models of clergywomen ministry and offering training for clergywomen.

Provide educational opportunities for the laity to open them to the possibility of accepting women pastors.

### **The General Board of Global Ministries**

Explore means of utilizing Korean American clergywomen for mission opportunities.

Develop effective ministry models for clergywomen.

### **The General Commission on the Status and Role of Women**

Advocate and monitor the progress of the leadership development for clergywomen and their utilization in the life of Korean American ministries and the connectional structure.

**Goal 3: Establish 20 new next generation congregations and 15 campus ministries.**

Proficiency in both the English and Korean languages will be required of the leaders who establish new next generation congregations and campus ministries. The starting of new congregations may involve the use of shared facilities. The Council shall work with at least the following in achieving or exceeding this goal:

### **Annual Conferences**

Study possibilities of starting new Korean American congregations, including campus ministries, in each annual conference and find ways (e.g., shared facilities) to support and nurture new congregations.

Establish a viable arena for discussion and interpretation of Korean American ministries.



### **The General Board of Global Ministries**

Provide staff support for developing training programs for congregational development and nurture for new congregations.

Develop models for effective mutual ministry for those congregations sharing facilities.

Continue to assist and provide resources for the Jurisdictional Korean Missions.

Explore and develop new models for next generation ministry.

**Goal 4: Strengthen the existing mission congregations and work toward establishing 30 new congregations.**

This goal focuses primarily on Korean language ministry and will require the close cooperation of existing Korean American congregations, Annual Conferences and some General agencies. To implement this goal the United Methodist Council on Korean American Ministries will work with at least the following in achieving or exceeding this goal:

#### **Jurisdictional Conferences**

Continue to support the existing Jurisdictional Missions and work closely with the United Methodist Council on Korean American Ministries in developing new ministries.

#### **Annual Conferences**

Strengthen existing congregations, study possibilities for starting new mission congregations by locating possible sites for shared facilities.

Support the existing Jurisdictional Korean American ministries.

### **The General Board of Global Ministries**

Provide resources and training for congregational development and nurture for clergy and churches of Korean American ministries.

Provide consultations and training for annual conferences and jurisdictions in developing new Korean American congregations.

Develop an effective model for mutual ministry by those congregations sharing facilities.

**Goal 5: Recruit 40 prospective next generation youths, with gender balance in mind, to attend**

United Methodist seminaries, and encourage and support these seminary students to become ordained ministers in the United Methodist Church.

Achievement of this goal will require close cooperation between existing Korean American congregations, United Methodist seminaries and next generation congregations. The Council may establish and promote a scholarship fund for next generation seminary education. To implement this goal, the Council shall work with at least the following United Methodist units:

#### **Annual Conferences**

Study the emerging needs for next generation clergymen and clergywomen in each annual conference.

### **The General Board of Higher Education and Ministry**

Provide staff support for developing and implementing a comprehensive plan for recruiting next generation persons who will enter United Methodist seminaries and then engage in next

generation and bilingual ministries. Continue to provide scholarship support for next generation seminary students while in seminary training and encourage them to become ordained ministers in The United Methodist Church.

Provide means whereby Korean American candidates for the ministry may understand and fulfill the requirements of the candidacy process.

**Goal 6: Create culturally relevant resource materials and a data bank to support Korean American ministries and provide links to the connectional system.**

The data bank will serve as a clearinghouse and will support planning, resourcing, training and congregational development for the Korean American Ministries. To implement this goal the Council shall work in collaboration with:

#### **The General Board of Discipleship**

Provide staff support for developing and producing culturally relevant training resources.

### **The General Board of Church and Society**

Provide staff support for developing interpretive guidelines of United Methodist social principles and resolutions on behalf of the Korean American



United Methodist community.

### **The United Methodist Publishing House**

Develop the necessary Korean and English bilingual curriculum and other educational materials.

### **The General Commission on Communication**

Provide expertise and resources by which to promote a clear understanding of The United Methodist heritage, doctrine, and connection for the Korean American United Methodist community.

## **GENERAL RECOMMENDATIONS**

### **Council of Bishops**

Meet with representatives of the Council at least two times during the quadrennium to review and discuss the progress of the Action Plan. **The General Board of Global Ministries**

In conjunction with the Council, continue the dialogue between The United Methodist Church and the Korean Methodist Church.

Continue to provide Korea reconciliation programs.

### **The General Board of Pensions and Health Benefits**

Explore the history and seek to find a means to provide pension benefit for the present United Methodist pastors who served in the Korean Methodist Church without pension benefits.

### **The United Methodist Publishing House**

Continue to develop and provide Korean, bilingual and English curriculum and other educational materials for Korean American United Methodist churches in collaboration with the Board of Discipleship and the Council, including Korean reunification issues.

### **The General Commission on Communication**

Provide resources to interpret the structure and the actions of The United Methodist Church to the Korean language media and to the Korean American United Methodist community.

**The General Commission on Religion and Race** Work with the Council to address the issues of hate crimes and racial violence against the Korean American community.

### **The General Commission on the Status and Role of Women**

Work with the General Board of Higher Education and Ministry to provide resources to train clergy and laity on the issues of sexual harassment and domestic violence.

### **The General Commission on Christian Unity and Interreligious Concerns**

Work with the Council and the General Board of Global Ministries to further the dialogue between The United Methodist Church and the Korean Methodist Church.

### **The General Commission on United Methodist Men**

Work closely with the Korean American United Methodist Men to develop a more effective and viable leadership.

## **THE UNITED METHODIST COUNCIL ON KOREAN AMERICAN MINISTRIES**

We recommend that the General Conference authorize the creation of **The United Methodist Council on Korean American Ministry** (hereinafter the Council). This Council will coordinate national efforts, work with bishops and annual conferences, interface with the general agencies, and provide resources for the local, regional and national initiatives for the proposed vision and goals.

**The specific tasks of the Council shall include:**

Provide a working structure and policies for the development, implementation and evaluation of the Action Plan.

Consult with the leadership of various nationally organized groups within the Korean American community concerning the ongoing work of the Council and to receive their counsel and advice. For this purpose the chairperson, or designee, may be invited to attend meetings of the Council.

Consult with bishops, jurisdictions, annual conferences and general agencies concerning the ongoing work of the Council and receive from them counsel and advice.

Work with the bishops, jurisdictions, annual conferences, general agencies and the leadership of the Korean American churches to interpret, promote and implement the Action Plan.

Develop plans, strategies, and timelines for the general agencies in the implementation of the Action Plan.

Monitor the progress in the implementation of the Action Plan.

Cooperate with the Jurisdictional Korean Missions and their superintendents through the General Board of Global Ministries.

Administer the funds of the Council on behalf of the General Conference.

Submit a report to the 2004 General Conference which will detail the work of the Council, the progress made in implementing the Action Plan, and a vision for the future of Korean American Ministries.

Appoint and supervise task forces or other work groups which are required to accomplish the goals.

**Inclusiveness** is the primary principle governing the membership of the Council. The Council shall be composed of persons who are committed to the vision endorsed by the General

Conference. A balance shall be sought between genders, lay and clergy, age levels and varieties of ministries. **The membership** of the Council shall be for the quadrennium and shall consist of the following:

Three (3) bishops named by the Council of Bishops

One (1) Mission Superintendent/Director chosen by the Jurisdiction Mission Superintendents/Directors

Three (3) clergywomen chosen by the National Korean American Clergywomen Association

Three (3) trans-generational clergy chosen by the National Korean American Trans-generational Ministry of the Korean American United Methodists

Nine (9) Lay Persons (3 Trans-generational, 3 women, 3 men) chosen by the Council of Bishops in consultation with the Jurisdictional Caucuses

Five (5) clergymen chosen by the National Association of the Korean American United Methodist Churches

The Council, once it has organized, may name up to five (5) additional members if they are needed to provide flexibility and balance.

**Resource persons with voice but no vote:**

Four (4) representatives from the four (4) general program boards (one each from GBGM, GBOD, GBSCS, GBHEM who shall attend at the expense of the respective agency).

The Executive Director of the National Federation of Asian American United Methodists A person named by the Korean Methodist Church who shall attend at its expense.

One staff person who shall be ex-officio without vote. (The Coordinator of the Council)

The Council members, on separate ballots, shall elect the chairperson and vice-chairperson of the Council. The Council is authorized to employ a Coordinator as a staff person to help coordinate and implement the Action Plan and the work of the Council, including interfacing with the general agencies of The United Methodist Church. This staff person shall be administratively placed within the Board of Global Ministries and shall function under the direction of the Council.

The members of the Council are authorized to invite additional resource persons to assist them with their tasks. These resource persons shall not have the right to vote. They shall provide such counsel and expertise as the Council requests.

**THE PROPOSED BUDGET 2001-2004**

With the exception of the program support and administration fund allocated for the United Methodist Council on Korean-American Ministries, most of the funds will be utilized for programs developed in cooperation with and administered through general program boards and annual conferences.

<b>I. Developing Leaders</b>	<b>\$422,000</b>
Clergy Recruitment and Orientation	\$40,000
\$20,000 x 2 times - To provide seed money and scholarships for Korean clergy recruitment events in 2001 and 2003	
Lay Leadership and Development	\$180,000
\$30,000/event x 3 regions x 2 times - To provide seed money and scholarships for three regional lay leadership training events in the years of 2000 and 2002	
Clergy Leadership Development	\$180,000
\$30,000/event x 3 regions x 2 times - To provide seed money and scholarships for three regional men and women clergy leadership training events in the years of 2001 and 2003	

Developing Guidelines and Manuals \$22,000

To provide funds to develop Korean language guidelines and manuals for Koreans to better understand the United Methodist connectional system and polity, and English for church leaders for better understanding of Korean and Korean-American culture.

**II. Fostering and Expanding Next Generation Ministry \$1,100,000**

Establishing English-speaking Ministry \$500,000

\$25,000/cong x 20 congregations – To provide seed money for developing 20 new English-speaking Korean American churches during the quadrennium

Establishing New Campus Ministries \$450,000

\$30,000 x 15 campuses – To provide seed money to launch 15 new campus ministries during the quadrennium

Resourcing Annual Conferences \$150,000

To give incentive and seed money to annual conferences to launch Korean ministry within the annual conference such as congregational and new congregational development,

Korean-American clergy orientation on United Methodist systems, and DS orientation on Korean clergy and Korean-American church

**III. Congregational Development \$930,000**

New Congregational Development \$750,000

\$25,000/cong x 30 congregations – To provide seed money to develop 30 new Korean-American churches during the quadrennium

Congregational Nurture \$180,000

\$30,000/event x 3 regions x 2 times – To provide seed money and scholarships for three regional congregational leadership (lay and clergy) training events on congregational development in the years of 2002 and 2004

**IV. Program Support Services and Administration \$753,000**

The United Methodist Council on Korean-American Ministries \$200,000

\$20,000/mtg x 8 times = \$160,000

\$10,000 per year x 4 years (includes sub-cttes.) = \$40,000

Staff and Office of the Coordinating Council \$553,000

Salary of Coordinator = \$300,000

(\$75,000 x 4 years on average - includes salary, housing and benefits)

Travel = \$25,000

(\$6,250 x 4 years on average)

Secretarial Support = \$140,000

(\$35,000 x 4 years on average - includes salary and benefits)

Office Expenses = \$48,000

(\$12,000 x 4 years on average)

Development of Resources = \$40,000

To provide seed money to develop and produce Korean language resources on congregational and new congregational development, United Methodist theology, history, system and polity, leadership skills, and American culture

**GRAND TOTAL \$3,205,000**

## CONCLUSION

The General Conference Task Force on Korean American Ministries firmly believes that the recommendations of this report provide a clear sense of direction and purpose to advance the mission in the Korean American community. We also believe that the implementation of these recommendations will generate a strong bond between the United Methodist Korean American community and the entire United Methodist Church for the common mission of our Lord Jesus Christ. This report is submitted by the General Conference Task Force on Korean American Ministries which included:

Bishop Hae Jong Kim, Chairperson

Rev. Chulwoo Paul Chang

Ms. Song Ja Park, Vice Chairperson

Rev. Sang Eui Chun

Ms. Esther Cho

Dr. Young Ho Chun

Ms. Sarah Y. Rhee



*Rev. Cheo Kwon Lee*

*Ms. Agnes Kim*

*Dr. Brandon Cho*

*Mr. Gary Lee*

*Ms. Judy Chung*

*Mr. Wha Yong Chung*

*Rev. Rachel Chung Sook Ye*

*Dr. Yong S. Lee*

*Dr. K. Samuel Lee*

*Dr. Seong K. Rhee*

*Bishop R. Sheldon Duecker*

*Rev. Ok Nam Kim*

*Bishop Roy I. Sano*

*Rev. Young Ok Park*

*Bishop Ann Sherer*

*Dr. Kyunglim Shin-Lee*

*Rev. In-Sook Hwang*

**Other Participants and Observers:**

*Rev. Jong Sung Kim, GBGM Staff*

*Rev. Youngsook Kang*

*Rev. Stephanie Anna Hixson, GCSROW Staff*

*Dr. Alice Yun Chai*

*Rev. James Han*

*Rev. Dean Yamamoto*

*Dr. Phu Xuan Ho*

*Ms. Alice Cho, Consultant*

*Mr. Donald Hayashi, GCOM Staff*

Petition Number: 30869-GM-NonDis-O\$; GBGM.

### **Continuation of Native American comprehensive plan**

#### **THE NATIVE AMERICAN COMPREHENSIVE PLAN: RECOMMENDATIONS FOR CONTINUATION IN THE 2001-2004 QUADRENNIUM**

The Native American Comprehensive Plan of The United Methodist Church shall be developed and directed by the Native American Comprehensive Plan Task Force (NACPTF). The Task Force shall be an inter-agency body composed of one staff and one board member of the General Boards of Church and Society, Discipleship, Global Ministries, and Higher Education and Ministry; two representatives each from the Native American International Caucus, the National United Methodist Native American Center, and the Oklahoma Indian Missionary Conference; one representative from the Alaska Missionary Conference; and one member of the Council of Bishops. Representatives from the General Commission on Religion and Race, the General Commission on Christian Unity and Interreligious Concerns, the General Council on Ministries, the Commission on the Status and Role of Women, and the Women's Division shall serve as non-voting members of the task force.

In the 2001-2004 quadrennium, the Native American Comprehensive Plan (NACP) will intentionally direct its focus around four goals:

**Strengthening existing Native congregations, ministries, and fellowships.**

**Developing new Native congregations, ministries, and fellowships.**

**Providing leadership for local churches and annual conferences in facilitating specific strategies for economic development among Native people.**

**Continuing to explore the contributions that Native traditional cultures and spiritual expression can bring to the mission of the whole church.**

**I. Strengthening existing Native congregations and ministries**

Building upon the success of the Native Ministry Planners/Facilitators Training Event during the 1997-2000 quadrennium, the Native American Comprehensive Plan will establish a series of training schools specific to facilitating individuals to strengthen existing Native congregations and establishing new ministries. Such events will be known as

*Pathway for Change: A Congregational Vision Quest.*

*Congregational Vision Quest Leaders will be trained in the areas of:*

**Assessment**—What is the status of the local ministry? Where does the ministry perceive itself to be in 10 years? What are the steps in that process?

**Biblical centering**—What are our biblical and Wesleyan theological foundations for ministry?

**Evangelism**—How will we best make disciples of Jesus Christ?

**Cultural and community evaluation**—What are the unique cultural and historical characteristics of the community? How might this congregation facilitate its mandate for ministry within a unique cultural community? What ministry opportunities might such a climate develop?

**Small group dynamics**—Bible studies, Sunday school, children's ministry, youth ministry, and ministry to elders.

**Native-specific social issues**—substance abuse, Native gangs, prison ministries, economic development, HIV/AIDS, and other related concerns.

*Congregational Vision Quest Leaders trained in 1999 will:*

Work with Native ministries/congregations within the 2001-2004 quadrennium. The Native American Comprehensive plan has established a goal of forty-eight (48) churches participating in Congregational Vision Quests within the 2001-2004 quadrennium.

Assist local congregations/ministries in the establishment of goals, developing a local church/community profile, leading to an individual comprehensive plan for each local ministry/congregation.

Serve to train other Native persons, both laity and clergy for Native ministry.

Work within their existing jurisdiction/conference for the support of Native ministry.

The Native American Comprehensive Plan must also address several key arenas of Native ministry which now influence, and will influence, the shape of Native ministries into the next century:

*Congregational development through retention of*

*Native clergy:*

Throughout The United Methodist Church, within the Oklahoma Indian Missionary Conference, and across the denomination, Native clergy appointed to Native ministries often labor without adequate compensation. Such conditions often hinder the morale of our clergy and the progress of our ministries. Financial need becomes a contributing factor for Native clergy seeking appointment to non-Native ministries. Inadequate salary is a significant liability in the recruitment of Native young people for the ordained ministry. We believe the issue is critical to the retention of Native clergy in our congregations.

We believe that a commitment to ministry in general, and a commitment to ministry with Native people in particular, need not be hindered by increased financial struggle and debt.

In cooperation with the equitable salary committees of annual conferences, the Native American Comprehensive Plan will encourage the development of competitive salary packages to retain Native clergy in Native congregations.

In cooperation with the General Board of Higher Education and Ministries and the General Board of Global Ministries, the Native American Comprehensive Plan will seek to develop comprehensive scholarship programs to enable Native seminary students to graduate debt-free. This would afford seminary graduates the opportunity to serve Native congregations in small-membership churches without the hindrance of excessive educational debt.

The Native American Comprehensive Plan will work to identify, recruit, affirm, and provide for the whole support of Native persons interested in the ministry and mission of Christ in and through The United Methodist Church, including:

*Recruitment of Native people for the ministry of Deacon:*

In cooperation with the General Board of Higher Education and Ministry, a recruitment and intern program for Native people to become Deacons will be established.

*Training of local Native leaders for service to the whole church:*

Training for local, district, jurisdictional, and national ministry.

Lay ministry training for the small-membership Native church/ministry

In cooperation with the General Board of Higher Education and Ministry, a certification process/course of study for persons serving the church as Vision Quest Leaders for existing/developing Native congregations/ministries/fellowships will be developed.

In cooperation with the General Board of Discipleship, the NACP will assist in the development of culturally-specific resources to facilitate the training of Native persons for ministry.

*Focus on youth and young adults, by:*

Sponsoring specialized gatherings and training focusing on Native youth issues.

In cooperation with the General Board of Higher Education and Ministry and the General Board of Discipleship, holding jurisdictional and national youth and young adult convocations on ordained ministry.

In cooperation with the General Board of Higher Education and Ministry, publishing resources pertaining to educational opportunities in higher education for Native youth.

In cooperation with the General Board of Discipleship, establishing a Native American Youth Lay Speakers School.

In cooperation with the General Board of Global Ministries and the General Board of Higher Education and Ministry, creating mentoring programs, with accessibility to resources and equipment, encouraging the retention of Native students in colleges and universities. Focus on Native women within The United Methodist Church:

Native women have played a significant leadership role in traditional cultures, and within the culture of Native Christian traditions. Native women comprise a significant portion of Native clergy members, as well as ministry of the laity within The United Methodist Church.

Many Native persons look specifically to Native women as leaders in the community. The Native American Comprehensive Plan will seek to identify, assist, and support Native women in ministry.

*Creation of open forums surrounding Native issues:*

In cooperation with the General Board of Church and Society, the NACP will work to expand dialogue opportunities leading to economic development among Native people in urban, rural, and tribal

economies.

There is a need to expand existing training to address the high impact of HIV/AIDS infection among young women in Native communities.

The NACP will assist tribal/urban/church communities in addressing the issue of Native gangs.

Dialogue with the membership of The United Methodist Church surrounding issues of violence and overt racism in areas with large Native populations will be facilitated.

*Resourcing annual conferences in the establishment of Committees on Native American Ministry (as required by Para. 748 of The 1996 Book of Discipline of The United Methodist Church):*

The participation of some annual conferences in developing Conference Committees on Native American Ministries (CCONAM) has been gratifying and enriching to The United Methodist Church. The needs of Native people are pressing and critical. The Native American Comprehensive Plan will serve to resource conferences in the development of Conference Committees on Native American Ministries and in the promotion of Native American Awareness Sunday.

Jurisdictional training events will be continued into the 2001-2004 quadrennium, culminating in a denominational training event.

II. Developing new Native congregations, ministries, and fellowships

*Institution of an initiative for Native urban ministries:*

While continuing the work of rural/reservation programming, and in cooperation with the General Board of Global Ministries, the initiative of the Native American Comprehensive Plan Page number: 5 of 7 congregational development into urban areas will be expanded. Such initiatives will not replace, or compete with, Native American Awareness Sunday funds and their allocations through the General Board of Global Ministries.

*Establishment of Jurisdictional Native American Ministries:*

The Native American Comprehensive Plan will encourage and assist each jurisdiction in the development of a **Native American Jurisdictional Structure** and the establishment of a Native American staff position (full or part-time) to work within the Jurisdictional structure. Such a program exists within the



Southeastern Jurisdiction of The United Methodist Church. This endeavor will begin with the South Central Jurisdiction in the year 2000.

The establishment of new Native congregations, ministries and fellowships:

During the 2001-2004 quadrennium, the Native American Comprehensive Plan will assist annual conferences in the establishment of ten (10) new Native congregations/ministries/fellowships.

The primary purposes of such congregations/ministries/fellowships shall be to reach Native persons for Jesus Christ, including:

*gathering for worship, Bible study, prayer, and the empowering of the Holy Spirit to reach Native families, groups, and communities for Jesus Christ;*

*gathering for fellowship and the sharing of faith journeys;*

*engaging communities in evangelistic outreach;*

*sharing traditional tribal culture and developing an appreciation for the broad range of Native traditions;*

*establishing meeting places and faith development opportunities for children, youth, young adults, adults, and elders;*

*serving as centers for cultural affirmation: language, arts and crafts, dance, music, and worship; and*

*serving as centers for dialogue between The United Methodist Church and tribal/urban communities.*

III. Providing leadership for the local church and annual conference in facilitating specific strategies for economic development among Native people

Poverty continues to be the overriding issue among Native communities. Tribal centers remain the strength to preserving language and culture, yet most Native people are compelled to leave tribal centers to find employment. Misinformation pertaining to "gaming revenues" abound. Based on every social and economic measure, Native people, as a whole, are the poorest population in the United States. In *Dispelling the Myths About Indian Gaming*, published by The Native American Rights Fund, it is stated that "According to a 'Survey of Grant Giving by American Indian Foundations and Organizations' by Native Americans in Philanthropy, the needs of reservation Indians are so great that even if the total annual Indian gaming revenue in the country could be divided equally among all the Indians in the country, the

amount distributed per person (\$3,000) would still not be enough to raise Indian per capita income (currently \$4,500) to anywhere near the national average of \$14,400.00."

Economic development opportunities are as diverse as Native people themselves. The Native American Comprehensive Plan shall:

*assist annual conferences and local ministries in identifying economic development opportunities in tribal/urban communities;*

*assist annual conferences and local ministries in resources available through The United Methodist Church for economic development for Native people; and*

*utilize Vision Quest Leaders to assist in the development of long-range goals for economic development and personal financial management for Native congregations/ministries.*

IV. Continuing to explore the contributions that Native traditional cultures and spiritual expression can bring to the mission of the whole Church

The NACP has a responsibility to affirm the value and strengthen the role of traditional cultural and spiritual contributions of Native people for the expression of Christian faith and faith development among the membership of The United Methodist Church.

We must also give credence to the expression of the Christian faith by Native people. For nearly 500 years, Native Christians have been expressing their love for God in creative and meaningful ways. We must begin to trust our heritage in all of its diversity. Our cultures are distinct, but they are equally valid. The Gospel does not lose potency when shared from a Native tradition.

#### PROPOSED QUADRENNIAL BUDGET 2001-2004 FOR THE NATIVE AMERICAN COMPREHENSIVE PLAN

It is recommended that the General Conference of The United Methodist Church approve the following budget for the Native American Comprehensive Plan for the 2001-2004 quadrennium:

##### Administration

Full-time Executive Director (\$43,680 × 4 years)  
\$174,720

Benefits (computed at 35% of total) 61,152

Total salary for 4 years	\$235,872
Administrative Assistant (\$ 17,680 x 4 years)	70,720
Benefits (computed at 25% of total)	\$24,752
Total salary for 4 years	<u>\$ 95,472</u>
<b>Total Administration</b>	<b>\$331,344</b>
<i>General Operating Expenses</i>	
Phone, conference calls, facsimile, network (\$4,000/yr.)	16,000
Postage and printing (\$2,000/yr.)	8,000
Office supplies (\$ 1,500/yr.)	6,000
Travel and related expenses:	
Executive Director (\$7,000/yr)	28,000
Task Force Meetings (\$12,000/yr.)	48,000
Task Force Committee Meetings (\$9,900/yr.)	39,600
Rent (\$3,600/yr.)	14,400
<b>Total operating expenses</b>	<b>\$160,000</b>
<b>Programs</b>	<b><u>\$708,656</u></b>
<b>Grand Total Requested</b>	<b><u>\$1,200,000</u></b>

Petition Number: 30870-GM-NonDis-OS; GBGM.

### Continue restorative justice ministries

As The United Methodist Church moves into the 2001-2004 quadrennium, we reaffirm the 1996 General Conference mandate which led to a program of Restorative Justice Ministries and recommend that the Church continue to support and strengthen this new ministry. We recommend the following:

1) That the Restorative Justice Ministries Global Coordinating Committee continue to give guidance and oversight to the operation of the Restorative Justice Ministries Office with each board/agency providing the funds for directors and staff to participate in meetings;

2) That the General Conference provide the financial resources to support a Restorative Justice Ministries Office of The United Methodist Church in the amount of \$200,000/year;

3) That the General Board of Global Ministries provide resources to annual and central conferences

to enable them to develop restorative justice ministries with victims, offenders, prisoners, their families and communities;

4) That the General Board of Global Ministries provide funding to enable the assignment of missionaries, including youth and young adults, to serve in restorative justice ministries with victims, offenders, prisoners, and communities;

5) That the General Board of Global Ministries provide funding to support gatherings of United Methodists working in the fields of criminal justice, community corrections, and restorative justice. The events will be focused on the relationship between faith and work and will be planned and carried out by the Restorative Justice Ministries Office;

6) That the General Board of Global Ministries provide funding to enable the Restorative Justice Ministries Office to organize four global consultations on restorative justice to be held in central conferences, bringing together United Methodist leaders from across the globe who are using restorative justice ministry strategies and techniques to transform and resolve social, political, religious, economic, racial, and ethnic conflicts and end violence within their churches and communities;

7) That the Restorative Justice Ministries Office work with annual and central conferences and their ecumenical, interfaith, and community partners to develop Victim Offender Reconciliation Programs and neighborhood conflict resolution programs based on restorative justice ministries models to serve the Church and community;

8) That the Restorative Justice Ministries Office, in consultation with annual and central conferences, continue to organize training events in restorative justice ministries;

9) That the Restorative Justice Ministries Office continue to work to evaluate and identify model programs of restorative justice ministries and develop the network for these ministries;

10) That the Restorative Justice Ministries Office work with the boards and agencies to develop written resources to assist the Church in their work in these ministries;

11) That the Restorative Justice Ministries Office work with Women's Division, as requested, in their 2002 Schools of Christian Mission Study on Restorative Justice;

12) That the General Board of Discipleship work



with the Restorative Justice Ministries Office to develop print and training resources for local churches, including Sunday School resources, to use as they embrace restorative justice ministries. This directive includes: the development of resources and training for reconciling parents and youth offenders; the development of small group resources that support victim and offender reconciliation; and the provision of material for small groups that wish to explore restorative justice issues within the local church;

13) That the General Board of Discipleship work with the Restorative Justice Ministries Office explore the development of a training and certification process for laity and local church pastors carrying out restorative justice ministries;

14) That the General Board of Higher Education and Ministry continue to provide certification for chaplains and explore the development of certification for others interested in professional ministry with restorative justice ministries;

15) That the Restorative Justice Ministries Office work with United Methodist seminaries, through the General Board of Higher Education and Ministry and the General Board of Global Ministries, to promote curriculum and practicum offerings in United Methodist seminaries in areas of violence, crime, and criminal justice from a restorative justice perspective;

16) That United Methodist Men work to develop ministries with prisoners, offenders, and victims through Disciple Bible Study and other programs of The United Methodist Church;

17) That the Restorative Justice Ministries Office develop a group of United Methodist trained mediators who can respond to conflicts in the community and who can assist in training other United Methodists to serve as mediators in their communities; and

18) That the Restorative Justice Ministries Office develop a quarterly newsletter to provide information and updates on new developments in Restorative Justice Ministries around the world to serve The United Methodist Church.

When we are faithful in discipleship, we are transformed and we become agents of healing and systemic change. Restorative Justice Ministries of The United Methodist Church has provided our Church with a tremendous opportunity to become those agents of healing and change. Restorative Justice enables us to become more deeply engaged in ministries with victims, offenders, and grassroots communities. Restorative Justice renews our Wesleyan spirit as we seek to carry out the gospel of remembering, truth

telling, repenting, and forgiving so that we might become a community of faith and faithfulness, healed and transformed.

#### 2001-2004 BUDGET

Executive Director (\$54,000 X 4 years)	\$216,000
Benefits (25% of total)	54,000
Administrative Assistant (\$35,000 X 4 years)	140,000
Benefits (25% of total)	35,000
Office, Administration (\$35,000 X 4 years)	140,000
Travel (\$20,000 X 4 years)	80,000
Educational and Training Resources	80,000
Meetings and Educational Events	<u>55,000</u>

**Total:** \$ 800,000

Petition Number: 30988-GM-NonDis-O; GCCUIC.

#### Continuation of Pan-Methodist Cooperation and Union

Whereas, in the Sixth Consultation of Methodist Bishops held in Austin, Texas, in April 1995, a resolution was drafted to the respective General Conferences calling for the creation of a Commission on Union whose purpose was to build on the work of the Study Commission established in 1994; and

Whereas, the Commission on Union was to "prepare a Plan of Union in order that the wounds resulting from the past divisions may be healed and that together have a more effective witness in the global community as well as be good stewards of our God-given resources"; and

Whereas, representatives from the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, and The United Methodist churches have labored in the Commission on Union since December 1997 to develop a Plan of Union; and

Whereas, the first and most difficult lesson that the Commission on Union has learned during the past quadrennium is that, as with any worthwhile efforts that are of God, progress is slow and only comes with constant discernment of the will of the Holy Spirit,

Therefore, be it resolved that the General Con-



ference of The United Methodist Church continue the work of the Commission on Union and the Commission on Pan-Methodist Cooperation and authorize the provision of its membership and budget.

Be it further resolved that the General Conference further endorse and promote the implementation of the Pan-Methodist Initiative on Children in Poverty.

Be it further resolved that the present commission on Pan-Methodist Cooperation and the Commission on Union be consolidated to form one Commission on Pan-Methodist cooperation and Union to be composed of nine (9) representatives from each Pan-Methodist denomination: three (3) bishops, three (3) clergy and three (3) lay persons. Further, sensitivity shall be given to continuity of participation. A subcommittee within the Commission on Pan-Methodist Cooperation and Union shall provide oversight to the implementation of the models of union; and

The bishops of each member denomination appoint Committees on Pan-Methodist Cooperation and Union in annual conferences to involve the "grass root" churches of all member denominations in the implementation process with a Pan-Methodist celebration and/or activity observed during the course of each calendar year; and

Models of Union be tested and implemented before the close of the next quadrennium; and

Resources be jointly developed by Christian educators for use in all four Pan-Methodist denominations; and

Progress reports continue to be made regularly to each body of bishops and that a progress report should be prepared for each General Conference no later than 2006; and

The quadrennial budget of the Commission on Pan-Methodist Cooperation and Union shall be \$140,000 to be allocated proportionately to each Pan-Methodist denomination.

Petition Number: 31280-GM-NonDis-O; MARCHA.

#### **Support of national UMC racial-ethnic plans**

Whereas national Racial-Ethnic Plans and Initiatives serve to advance the ministry of many sectors of

our United Methodist connection that otherwise would be neglected;

Whereas national Racial-Ethnic Plans and initiatives are serving not only particular constituencies but represent a very important aspect of the overall ministry of the United Methodist Church;

Whereas national Racial Ethnic Plans and Initiatives are modeling in exciting and innovative ways our ministry as United Methodist Church;

Therefore be it resolved that MARCHA (Methodists Associated to Represent the Cause of Hispanic Americans) affirmed and support the continuation and/or establishment of the Racial-Ethnic Plans and Initiatives being presented to General Conference 2000. This Plans include: Strengthening the Black Church for the 21<sup>st</sup> Century, the Native American Comprehensive Plan, the Korean-American Plan for Ministry, the Asian American Language Ministries Task Force, the Shared Mission Focus on Young People and the National Plan for Hispanic Ministry.

Be it also resolved that the General Conference support all of these Plans and Initiatives with the funding requested so that their ministry could be carried out in its entirety as a testimony of this United Methodist Church commitment to Racial-Ethnic inclusiveness and mission with and to the whole church.

Petition Number: 31281-GM-NonDis-O; MARCHA.

#### **Puerto Rican political prisoners**

Whereas MARCHA (Methodists Associated to Represent the Cause of Hispanic Americans) celebrates the partial victory of the release of eleven Puerto Rican political prisoners;

Whereas there are six Puerto Rican political prisoners still unjustly incarcerated in federal prisons for terms unrealistic to their alleged crimes;

Therefore be it resolved that MARCHA and the United Methodist Church rededicate their efforts to continue the work towards the unconditional freedom and release of the six remaining Puerto Rican political prisoners;

Be it further resolved that the General Conference 2000 of the United Methodist Church adopt the existing resolution regarding the Puerto Rican politi-

cal prisoners with this amendment.

Petition Number: 31282-GM-NonDis-O; MARCHA.

**GC petition US president to pardon  
Latin-American debt as an aid to reestablishing  
human lives**

Petition Number: 31284-GM-NonDis-O; MARCHA.

**Rights of farmworkers in the US**

Whereas, as we embark on a new century, the gap between the wealthy and the poor in the United States continues to widen; and

Whereas, the Church is called to take an active role in advocating for social justice and empowering persons to take control of their own lives; and

Whereas, farmworkers are essential to the economic well being of U.S. society, but they continue to live and work under conditions which deprive them of what is decent and adequate to survive. The wages they receive (an average of \$8,000/year) are so low that they continue living in poverty conditions and they also face discrimination and exploitation based on their ethnicity, socio-economic status and educational level; and

Whereas, the national labor laws of the United States exclude farmworkers from their protection, denying them such rights as overtime pay, the right to organize, employment and worker's compensation benefits, among others; and

Whereas, farm labor policies, such as the current guest worker H2A visa program, which allows agricultural workers temporary entrance in the United States, have severely diminished the limited protections afforded farmworkers. This type of program keeps real wages down, maintains substandard working conditions, eliminates workers rights to voice grievances, and denies workers their civil rights including the fundamental right of freedom of movement; and

Whereas, farm work is one of the most hazardous occupations in the United States, placing workers at a higher risk of injury. Farmworkers and their families exhibit a variety of severe health problems at a rate well above the national average. Health insurance benefits for most workers are non-existent and access to adequate health care service is extremely

limited. They cope with both a lack of toilets and drinking water in the fields, and daily exposure to pesticides. The Environmental Protection Agency estimates that as many as 300,00 farmworkers are poisoned each year by pesticides. They suffer the highest rate of chemically related illness of any occupational group. Farmworkers ability to protect themselves from pesticide poisoning is minimized by their lack of access to the necessary information, and the fear of retaliation for filing complaints when violations occur. The agricultural industry continually attempts to dilute the law and render it useless; and

Whereas, children of farmworkers are often forced by their parents poverty into the field at ages as young as 10. Educational systems have almost universally failed to provide for their needs, resulting in extremely high drop out rates of farmworkers children and perpetuating the poverty of farmworkers families. Immigration and welfare reform laws have attempted to exclude many farmworkers children from access to education; and

Whereas, in a 1994 report entitled "Farmworkers Women Speak Out" sponsored by the Farmworker Justice Fund, it was found that: 1) Farmworker women do nearly every kind of farm labor on every kind of farm; 2) They routinely receive less pay than men for the same work; 3) Employers frequently attribute and give women's earning to the male head of the household as a way of meeting federal or state minimum wage requirements; 4) They are subjected to sexual harassment, assault, and rape by crew leaders and male farmworkers; and

Whereas, we Christians are called to be in solidarity with the least of these our brothers and sisters (Matthew, Chapter 25),

Therefore be it resolved, that in response to the plight of farmworkers and their families, the United Methodist Church:

Publicly denounces any and all mistreatment of farmworkers and strongly demands that the employers treat farmworkers and their families with dignity and respect, commits itself to work in cooperation with the National Farmworker Ministry and community based farmworkers organizations, whose primary mission is promoting the self-organization and self-determination of farmworkers;

Calls on the General Board of Church and Society, the General Board of Global Ministries and Annual Conferences to support state and federal legislation that would strengthen the laws protecting farmworkers rights and provide the funding necessary for adequate enforcement of the laws;



Urges the United Methodist Committee on Relief to especially consider the needs of farmworkers when administering relief efforts;

Urges Annual Conferences to support farmworkers in their efforts to organize themselves, to monitor situations where farmworkers have won union elections but have not been able to negotiate effective collective agreements and to use their personal and institutional resources to encourage bargaining in good faith;

Urges local churches to consider a farmworkers Sabbath as a day of study, prayer and action, including legislative advocacy and to develop ministries of mercy and justice to and with farmworkers in cooperation with community organizations, government agencies and labor unions;

To support the efforts of farmworkers organizations in their struggle to improve their working and living conditions, their organizing, educational campaigns and boycotts, such as the Mount Olives Pickles by the Farm Labor Organizing Committee.

Petition Number: 31285-GM-NonDis-O; MARCHA.

#### **Affirm the ministry of the Rio Grande Conference**

Whereas, the Hispanic population continues to grow in the Southwest, especially in the states of Texas and New Mexico; and

Whereas, the Hispanic people continues to struggle as a marginalized people in a process of cultural, political, economic, social and educational transition; and

Whereas, the Hispanic people are in need of spiritual support in this transitional process to facilitate the development of its spiritual life so it will be a means to a complete and total transformation; and

Whereas, the Rio Grande Conference, the only Hispanic Annual Conference of the United Methodist Church, historically and traditionally exists to minister with and to the Hispanic people of Texas and New Mexico; and

Whereas, the Rio Grande Conference has provided leadership and resources as part of its connectional responsibilities to all levels of the United Methodist Church,

Therefore be it resolved that:

1) The United Methodist Church, through its General Conference meeting in Cleveland, Ohio on May 2-12, 2000, be challenged and committed to a real spirit of accompaniment with the Rio Grande Conference as an extension of its mission and ministry with the Hispanic people;

2) That this commitment be expressed in the following ways:

a) Acknowledging the historic tradition of the Rio Grande Annual Conference as the only Hispanic conference of the United Methodist Church ministering to the Hispanic people;

b) Affirming the ministry of the Rio Grande Conference as collaborators with the

United Methodist Church in mission with and to the Hispanic people;

c) Supporting the ministry of the Rio Grande Conference in its commitment to the Hispanic people in Texas and New Mexico with resources from general agencies of the United Methodist Church for a continued development of the leadership and resources appropriate to minister to Hispanics in those states.

Petition Number: 31288-GM-NonDis-O\$; MARCHA, Florida Conf; NC New York Conf..

#### **Support National Plan for Hispanic Ministry**

Whereas, the National Plan for Hispanic Ministry was approved by the 1996 General Conference as a mission initiative for the whole church, and annual conferences are now beginning this quadrennium to respond to the National Plan, as evidenced by the 45 conferences who have up 1998 requested Plan consultants to assist in the development of Hispanic ministries in their own conference;

Whereas, the annual conferences are now just beginning this quadrennium to see assistance from the Office of the National Plan with the training of lay missionary and pastor-mentor teams and other leaders in ministry with Hispanics, as demonstrated by the request of 26 conferences for facilitator-consultants up to the end of 1998;

Whereas more non-Hispanic congregations and their leader are beginning to respond to the growing



number of Hispanic people in their locales, as manifested in (1) a series of consultation in early 1998 with leaders of 36 such churches already involved in Hispanic ministries, (2) over 120 non-Hispanic churches being identified in mid-1998 by annual conference leaders as interested in starting ministries with Hispanics, and (3) 200 leaders from non-Hispanic churches attended a training convocation in the Spring of 1999;

Whereas, significant progress has been made in the fulfillment of some of the goals that the National Plan proposed to accomplish, such as the chartering of 51 new Hispanic local churches, the starting of 153 new missions, and 25 Hispanic ministries (as of mid-1998), but at the same time, not all the goals have been reached, such as 400 new outreach ministries out of a goal of 3000;

Whereas, the 1996 General Conference overwhelmingly approved the continuation of the National Plan for Hispanic Ministry, but approved \$2.8 million for the 1997-2000 quadrennium of the \$3.1 million originally requested, thus limiting part of its implementation;

Whereas, certain important programs/resources, such as mobilization (or revitalization) of Hispanic/non-Hispanic congregations program/resources, Module III resources for lay missionary/pastor-mentor teams, resources/programs for non-Hispanic local church leaders, produced by the four general program agencies has taken time to develop and are just beginning to be tested and distributed;

Whereas, MARCHA (Methodists Associated to Represent the Cause of Hispanic Americans) was the originator of the National Plan for Hispanic Ministry and has been in support of this plan from then on.

Therefore, be it resolved that this Annual Meeting of MARCHA request the continuation of the National Plan for Hispanic Ministry for the 2001-2004 quadrennium with the budget request that the National Committee on Hispanic Ministries is seeking from the General Conference.

Therefore, be it further resolved that every Annual Conference that has formulated or is in the process of formulating a Comprehensive Plan, shall consider the creation and funding of a Conference Coordinator for Hispanic Ministry as a full time position. This person will work with the existing structures related to Hispanic Ministries. They will report to the conference Council on Ministries and be the liaison to the bishop and cabinet in relation to implementation of the plan.

Petition Number: 31291-GM-NonDis-O\$; Native American Internat'l Caucus of UMC.

#### **Four-year study on economic impact of colonialism & capitalism on NA people**

WHEREAS, for more than five hundred years, Native Americans have lived and survived in the context of first, colonialism and then, capitalism, and

WHEREAS, it is well documented that capitalism and the industrial revolution it spawned survive best when natural resources AND human resources are exploited in order to obtain the maximization of capital investments, and

WHEREAS, Native Americans have been impacted by this economics of greed and were forced to live in poverty on reservations, and

WHEREAS, a small part of the Native American population are now surviving through tribal economic development based on gambling, which has many negative social consequences, and

WHEREAS, the next century will see new economic realities, such as "one world economies" and the "mega-mergers," that will have a negative impact on both the rich and poor of this world, and

WHEREAS, Native American spirituality is one voice that can speak to and challenge this issue with its understanding of how to care for the whole family of God, and

WHEREAS, Native American United Methodists believe that our God-given stewardship talents have been warped from their intended purpose and that we have used God's creation with greed rather than care, and

WHEREAS, Native Americans in The United Methodist Church believe that The United Methodist Church must take a proactive stand for a reform of church and society that will introduce a radically different model of economic relationships into the new century; a model that is God-centered, and

WHEREAS, Native Americans in The United Methodist Church are hopeful that this will include new models of economic development for Native Americans that will not impact Native people negatively.

*Therefore be it resolved*, that the 2000 General Conference mandate the following:

1. That the United Methodist Church sponsor a four-year study of the economic impact of colonialism and capitalism on the Native people of the Americas and how this influences contemporary mission and ministry with Native people.

2. Require that the National United Methodist Native American Center be the lead entity, working with program agencies of The United Methodist Church and other Native American entities both within and without the church.

3. That the National United Methodist Native American Center develop an innovative and economically strategic report for a God-centered alternative to gambling-centered economic development on Native American reservations with recommendations that will be brought back to the 2004 General Conference.

4. That \$100,000 be allocated to ensure that this study has adequate financial support to complete a comprehensive task and report with integrity and substance.

Petition Number: 31292-GM-NonDis-O; Native American Internat'l Caucus of UMC.

#### **Develop comprehensive study/report of Indian lands by UMC**

WHEREAS, in 1988 the General Conference of The United Methodist Church passed a resolution directing various agencies of the church, and Native American church entities, to develop a comprehensive study and report on the use by The United Methodist Church of American Indian Lands for mission purposes since 1784, in consultation with the Native American International Caucus and the Oklahoma Indian Missionary Conference, and

WHEREAS, this land use study has not been completed, and

WHEREAS, the United Methodist Church is eliminating all resolutions passed in 1988 and prior, and

WHEREAS, the Native People of this land are STILL experiencing blatant disregard for their treaty rights in the loss of tribal land bases, and,

WHEREAS, The United Methodist Church owns property throughout this country on ancestral Indian land;

BE IT RESOLVED that we petition the 2000 General Conference to direct the General Board of Global Ministries to develop a comprehensive study and report on the use by The United Methodist Church of American Indian Lands for mission purposes since 1784, in consultation with the Native American International Caucus and the Oklahoma Indian Missionary Conference; and

BE IT FURTHER RESOLVED that the GBGM board report include the intended disposition of any unused land; and

BE IT FURTHER RESOLVED that the GBGM report these findings to the 2004 General Conference.

Petition Number: 31293-GM-NonDis-O\$; Native American Internat'l Caucus of UMC.

#### **Develop a four-year study on "Caring for Creation from a Native American Perspective"**

WHEREAS, we worship and honor a God who is Creator and Sustainer of all we have and are and, seek to cherish and care for God's creation, but have failed in our stewardship and,

WHEREAS, in Christ God has healed our alienation from God and extended to use the first fruits of the reconciliation of all things, and

WHEREAS, God calls us to commit ourselves to extend Christ's healing to a suffering creation and await the time when even the groaning of creation will be restored to wholeness and

WHEREAS, we are called to commit ourselves to work vigorously to protect and heal that creation for the honor and glory of God, whom we become fully aware of through Christ, and

WHEREAS, we and our children face a growing crisis in the health of that creation in which we live, through which, by God's grace, we are sustained and,

WHEREAS, we continue to degrade this creation through land degradation, deforestation, species extinction, water degradation, global toxification, the alteration of the atmosphere, and human and cultural degradation and,



WHEREAS, many of the degradations are signs that we are pressing against the finite limits God has set for creation and,

WHEREAS, with continued population growth, these degradations will become more severe and our responsibility is not only to bear and nurture children, but to nurture their home on earth and we recognize that human poverty is both a cause and a consequence of environment degradation and,

WHEREAS, Native American whose religious cultures for centuries has taught them how to care for creation and,

WHEREAS, Native Americans through this unique perspective on caring for creation that Native Americans are convinced that environmental problems are more spiritual than technological.

THEREFORE, BE IT RESOLVED, that the 2000 General Conference mandate the following:

1. That there be developed a four-year study on "Caring for Creation from a Native American Perspective."

2. The General Conference direct the National United Methodist Native American Center be the lead agent, working with program agencies of the United Methodist Church and other Native American entities, in developing the study.

3. That \$80,000 be allocated to complete the study with resources, and provide a report with recommendations to the 2004 General Conference.

Petition Number: 31295-GM-NonDis-O; Native American Internat'l Caucus of UMC.

### UMC and America's native people

Most European Americans are isolated from the issues of justice for the United States' Native people by the remoteness of reservations or native territories, the lapse of time, the comparative invisibility of natives in the urban setting, the distortions in historical accounts, and the accumulation of prejudices. Now is the time for a new beginning, and The United Methodist Church calls its members to pray and work for that new day in relationship between indigenous native peoples, other minorities, and European Americans.

The United Methodist Church has been forced to

become more sharply aware and keenly conscious of the destructive impact of the unjust acts and injurious policies of the United States government upon the lives and culture of U.S. American Indians, Alaska Natives, and Hawaiian Natives. In the past, the white majority population was allowed to forget or excuse the wrongs that were done to the indigenous peoples of this land. Today, U.S. American Indian and Alaska Natives and Hawaiian Natives are speaking with a new and more unified voice, causing both the government and the American people to reexamine the actions of the past and to assume responsibility for the conditions of the present.

A clear appeal is being made for a fresh and reliable expression of justice. The call is being made for a new recognition of the unique rights that were guaranteed in perpetuity of U.S. American Indians by the treaties and legal agreements that were solemnly signed by official representatives of the United States government. A plea is being raised regarding the disruption of Alaska and Hawaiian Natives who were not granted the legal agreements protecting their culture and land base.

The time has come for the American people to be delivered from beliefs that gave support to the false promises and faulty policies that prevailed in the relations of the United States government with the United States of America's Native peoples. These beliefs asserted that:

1. White Europeans who came to this continent were ordained by God to possess its land and utilize its resources;

2. Natives were not good stewards of the environment, permitting nature to lie in waste as they roamed from place to place, living off the land;

3. The growing white population tamed nature and subdued the Natives and thus gave truth to the assumption that the white race is superior;

4. The forceful displacement of the Natives was a necessary and justifiable step in the development of a free land and a new country;

5. The white explorers and pioneers brought civilization to the natives and generously bestowed upon them a higher and better way of life.

Rarely are these beliefs now so blatantly set forth, yet they are subtly assumed and furnish the continuing foundation upon which unjust and injurious policies of the government are based.

These beliefs, in former times, permitted the gov-



ernment, on the one hand, to seize lands, uproot families, break up tribal communities, and undermine the authority of traditional chiefs. On the other hand, the beliefs enabled the government to readily make and easily break treaties, give military protection to those who encroached on native lands, distribute as "free" land millions of acres of Native holdings that the government designated as being "surplus", and systematically slay those Natives who resisted such policies and practices.

In our own time, these beliefs have encouraged the government to:

1. Generally assume the incompetence of Natives in the management and investment of their own resources;

2. Give highly favorable leasing arrangements to white mining companies, grain farmers, and cattle ranchers for the use of Native lands held in trust by the federal government or historically used as supportive land base;

3. Use job training and other government programs to encourage the relocation of natives from reservations or native territories to urban areas;

4. Utilize government funds in projects that are divisive to the tribal or native membership and through procedures that co-opt Native leadership;

5. Extend the control of state government over Native nations that are guaranteed federal protection;

6. Terminate federal services and protection to selected Native nations and further deny federal recognition to others;

7. Engage in extensive and expensive litigation as a means of delaying and thus nullifying treaty rights and aboriginal land claims;

8. Pay minimal monetary claims for past illegal confiscation of land and other Native resources;

9. Lump together United States natives with other racial minorities as a tactic for minimizing the unique rights of Native peoples; and

10. Punitively prosecute the Native leaders who vigorously challenge the policies of the federal government.

The Church is called to repentance, for it bears a heavy responsibility for spreading false beliefs and for unjust governmental policies and practices. The

preaching of the gospel to America's Native people was often a preparation for assimilation into white culture. The evangelizing of the native nations often effected the policies of the government.

The Church has frequently benefitted from the distribution of Native lands and other resources. The Church often saw the injustices inflicted upon native peoples but gave asset or remained silent, believing that its task was to "convert" the heathen.

The Church is called through the mercy of almighty God to become a channel of the reconciling Spirit of Jesus Christ and an instrument of love and justice in the development of new relations between Native nations, other minorities, and whites, in pursuit of the protection of their rights.

The United Methodist Church recognizes that a new national commitment is needed to respect and effect the rights of American Indians and Alaska and Hawaiian Natives to claim their own identities, maintain their cultures, live their lives, and use their resources.

The United Methodist Church expresses its desire and declares its intention to participate in the renewal of the national responsibility to the United States of American's Native people.

The United Methodist Church calls its congregations to study the issues concerning American Indian and Alaska and Hawaiian Native relations with the government of the United States; to develop an understanding of the distinctive cultures and the unique rights of the Native people of the United States; to establish close contacts wherever possible with Native persons, tribes, and nations, and to furnish support for:

1. The right of Native people to live as native people in this country;

2. The right of Native people to be self-determining and to make their own decisions related to the use of their lands and the natural resources found on and under them;

3. The right of Native people to plan for a future in this nation and to expect a fulfillment of the commitments that have been made previously by the government, as well as equitable treatment of those who were not afforded legal protection for their culture and lands;

4. The right of American Indian nations to exercise the sovereignty of nationhood, consistent with treaty provisions;

5. The right of Alaskan Natives to maintain a subsistence land base and aboriginal rights to its natural resources; and

6. The right of Native Hawaiians to a just and amicable settlement with the United States through federal legislation related to aboriginal title to Hawaiian lands and their natural resources.

The United Methodist Church especially calls its congregations to support the needs and aspirations of American's Native peoples as they struggle for their survival and the maintenance of the integrity of their culture in a world intent upon their assimilation, Westernization, and absorption of their lands and the termination of their traditional ways of life.

Moreover, we call upon our nation, in recognition of the significant and cultural attainments of the native peoples in ecology, conversation, human relations, and other areas of human endeavor, to receive their cultural gifts as part of the emerging new life and culture of our nation.

Petition Number: 31326-GM-NonDis-O; MARCHA.

#### US Navy in Vieques, Puerto Rico: a sin of idolatry

The people of Vieques, the local government, civic and religious organizations, and now the Commonwealth of Puerto Rico are indignant that the United States Navy continues to place the people of Vieques in danger every time they have any kind of military maneuver. For the first time all Puerto Ricans have joined hands to demand that the U. S. government removes the U.S. Navy from the island of Vieques, and to return the land to the people of Puerto Rico.

The indignation of the people of Puerto Rico is not caused simply over the death in April of 1999 of David Sanes, a civilian working in the base, who was killed after an F-18 bomber mistakenly dropped two 500 pound bombs 1 ½ miles off target during special maneuvers with NATO forces. The people's indignation in Puerto Rico has gone farther than ever. While Senator Ruben Berrios-Martínez, Puerto Rican Independence Party president, continues to camp out illegally on Navy territory in Vieques in protest — both Governor Pedro Rossello and Resident Commissioner Carlos Romero Barcelo (the leaders of the pro-statehood party) have taken the diplomatic route. They wrote to the president, telling him of their wishes that the Navy stop its live ammunition bomb-

ings. President Clinton responded by naming a commission to study the petition, and to study the environmental, health and economic impact of the military practices on the island, and adding that, Vieques is very important to U.S. national security.

The United Methodist Church joins these voices of indignation for the conditions to which our country has kept the people of Vieques, Puerto Rico. We are appalled by the immoral actions of keeping a community depressed, oppressed, and subjected to a slow but certain annihilation.

In the *Social Principles* the Church has stated that: "We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy and insist that the first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them; that human values must outweigh military claims as governments determine their priorities; that the militarization of society must be challenged and stopped. . ." (*Social Principles*, ¶69.C)

In addition, the Church has stated that: "The impact of militarism continues to affect developing nations and minority communities in many ways. Lands of developing nations, lands sacred to indigenous people, and colonized lands are often used as testing grounds for nuclear weapons and emerging technologies. The worldwide dependence on armaments for security has sustained the expanding arms industry and intensified conflicts and wars, many involving one ethnic or national group against another.

The colonial and imperial subjugation of peoples throughout the world represses, sometimes violently, movements for self determination of peoples, as seen in East Timor, Hawaii, and other islands in the Pacific, Western Sahara, Puerto Rico, Northern Ireland, and countries in eastern and central Europe." *The Book of Resolutions of the United Methodist Church 1996, "Global Racism: A Violation of Human Rights,"* (p.253).

It is very clear that what the people of Vieques have confronted for over 50 years is the sin of idolatry. Idolatry is anything and everything we place in our lives before God (Exodus 20:1-4). When a country, any country, places their trust in their military might it is committing sin against God (Isaiah 31:1-6; 36:6-9; Ezekiel 17:15-18).

This sin is compounded when we put our trust in military power, and disregard human life's worth because they are considered expendable for our national security. When we justify the sacrifice of innocent lives in the altar of our national security, is like



sacrificing our children to Mammon or Moloch, seriously evil.

The U. S. military apparatus is an expression of our collective idolatry. When we deposit our trust and security not in God but in our military might and our military industrial complex we forget that God is the only certain source of security (Isaiah 30:1-3; Jeremiah 37:5-7). God, to say it with Paul Tillich, ought to be "our ultimate concern," the only recipient of our trust.

This idolatry of our military apparatus brings us to oppress others without realizing that something is wrong with our actions. It is our struggle against injustice and oppression that compels us to raise our voice against this sin and on behalf of the people of Vieques, Puerto Rico, it is time to end the violence (Micah 4:3).

### Historical Background

Vieques is a small island about 8 miles east of the island nation of Puerto Rico. In 1938 the US Navy began using the island-municipality of Vieques for military practices. In 1941, during the height of WW II, the U.S. initiated a campaign of expropriation of territory (evicting over 3,000 people), which ended in our possession of over two thirds of the island's most arable land. Thousands of families were displaced and those remaining, jeopardized in their basic means of subsistence. The net effect of these policies was the clustering of the entire civilian population into a small strip of land right in the middle of the island. Only 25% of the island remaining in their control. Thus the US Navy took control of over 75% of this tiny island.

The United States military presence in Puerto Rico has been a daily reality since 1898 when the U.S. invaded the island. For the first 50 years of the U.S. presence on the island the issues concerning the island's future were addressed by the U.S. Department of War (today the Department of Defense). In 1900, with the Jones Act, a civilian government took the place of the military regime, however, many of the governors, who were appointed by the President of the U.S., had retired from the military or had close ties with the Department of War.

In 1935 the Senate held hearings on the Tydings's Bill which considered granting Puerto Rico independence. During those hearings Captain G. D. Parks testified before the Senate Committee on behalf of the Department of the Navy that "the Chief of Naval Operations opposes any project of independence for Puerto Rico" because for purposes of national security, the "United States have to be the only ones to judge their own future military requirements for this

zone."

The people of Puerto Rico hoped that with the end of the Cold War there would be a decrease in military presence on the island, however, instead of experiencing a decrease in the military presence the island of Puerto Rico (Vieques included) has experienced an ever growing presence. The U.S. military complex occupies about 10% of Puerto Rico's national territory (over 200,000 acres). There are 6 military bases in Puerto Rico, 11 Naval Radio or Communication Stations, and 1 FBI Office. Over 42,000 Puerto Ricans are in active military service, 15,000 serving in the Army, 3,000 serving the Coast Guard and Reserve, 2,500 serving in the Marines, 5,000 serving in the Navy, and 12,000 in the National Guard. The military industry is one of the largest single employers in PR. In a country where the unemployment rate is about 18%, and about 50% among young people, the military industry becomes a very attractive alternative.

Trying to justify their domination and abuses on the island of Vieques, the Rear Admiral Arthur Knozen, former Commander of U.S. forces in the Caribbean, speaking for the Navy, alleged that: "We need to stay here in the Caribbean and continue training. Vieques is a key part of our operation. If you want national defense you have to keep the navy strong." The future of the island of Vieques is controlled by the Department of Defense and not by the interest of the Puerto Rican people who have lived in Vieques for generations. This is a crass expression of Puerto Rico's colonial status, where a foreign power maintains control regardless of the people affected by their decisions.

The Puerto Ricans who reside in the municipality of Vieques have been the greatest victims of the United States' abuses of power. They have suffered the outrageous consequences of the violation of their human rights and international law.

### Conclusion

Since 1967 the Island has been used more heavily for military practices. The territory now occupied by the U. S. Navy in Vieques, Puerto Rico, is part of U. S. military complex of bases and offers little help for economic development. At present, the land occupied by the Navy includes the best cattle land, the best farming land, the best fishing areas, and the best beaches. This has caused the island's economic growth to be completely stifled.

The United Methodist Church has expressed their support to the people of Vieques, Puerto Rico since 1980. Their situation deserves and demands that we raise our voice for justice and to urge the im-



mediate end of all military practices on the island of Vieques and the return of the lands occupied by the Navy to the people of Puerto Rico.

The Navy's presence on the Island has resulted in a costly fare to get to and from the island, a trip that should take only 15 to 20 minutes today takes 45 minutes to an hour and a half. The length of time to get to and from the island has resulted in an additional deterrence to the economic growth of the Island. To make matters worst, since the Island is considered a military installation, every kind of economic enterprise has to count with the approval of the Navy, rendering any real possibility for economic development null.

The economic conditions on the island have caused that fifty percent of the population be unemployed and another part of the population are underemployed. There is no economic growth, no significant industry and very little possibilities for growth. This has caused families who have lived on the island for generations, to flee from Vieques searching for work elsewhere. It has caused young people to move out after high school or college because of lack of work opportunities, thus, draining the Island of needed human resources.

Socially, the population has suffered due to bad relations with the military personnel. The population's animosities against the military personnel has caused that their presence be monitored, or forbidden altogether.

The compound effects on the population have resulted in a low school performance, the closing of the only hospital on the island, a growing elderly population, poor transportation to travel between Vieques and the island of Puerto Rico, and, health wise, Vieques' population has the highest incident of people suffering from cancer.

In addition, the Navy also admitted that several months ago it had fired more than 250 uranium-depleted shells (there's genuine concern that the use of depleted uranium — which emits highly dangerous radiation and has been linked to the Gulf War Syndrome — may have been used in the past on the island). Initially the Navy denied it, but later admitted its use, in clear violation of federal laws and agreements reached with the government of Puerto Rico. This is of the utmost concern because there is a higher incidence of cancers in Vieques than on the island of Puerto Rico. This incidence of cancer patients increased since the US Navy's practices on the island started.

As if that was not enough, there is great fear that there are nuclear weapons illegally stored on the

small island according to an unconfirmed report

The ill will comes not simply from the military maneuvers, but also because the U.S. military has historically been non-responsive to the island's residents. This attitude has greatly contributed to an unprecedented movement where the three main political parties in Puerto Rico — always in bitter opposition to each other — have joined hands to demand that the U.S. Navy leaves the island of Vieques.

Therefore, we must raise our voice for the people of Vieques, Puerto Rico. We must open our mouths for the oppressed, and protect the rights of the poor and needy (Proverbs 31:8-9). In that spirit, be it resolved that the United Methodist Church:

1. Express its strong and support for the cessation of all military activities and support for the return of the land expropriated from the people of Vieques by the U. S. Navy.

2. Urge the U.S. Navy to clean up the contamination caused and address the people's related health concerns.

3. Establish measures to promote the reconstruction and economic development of Vieques.

4. Develop educational resources, through the General Board of Church and Society, the Board of Global Ministries and the Board of Discipleship, to help United Methodists and others understand the abuses and violations suffered by the people of Vieques, Puerto Rico.

5. Send a copy of this resolution to the President of the United States, the Chairs of the House and Senate Armed Services Committees, the Governor of Puerto Rico and the United Nations Secretary General.

6. Send a copy of this resolution to the Bishop of the Puerto Rico Methodist Autonomous Affiliated Church.

Petition Number: 31327-GM-NonDis-O; MARCHA.

#### End Puerto Rico's colonial status

The Christian tradition has stood clearly against colonialism, believing instead in God's promise of human liberation, found again and again in the Bible. God breaks the bars of the yoke of oppression and feeds the people with justice (Ezekiel 34:27-30). Mo-

ses led the Hebrew people out of Egypt to the promised land, and the Hebrew prophets call us to a world in which all people are secure in their own land and on their own mountains (Ezekiel 36:8-15; Amos 9:14-15). In the synagogue, our savior proclaimed the acceptable year of the Lord (Luke 4:16-19). Jesus calls us to be peacemakers, and to seek justice and peace with one each other (Matthew 5:1-12).

We, in The United Methodist Church, need to be part of the struggle against colonialism, dependence, and discrimination. Puerto Ricans have resisted, for more than one hundred years, to be assimilated into the American "melting pot" because they are proud of their culture, their language, and their heritage. They are proud of their national identity. The God of Israel, who saw, heard, and descended to liberate God's people from oppression in Egypt (Exodus 3:16-18; Isaiah 49:24-26) is calling upon us to acknowledge the colonial status of Puerto Rico and to advocate strongly for a decolonization and self determination process following international law and U.N. guidelines.

#### Puerto Rico's Colonial Experience

The control of the political life of Puerto Rico (a "U.S. territory") has never been in the hands of the Puerto Rican government, nor the Puerto Rican people, but in the hands of the U.S. Congress. To put it more bluntly, Puerto Rico has never ceased to be a colony of the U.S.

At the end of the Spanish-American War in 1898, the island and the people of Puerto Rico were given to the United States government as war booty. This was the direct result of the Treaty of Paris. A peace agreement signed in Paris on December 10, 1898 between the Spanish government and the United States.

Under the 1917 Jones Act, the United States imposed American citizenship over all citizens of Puerto Rico, making them eligible for the draft and forcing Puerto Ricans to serve in U.S. wars. When the U.S. Congress approved the current political definition of the island in Public Law 447 on July 7, 1952, Puerto Rico became the "Commonwealth of Puerto Rico," recently redefined by Congress as a territory not incorporated of the USA. Although this measure was meant to end the colonial status of Puerto Rico, it in fact enabled the U.S. to adopt the Constitution of Puerto Rico, which had to be approved and framed by the Constitution of the U.S.

In a recent case before the 11th Circuit Court of Appeals (U.S. vs. Sánchez, 992F2d 1143, June 4, 1994), the court concluded that Puerto Rico remains a *territory* of the United States of America. The court sus-

tained that Congress has the power to unilaterally revoke or derogate the Constitution of Puerto Rico and the statutes that regulate the relationship between the U.S. and its territory. And, more recently, the subcommittee on Indian and Insular Affairs of the House of Representatives rejected the inclusion of the current political status of Puerto Rico in a new referendum for considering that the current formula is "clearly colonial," the same formula Congress adopted in 1952.

Even former US President George Bush admitted that the Puerto Rican people have never been consulted as equals on their political status. In pursuit of President Bush's idea, Congressman Don Young (R-AL) introduced the "United States-Puerto Rico Political Status Act" (H.R. 3024), which was passed by the House of Representatives on March 1998. The supporters of this Bill affirmed that: "for the first time since the Treaty of Paris entered into force" Puerto Ricans will freely express their wishes regarding their political status. Therefore, they were acknowledging that Puerto Rico is still a colony today under Congressional rule.

In July of 1999, the governor of Puerto Rico, the Honorable Pedro Rosello (a pro-statehood advocate), asked the UN Committee on Decolonization to urge the United States to solve the colonial status of Puerto Rico. He argued that the US has the moral and international obligation of solving the colonial status of Puerto Rico.

#### Why Won't the U.S. let Puerto Rico Go?

The United States maintains control over Puerto Rico for military and economic reasons. During the 1898 Spanish American War, Puerto Rico was acquired as one of the "militarily strategic" areas of the Pacific, Central America, and the Caribbean—along with Panama, Cuba (Guantánamo), and others. Captain Alfred T. Mahan, U.S. Naval Strategic Advisor, argued that acquiring Puerto Rico would guarantee the United States' safety from enemy countries: "...[I]t would be very difficult for a transatlantic state to maintain operations in the western Caribbean with a United States fleet based upon Puerto Rico and the adjacent islands." Clearly, military necessity was determined by the ideology of "Manifest Destiny," dressed up in religious symbolism. Today, the U.S. controls and uses thousands of acres of Puerto Rican land for military bases (about 10% of Puerto Rico's national territory).

Puerto Rico has also remained under U.S. domination for political and economic reasons. After the invasion of the island, Philip C. Hana, the last U.S. counsel in Puerto Rico, stated clearly, "The trade of



Puerto Rico is of more value to the United States than is the trade of many of the South and Central American countries." The above strategy offered the U.S. economy the possibility of an ample market for a growing capitalist economy. What Puerto Rico had to offer to the United States politically, militarily, and economically, was of too great value to let it pass. As President Theodore Roosevelt wrote, on March 1898, to his good friend, Senator Henry Cabot Lodge: "Do not make peace until we get Puerto Rico . . ." One can clearly see that this clashes dramatically with General Miles' promise of liberty and equality, a promise suggested in the first official proclamation presented once he was in control of the island."

Today, the U.S. continues to control the Island's political and economic policies, leaving the people vulnerable to policies that adversely affect them. As a result, unemployment is disproportionately higher in Puerto Rico than any state of the Union (between 10 to 15 percent higher than any State of the union). Puerto Rico is completely dependent on the U.S. economy. It does not have the right (as other nations around the world) to trade with other nations without the consent of the U.S.

Puerto Ricans have to abide by laws and rules that are established by a Congress where they have but one representative who cannot vote. So that the island's destiny and future are in the hands of people for whom Puerto Ricans are just a problem.

#### A Call to Action

All of the Island's political parties, in recent years, have expressed their dissatisfaction with Puerto Rico's political status. However, those Puerto Ricans that struggled for the independence of Puerto Rico have been victims of discrimination, persecution, and imprisonment. The injustices suffered under Puerto Rico's colonial reality cannot be overlooked.

The U.N. has clearly established that colonialism is a crime, and recognizes a colonized people's right to end colonialism. The United Nations' Decolonization Committee has approved resolutions recognizing the inalienable right of the people of Puerto Rico to independence and self-determination.

At their 1998 meeting this committee adopted a resolution requesting that steps be taken by the U.S. in order to solve the case of Puerto Rico in accordance with the General Assembly Resolution 1514 (XV). This resolution requires that for self-determination to take place colonial rule has to cease and political and economic powers returned to the country under colo-

nial domination.

The United Methodist Church has long stood for an end to colonialism and for the self-determination of all peoples. "We affirm the right and duty of people of all nations to determine their destiny" (Social Principles ¶ 69.B). We have categorically opposed interventions by more powerful nations against weaker ones. Such actions violate our Social Principles and are contrary to the United Nations Charter and international laws and treaties. As a result of these historical positions, the General Conference asks that:

1. A School of Christian Mission study theme on Puerto Rico be established in the 2001-2004 quadrennium providing study materials for United Methodists;

2. United Methodists advocate before the President of the U.S. and Congress for the people of Puerto Rico to be accorded full opportunity for true self determination in accordance with the General Assembly Resolution 1514 (XV), and in accordance with the United Nations Charter, and international laws and treaties.

Be it resolved, that the General Conference of the United Methodist Church, sends copy of this resolution to the President of the United States and to all the members of Congress urging them to take speedy actions to relinquish its control over the Nation Island of Puerto Rico.

See Social Principles, ¶68.A; ¶69.B, C, D.; "Free the Puerto Rican Political Prisoners"; "Equal Justice, Human Rights"; "Repression and the Right to Privacy"; "In Support of Self-Determination and Non-Intervention"; "The United Methodist Church and Peace"; "In Opposition to Building a Radar in the Lajas Valey and the Town of Vieques, Puerto Rico."

Petition Number: 31341-GM-NonDis-O\$; District Council on Ministries, La Grange, Georgia  
Jonathan Carlsen.

#### Move GBGM to East Point, Georgia

Whereas, the issues and dynamics that brought the General Conference of the United Methodist Church to begin the process of relocating headquarters for the GBGM from New York City (i.e., cost of living in greater New York area, taxes for employees of GBGM, population migration away from the northeast, expense for visitors making trips to GBGM and general expense to GBGM in the last twenty-seven



years have become more exaggerated); and

Whereas, General Conference since 1976 has invested over half a million dollars in preparing to relocate the headquarters of the General Board of Global Ministry; and

Whereas, 1992 General Conference was clear about its desire to move the headquarters from 475 Riverside, New York, and that New York not be considered (petition #20540-GJ-NonDis-O); and

Whereas, the metropolitan Atlanta area has cultural diversity, community support, economic attractiveness, and experience in international affairs, an international airport, and culturally diverse work force to enhance the work of GBGM; and

Whereas United Methodist missionaries are trained in Atlanta by the Mission Resource Center at Emory University and they are medically examined in Atlanta and presently the UMC incurs reasonable expense to fly personnel to Atlanta; and

Whereas, 276 delegates of the 1996 General Conference voted to make East Point the default location for the headquarters of GBGM; and

Whereas, Gov. Roy E. Barnes, state of Georgia, Mayor Patsy Jo Hilliard, and the city council of East Point, Georgia, Mr. Chris Field, Vice-president of Nations Bank, Atlanta, Georgia, Mr. William D. Reynolds, AIA Principal, Smallwood/Reynolds/Stewart & Associates, Inc., Architectural firm, and Mr. Richard J. Simonetta, General Manager and CEO, Metropolitan Atlanta Rapid Transit Authority (MARTA), have all pledged their support for and desire to work with the United Methodist Church to establish headquarters for GBGM in East Point, Georgia, as well as Dr. C. Clayton Powell, Chairperson of the board, Development Authority of Fulton County, and Mr. Michael Hightower, Fulton County Commissioner; and

Whereas, the United Methodist Church has invested significant funds, energy, legislation, and personnel in relocating the GBGM and we also have a strong desire to be faithful stewards of local-church-received funds that have been utilized in this process. It is also our hope to bring to conclusion this task as we hope that succeeding General Conference delegates will bring to fruition and conclusion the initiatives begun today,

Therefore, be it resolved that General Conference, 2000, resolve to construct a headquarters facility in East Point, Georgia.

Be it further resolved that upon completion (estimated at 13 months) of the East Point facilities, GBGM and any other boards, agencies, or commission of the United Methodist Church recommended by the denominational restructuring initiative be relocated to East Point prior to the 2004 General Conference.

Be it further resolved, that the combined committees of GCFA and GCOM be given the authority to retain professional and financial institutions as they deem necessary to complete relocation by the 2004 General Conference.

Petition Number: 31370-GM-NonDis-O; Korean Caucus, New York.

### Reunification of Korea

Whereas, Korean history in the 20th century is a history of suffering and struggle for survival and freedom; and

Whereas, during the Japanese occupation of 36 years, from 1910 to 1945, Korea faced the most miserable time in its history as the people suffered from being abused as human subjects for biological warfare experiments, slave laborers in concentration camps, sex slaves of Japanese soldiers, and the strict prohibition of refraining from speaking their own language, practicing their own customs, and keeping their Korean identity; and

Whereas, the Korean War (1950 to 1953) resulted in countless civilian casualties and the separation of more than three-quarters of Korean families; and

Whereas, at the end of the war, the partition of the Korean peninsula along the 38th parallel was made arbitrarily by the USA and the USSR (now Russia) for their own interests, and since then the U.S. government has been meddling with the two Korean governments to maintain the division in the Korean peninsula; and

Whereas, in the early 1970s, the Japanese Christian communities confessed their offenses against Koreans and recently the Japanese government apologized to Koreans for its aggression and violations of human rights; and

Whereas, neither the U.S. government nor the Christian community in the USA has made any apology or taken responsibility for the USA's role in the Korean peninsula that has caused the Korean people,

especially the dispersed families, to suffer,

Therefore, be it resolved, that the 2000 General Conference urge, in writing, Mr. William Clinton, the President of the U.S.A. to 1) apologize to the international communities for the suffering of the Korean people; 2) withdraw all U.S. soldiers and nuclear weapons from the Korean peninsula; 3) create a nuclear free zone in northeast Asia, and 4) suspend and eventually cease military exercises in the Korean peninsula, and

Be it further resolved, that the 2000 General Conference form a 1) task force to develop educational programs to help Christian in the USA as well as all citizens to understand the suffering of Koreans and the inevitability of reunification and 2) request the Council of Bishops to write an encouraging letter to all the United Methodist Churches to (a) pray for the reunification of the divided Korea and to (b) take action for the reunion of the dispersed families who have not heard from each other for 50 years.

Petition Number: 31380-GM-NonDis-O; Taiwanese Caucus, Cal-Nevada.

#### **Humanitarian response to Taiwan earthquake**

Whereas, a catastrophic earthquake struck the Island of Taiwan on September 21, 1999, killing over 3,000, and injuring more than 10,000 people, destroying hundreds of high rise buildings and thousands of homes in the affected areas; and

Whereas, amid the shock, grief and turmoil in the aftermath of the earthquake disaster, the people of Taiwan stood in solidarity; government, military, emergency services, local organizations, religious groups and others worked tirelessly, side by side, united in common purpose, and the response of the international community was overwhelmingly supportive; and

Whereas China behaved in a most imperious way while Taiwan was trying to cope with this national tragedy, hindering international humanitarian response; while words of condolences and offer of aid from China was being reported, the arrival of the Russian rescue team was delayed because the government of China would not grant them permission to use their airspace, and the Red Cross of China warned the Red Cross of the world community not to help Taiwan unless they went through their "official"

channels, thus adding insult to injury; and

Whereas, the UN Secretary General announced it sought "permission" from China to enter and aid one of its provinces—Taiwan—and consequently, the UN's international organization's disaster-response coordinating effort was delayed while UN officials arranged to discuss the matter with the Chinese diplomats; and

Whereas, the Chinese government pointedly expressed thanks to the countries for helping "their people" in "the Taiwan province." These actions contradicted China's public expression of sympathy towards a country devastated by the earthquake, proving to be an affront to Taiwan and the international communities' expressions of pain and grief,

Therefore, be it resolved that the United Methodist Church:

(1) Expresses deep disappointment that China sought to assert its political right over Taiwan, when the latter was suffering from devastation caused by the earthquake in September, 1999.

(2) Expresses its profound sympathy for the victims of the earthquake in Taiwan and affirms its willingness to render assistance towards their reconstruction efforts.

(3) Affirms its strong support for the security of Taiwan and for the self-determination of the people for Taiwan's political future.

Petition Number: 31381-GM-NonDis-O; Annual Conference, East Ohio.

#### **Free exercise of religion is a basic right**

Resolved, that the General Conference 2000 of the United Methodist Church expresses its conviction that the free exercise of religion is to be protected by all governments as a basic right of all people, every where; and

Resolved, that this General Conference requests all members of the United Methodist Church who have means of influence—either governmental or non-governmental—to give critical scrutiny to the fulfillment or nonfulfillment of basic human rights obligations on the part of Pakistan, Sudan, Nigeria, Saudi Arabia, Egypt, China and Iran and other coun-



tries; and

Resolved, that all congregations be encouraged to observe the International Day of Prayer for the persecuted church; and

Resolved, that all congregations be encouraged to form links of prayer and support to Methodist and other Christian bodies located in Pakistan, Sudan, Nigeria, Saudi Arabia, Egypt, China and other countries.

Petition Number: 31383-GM-NonDis-O; Annual Conference, East Ohio.

#### **Support for Bread For The World's offering of letters**

Whereas, Bread for the World (BFW) established in 1974, is a non-profit, non-partisan Christian citizen's movement which performs a unique and critical role within the faith community by working to eradicate hunger from the face of the earth by using their network of thousands of local churches across America to lobby elected officials on behalf of people who don't have enough to eat; and

Whereas, BFW's main campaign is an annual nationwide "Offering of Letters," which not only provides church members with the opportunity to write members of Congress concerning hunger related issues, but also enables congregations to incorporate into their worship experience, their passionate concerns for those that are starving and suffering from malnutrition; and

Whereas, the United Methodist Church, along with more than 45 denominations and church agencies, generously supports BFW, and in fact, the United Methodist Church has a 25 year history of collaboration with BFW's fight against the root causes of both global and domestic hunger. BFW has said that, "[It] owes much to Methodism's historic commitment to social justice and active concern for the poor and downtrodden. John Wesley's conviction that 'the world is my parish' is at the heart of BFW's work,"

Therefore, be it resolved that the United Methodist Church encourage its members to support Bread for the World, and urge all local churches to celebrate an annual "Offering of Letters," for as long as God's children go hungry.

Petition Number: 31572-GM-NonDis-O; Copeland Oaks, Health and Welfare Agency, In covenant w/East Ohio AC, OH.

#### **Change "Health & Welfare Ministries" to "Healing and Caring Ministries in 1326**

Resolved: that the term "Health and Welfare Ministries" be replaced with "Healing and Caring Ministries" wherever it is found in 1326.

Petition Number: 31690-GM-NonDis-O; Dorsey H Walker, North Alabama.

#### **National Comprehensive Plan for Town and Country Ministry**

On the National Comprehensive Plan for Town and Country Ministry

Whereas, town and country leaders of The United Methodist Church for a number of years have searched for a comprehensive approach to the nurturing, outreach, witness and administrative ministries of rural charges—churches, circuits and cooperative parish ministries; and

Whereas, the National Network on Town and Country Ministries carries out mission and ministry as: an advocate for rural, small town and small membership churches and their communities; an extension of the Community Ministries Program Area of the General Board of Global Ministries, especially the Office of Town and Country Ministries; linkages with other General Program Boards, Jurisdictional Town and Country Associations, the United Methodist Rural Fellowship, the Rural Chaplains Association, urban connections, and ecumenical and secular groups that serve in town and country contexts; and

Whereas, the General Conference of 1996 mandated and assigned the General Board of Global Ministries to oversee the development of a National Comprehensive Plan for Town and Country Ministry for The United Methodist Church in the United States, and the Plan, "Born Again in Every Place," which includes findings and insights, and identifies goals and objectives, has been completed; and

Whereas, the National Town and Country Network in previous quadrennia developed goals, priorities and strategies for town and country ministries



and now finds the goals and objectives articulated in the plan to be in keeping with its concerns and hopes; and

Whereas, the Task Force included members of the National Town and Country Network who believe the plan to be a sound foundational document, including a call for the convening of an Implementation Team by the General Board of Global Ministries through the Office of Town and Country Ministries;

Therefore, be it resolved that The United Methodist Church affirm the Report to the General Conference of the Task Force on The National Comprehensive Plan for Town and Country Ministry submitted by the General Board of Global Ministries; and

Be it further resolved that all levels of the United Methodist Church—local district, annual conference, and general agencies—take seriously the call in the report for an Implementation Team representing all levels of the Church to be named and convened by the General Board of Global Ministries through the Office of Town and Country Ministries; and

Be it further resolved that the General Conference and The United Methodist Church call on the General Board and Agencies, the Boards and Agencies of annual conferences, local charges and church boards and agencies, and the bishops and district superintendents to examine the plan and to be prepared to respond to the strategies developed by the Implementation Team so that the people called United Methodist in town and country settings shall be recipients in today's world of creative worship, nurture and pastoral care, prepared for outreach with godly concern to the structures and needs of their communities and the world, and involved with witnessing to their faith in Jesus Christ for the renewal of the town and country churches, and

Be it further resolved that all levels of the church be called on to provide adequate financial and human resources to implement the strategies to be developed by the Implementation Team.

Petition Number: 31731-GM-NonDis-O; Paul L Whalen, Highland UMC, Fort Thomas, KY.

#### **Support International Day of Prayer**

Whereas, many societies are intolerant of religious people, and deny them human rights; and

Whereas, according to the U.S. State Department, the governments of over 60 nations around the world condone the persecution of Christians; and

Whereas, the people called Methodist have traditionally taken the lead in opposing injustice, intolerance and bigotry; and

Whereas, Methodists believe in the power of prayer;

Therefore be it resolved that the United Methodist congregations observe an International Day of Prayer for the Persecuted Church each November, the first to be observed on Nov. 12, 2000;

Be it further resolved that through our earnest prayers we may grow in our sense of unity with Christians around the world and become more aware of our brothers and sisters who suffer because of their Christian faith.

Petition Number: 31751-GM-NonDis-O; Connie Hammond, McKendree UMC, Columbus, OH.

#### **Support the lifting of economic sanctions against Iraq**

Whereas the economic sanctions imposed on Iraq in 1990 by the United Nations Security Council are the most severe penalty ever imposed on any nation and have limited the ability of Iraq to rebuild adequate facilities for public health and a safe water supply, severely limited the access to medicine, food and other life necessities, and by United Nations estimates have resulted in the deaths of over one million people, and

Whereas, the burden of these economic sanctions fall squarely on the shoulders of the poor, the elderly and the children of Iraq and according to UNICEF estimates are directly responsible for the deaths of five to six thousand children every month due to malnutrition and preventable or treatable diseases; and

Whereas, the magnitude of the effects of the sanctions has created a humanitarian crisis and the continuation of the sanctions as the moral equivalent to waging war against a civilian population; and

Whereas, in principle United Methodists do not believe that war in any form is compatible with the Gospel of our Savior, Jesus Christ, who said, "If you

had know what these words mean, "desire mercy, not sacrifice,' you would not have condemned the innocent" (Matt. 12:7);

Therefore be it resolved that as United Methodists we request the president of the United States and the State Department to support the lifting of economic sanctions on Iraq by the Security Council of the United Nations and assist in restoring Iraq to its previous status as a respected and prosperous member of the international community;

Be it further resolved that as United Methodists, we request that the State Department ban all forms of military assistance including weapons, training and military intelligence to the nation of Iraq as a whole while, at the same time, furthering the expressed goal of UN Security Council Resolution 687 of making the entire Middle East a zone free of nuclear, biological and chemical weapons.

Petition Number: 31765-GM-NonDis-O; Nat'l Federation of Asian-Am UMs.

### Human rights of religious minorities in India

Whereas, ever since the Bahartiya Jauta Party (BJP) came to power in India a year ago, there has been a tremendous increase in systematic persecution of religious minority groups in India. Both the religious and secular media report that the BJP Party and its leaders incite and sponsor their young and active party members to engage in terrorizing and intimidating the Christian and minority groups in India; and

Whereas, the India media reported recently that Christian nuns were raped, churches demolished and in some cases pastors and priests were humiliated, tortured and paraded nude through the streets in some places of the northern part of India. In some instances, Christian schools were broken into while the schools were in session and the students were intimidated by burning the Bibles and Christian literature; and

Whereas, the members of National Federation of Asian American United Methodists (NFAAUM) join in solidarity with the Indian minority religious communities and other advocacy groups in condemning the human rights violations against people who practice religions other than Hinduism,

Therefore, be it resolved that the mem-

bers of the NFAAUM call on the 2000 General Conference to call upon the UMC through the General Board of Church and Society and the General Board of Global Ministries to work with our ecumenical partners and human rights organizations such as Amnesty International to communicate our displeasure and disappointment on the part of the Indian government in failing to protect and promote the constitutional rights of the religious minorities, and to promote peace, harmony and mutual respect for all religious faiths; and

Be it further resolved that these agencies be requested to urge the Prime Minister and his cabinet to take immediate executive measures to not only protect the constitutional rights of the religious minorities but also to ensure Article 7 and 18 of the Universal Declaration of Human Rights, which state:

Article 7 — all are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 18 — Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his/her religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his/her religion or belief in teaching, practice, ownership and observance.

Petition Number: 31766-GM-NonDis-O; Nat'l Federation of Asian-Am. UMs, 6 indiv..

### Legacy of US atomic testing on Marshall Islands

WHEREAS, in the Old Testament the Lord spoke to Moses saying: "Speak to the Israelites: When a man or a woman wrongs another, breaking faith with the Lord that person incurs guilt and shall confess the sin that has been committed. The person shall make full restitution for the wrong, adding one fifth to it, and giving it all to the one who was wronged." (Numbers 5:5-7) And in the New Testament Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much." (Luke 19:8 NRSV)

WHEREAS, THE Marshall Island government has indicated that new information on the



health of its people exposed to radiation from atomic and nuclear testing by the United States in the Marshalls requires more just compensation and expansion of medical care than the \$150 million trust fund provided in the Compact of Free Association;

WHEREAS, evidence from recently declassified U.S. government reports and studies shows that many more Marshall Islanders were exposed to nuclear fallout from the 67 U.S. atomic and nuclear tests than American negotiators admitted when the compensation package in the Compact was negotiated in the early 1980's;

WHEREAS, many questions are arising about the accuracy of medical research done by U.S. Government labs on Marshall Islanders who were exposed to fallout from atomic and nuclear testing;

WHEREAS, although the U.S. Government provided full compensation to American citizens living downwind of the Nevada Test Site, Marshall Islanders have not received more than sixty-one (61) percent of their total awards because the compensation level is inadequate;

WHEREAS, fully one-third of the 1,074 Marshall Islands recipients of nuclear test awards have died without receiving full compensation;

WHEREAS, the U.S. Government provided full compensation to American citizens living in a significantly larger area compared to the Marshall Islands, despite the fact that the total tonnage of U.S. tests in the Marshall Islands was almost 100 times greater than the yield of tests at the Nevada Test Site;

WHEREAS, documents now show that the people of Ailuk and other nearby islands were exposed to dangerous amounts of radiation, yet purposely were not evacuated;

WHEREAS, the Marshall Islanders are increasingly becoming aware that Islanders were not evacuated DESPITE information that prevailing wind would blow fallout over a number of inhabited islands and that they were likely being used as "guinea pigs" in radiation studies;

WHEREAS, U.S. Government representatives deceived the people of Bikini Atoll by telling that their island would be used "for the benefit of mankind";

WHEREAS, the March 1, 1954 "Bravo" hydrogen bomb test at Bikini Atoll was detonated despite weather reports the previous day that winds were blowing to the east toward the inhabited atolls

of Rongelap, Utrik, Ailuk and others;

WHEREAS, a 1985-1989 health survey in the Marshall Islands revealed cancer rates 2-30 times higher among Marshall Islanders than in the U.S.;

WHEREAS, a nationwide survey of thyroid problems in the Marshall Islands in the mid-1990's by doctors from Tohoku University in Japan confirmed a high rate of thyroid disorders among Marshall Islanders;

WHEREAS, the economic provisions of a Compact of Free Association implemented in 1986 will expire in 2001 and are up for renegotiation in 1999;

WHEREAS, the U.S. Government has not yet apologized to the Marshallese people for the death of Marshallese citizens and for the damage done to their homeland, waters and people;

WHEREAS, the \$150 million trust fund provided in a Compact of Free Association with the Marshall Islands is woefully inadequate and not just compensation for the health injuries and deaths caused by U.S. nuclear testing to the population, and the loss of the use of their atolls because of radiation contamination since 1946; and

WHEREAS, U.S. funding for medical surveillance and treatment program is inadequate to meet the needs of the exposed population in the Marshall Islands;

THEREFORE, BE IT RESOLVED, that this General Conference of The United Methodist Church call upon The United Methodist Church through the General Board of Church and Society and the General Board of Global Ministries to work closely with the Marshallese people and our ecumenical partners, to bring about an official apology and full redress including all necessary funding from the U.S. Government; and

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the President of the United States, U.S. Attorney General, the Secretary of the Department of Energy, the Secretary of Defense, the Secretary of State, with copies to the Republic of the Marshall Islands Embassy Office in Washington, D.C., and to the people in the Marshall Islands.

MAXIMUM COST: \$200. Funding to come from appropriate agencies.



Petition Number: 31783-GM-NonDis-O; Indochinese Nat'l Caucus of UMC, Anaheim CA.

### New mission in Indochina

Whereas, there are 450,000 Cambodian, 350,000 Hmong and Laotian, and over 1.3 million Vietnamese Americans in the United States and there are twelve Cambodian fellowships and congregations, eleven Hmong fellowships and congregations, three Laotian fellowships and nineteen Vietnamese fellowships and congregations; and

Whereas, the political situation has changed rapidly in Indochina at the present time;

Be it therefore resolved that the General Conference celebrates God's grace in many recent events in Indochina, that the General Board of Global Ministries has established the Methodist Center in Phnom Penh and appointed two missionary couples in Cambodia since 1998;

Be it further resolved that the General Conference highly recommend annual conferences, general boards and agencies: 1) to assess new mission opportunities among Cambodians, Hmong, Laotians and Vietnamese in Indochina and set appropriate goals, especially in Laos and Vietnam; 2) to commission more Indochinese Americans who hear a call to minister in their ancestral homes; 3) to establish networking and sponsorship from annual conferences, general boards and agencies regarding mission plans and general advance specials that concern Indochinese, especially in Laos and Vietnam.

Petition Number: 31785-GM-NonDis-O; Gary L Thurman, First UMC, Midland, TX.

### Explore practical ministries of interethnic reconciliation among Hutu & Tutsi people

Whereas, the episcopal leaders in the Democratic Republic of Congo report widespread atrocities resulting from ethnocentric warfare in the Congo; and

Whereas, the Bishops' Appeal represents a major effort toward rebuilding the church's ministries in Africa; and

Whereas, the bloodshed and destruction ravaging the Hutu and Tutsi peoples in the Congo confront

the church with a compelling opportunity, in a context less distorted by the politicized perspectives of racism in the United States of America, to explore the root causes and redemptive provision for racism and ethnocentric hatreds (see paras. 2008.11, 2008.12, 2008.13, and 2008.14, *The Book of Discipline*);

Therefore be it resolved that the General Conference 2000 (1) encourage United Methodists to fund fully the Bishops' Appeal, (2) encourage the Council of Bishops and the General Commission on Religion and Race (pursuant to the abovementioned paragraphs in the *Discipline*) intentionally to explore together the practical ministries of interethnic reconciliation among the Hutu and Tutsi peoples of the Congo, 3) express our sadness with the peoples of Africa, especially surviving adults and children who have suffered from the death and destruction caused by ethnocentric-based wars, 4) memorialize our commitment toward a global support of the one-on-one reconciliation and personal peace available to one another as disciples of Jesus Christ.

Petition Number: 30835-GM-R113-U; GBGM.

### Organ and tissue donation

Amend first and second paragraphs of "Organ and Tissue Donation," p. 113:

Whereas, selfless consideration for the health and welfare of **others** all persons is at the heart of the Christian ethic; and

Whereas, organ and tissue donation . . . life for the blind, the deaf, and **others** persons with life-threatening **diseases** illnesses; and

Petition Number: 30205-GM-R121-U; J. David Roberts, Baltimore-Washington.

### Restore circumcision paragraph adopted in 1992

Whereas, the United States is the only country that circumcises the majority of its male children for nonreligious and medically nonessential reasons; and

Whereas, this has caused harm to our males; and

Whereas, we criticize other cultures for routine

genital alteration/mutilation of girls; and

Whereas, such criticism is diminished by our own routine genital alternation/mutilation of boys; and

Whereas, this is especially true among the intact nations of Europe and Canada where genital alternation/mutilation (male or female) is not routinely practiced; and

Whereas, the Resolution on Circumcision was adopted by the 1992 General Conference and printed on page 121 of the 1992 Book of Resolutions; and

Whereas, the Resolution on Circumcision was omitted from the 1996 Book of Resolutions, although it was not rescinded,

Therefore, be it resolved that the Resolution on Circumcision be included in the 2000 Book of Resolutions, which reads:

The United Methodist Church encourages all involved doctors and medical institutions to inform fully the parents of every newborn male concerning all the risks and benefits of circumcision prior to the giving of their consent for the procedure.

Petition Number: 30838-GM-R274-U; GBGM.

### Health and wholeness

Amend "Health and Wholeness," p. 274:

All human beings have . . . the abundant life. . . . In the biblical . . . the spiritual as well as the our physical status of the person.

The United Methodist Church, ~~as an entity~~, believes that its mission is to continue the redemptive ministry of Christ, including teaching, preaching, and healing.

Health in this sense is something beyond, but not exclusive of, biological well-being. . . . Another part of our task is to ensure that people who are ill, whether from illness of spirit, mind, or body, are not turned aside or ignored but are given care that allows them to live a full life. A related obligation is to help society welcome the sick and the well as full members, entitled to all the participation of which they are capable. People who are well, but different from the majority, are not to be treated as sick in order

to control them. Being old, developmentally disabled, or physically disabled is not the same as being sick. Persons in these circumstances are not to be diminished in social relationships by being presumed to be ill. We see this task . . .

Page 275:

*Social Factors.* Inadequate education, poverty, . . . that encourage the use of guns, tobacco, alcohol, and other drugs are detrimental to good health.

*Personal Habits.* Overeating or eating non-nutritious foods, substance abuse (including alcohol, tobacco, barbiturates, sedatives, and so forth) are clearly destructive of health. Failure to exercise or to rest and relax adequately are also injurious to health. Overeating and under eating, due to food security emergencies or eating disorders, are opposite but not unrelated health crises.

Medical care in much of the world has evolved too much as disease care rather than health care. . . . Services should be provided in a compassionate and skillful manner . . . race, color, religion, sex, age, national origin, or language, or multiple diagnosis.

6. health-care system sensitive to cultural needs and medical/ethical critique; and

Page 276:

Therefore, as Christians we accept responsibility for modeling this holistic, preventive style of health maintenance. We commit ourselves to examining the value systems at work in our society as they impact the health of our people and to working for programs . . .

Page 277:

10. We support the medical community in its effort to uphold ethical standards and to promote quality assurance.

11. We support and encourage medical volunteers.

Page 278:

~~In the United States, we affirm the findings of the president's Committee on Medical Ethics of 1983. While noting the importance of cost containment, the committee wrote: Measures designed to contain health care costs that exacerbate existing inadequacies or impede the achievement of equity are~~



unacceptable from a moral standpoint:

~~A positive response to these challenges within the Christian context will help assure to all persons an abundant mental, emotional, and spiritual life.~~

While public and private health initiatives are attempting to create manageable and sustainable health care services in the United States, we urge all parties to recall an early observation in the health care debate. As long ago as 1983, a presidential Committee on Medical Ethics wrote: "Measures designed to contain health care costs that exacerbate existing inadequacies or impede the achievement of equity are unacceptable from a moral standpoint."

All six billion members of God's global family live along spectrum from sick to well. Lessons learned in every society—from the United States to every other one—are valuable to the health of all. Our goal will be the greatest health for all people in all respects.

Petition Number: 30842-GM-R599-U; GBGM.

### East Timor

Delete current text and replace with the following new text, p. 599:

This year will mark the 25th anniversary of Indonesia's invasion and occupation of East Timor. The invasion and occupation stand in defiance of international law, two resolutions of the United Nations Security Council, and eight resolutions of the United Nations General Assembly.

The invasion and occupation have resulted in the death of over 200,000 people (one-third of the population) according to Amnesty International and Roman Catholic Church estimates. The United States government provided crucial military and diplomatic support for Indonesia's invasion and occupation of East Timor.

On November 12, 1991, the Indonesian army massacred over 270 Timorese mourners at the Santa Cruz cemetery in Dili, East Timor. Western journalists witnessed that massacre, and their reports to the outside world resulted in the renewal of a worldwide effort to free East Timor from Indonesian domination and repression.

In January 1995, a delegation from the National Council of the Churches of Christ in the USA and a representative of the Canadian Council of Churches visited East Timor to express solidarity with the churches and people of East Timor. Following that visit, the delegation recommended an advocacy effort that endorsed demilitarization of East Timor and determination of East Timor's political status with the full participation of the East Timorese people.

A resolution of The United Methodist Church, adopted in 1996, deplored the continuing occupation of East Timor and the resultant oppression and abuse of human rights. That resolution supported the rights of the East Timorese to self-determination, calling for an end to the Indonesian occupation, intensified United Nations efforts to resolve East Timor's political status, and full participation of the East Timorese in the just resolution of that status. The resolution urged the United States to cease military aid, military training and arms sales to Indonesia during its de facto military occupation of East Timor. The resolution also exhorted the United States government and other governments to take legislative and administrative action to pressure Indonesia to end its occupation and cooperate with the United Nations in bringing about East Timorese self-determination.

In July 1998, the United States Senate unanimously passed a resolution affirming the right of the East Timorese to self-determination, and in October 1998, the full Congress went on record as supporting East Timor's right to self-determination. In November 1998, Congress passed into law an effective ban on the use of all weapons in East Timor.

On January 13, 1999, Australia, which gave official diplomatic recognition to Indonesia's purported annexation of East Timor, changed its policy by accepting the principle that the people of East Timor must eventually be given a choice to remain part of Indonesia or become independent. In late January 1999, for the first time since the 1975 invasion of the territory, the Indonesian government publicly raised the possibility of independence for East Timor. In February 1999, the Indonesian government moved East Timorese national resistance leader, Xanana Gusmao, from Cipinang Prison in Jakarta to a form of house arrest.

In May 1999, United Nations-sponsored talks between Indonesia and Portugal on the future of East Timor resulted in Indonesia agreeing to allow a United Nations-sponsored referendum, ultimately held on August 30, 1999, on whether the East Timorese supported or rejected the Indonesian government's autonomy proposal. The Indonesian government also stated that if the East Timorese rejected



that autonomy proposal in this popular consultation, it would set East Timor free.

Prior to the August 30, 1999, referendum on East Timor's independence, the Indonesian National Army (TNI) in East Timor began providing weapons to paramilitary groups and vigilante gangs for the purpose of terrorizing pro-independence civilians, thereby creating a severe refugee crisis and threatening to undermine this historic opportunity to achieve a peaceful resolution of the conflict in East Timor.

East Timorese 1996 Nobel Peace Prize laureate, Bishop Carlos Filipe Ximenes Belo, called repeatedly for United Nations peacekeepers to be sent to East Timor to prevent further bloodshed and monitor the rapidly deteriorating human rights situation. Those warnings went unheeded during the period prior to the referendum.

Despite the violence and intimidation directed against East Timorese supporters of independence, 78.5% of East Timor's voters rejected Indonesia's autonomy proposal and, thereby, supported independence from Indonesia in the United Nations-sponsored referendum. International observers monitored the election and verified the results, which reflected a voter turnout for the referendum of 98% of eligible voters.

Following the announcement of the results of the August 30, 1999, election, Indonesian armed forces and their proxies in anti-independence paramilitary groups and vigilante gangs engaged in the systematic destruction of East Timor, including the burning and leveling of Dili and numerous towns and villages, the forced deportation of thousands of civilians, and widespread killing and torture. Those targeted for assassinations included Catholic and Protestant religious leaders, student leaders, relief workers, and countless others who were perceived as supporting independence.

Not even East Timor's most internationally prominent figures were spared from the wave of terror that followed the vote for independence. Bishop Belo was forced into exile after anti-independence forces burned his residence. Following his release from captivity, East community leaders and other supporters of independence for East Timor, and to destroy the places where they lived and worked.

In September 1999, the Vatican deplored the violence directed against the East Timorese people and urged the United Nations to send international peacekeepers to East Timor. The Vatican's foreign minister described the circumstances in East Timor as "another genocide."

Statements of United Nations officials in September 1999 confirmed numerous accounts from the East Timorese people and international observers of a systemic connection between the Indonesian military and the anti-independence militias. The United Nations High Commissioner on Human Rights concluded that Indonesian forces were "orchestrating" the violence and that it appeared to be "systematic." United Nations Secretary-General Kofi Annan called for an investigation of possible "crimes against humanity." United Nations officials have raised the prospect of a future war crimes tribunal.

The destruction of East Timor in September 1999 also produced a refugee crisis of staggering proportions, forcing hundreds of thousands of East Timorese people into hiding within that country or into refugee camps in Indonesian West Timor. The United Nations' Food and Agriculture Organization estimated that 200,000 people risked starvation. The United Nations High Commissioner for Refugees expressed grave concern for the status of refugees in West Timor citing "mounting evidence" of forced deportations to West Timor and forcible separation of men from women and children.

In response to the destruction of East Timor, the President of the United States announced the suspension of military ties and other assistance to Indonesia in September 1999. Military transfers and commercial weapons sales have been suspended, as have bilateral economic assistance and multilateral assistance from the International Monetary Fund and World Bank. However, it remains unclear whether those suspensions will be comprehensive and continuing, or informal and of short duration.

The United Nations Security Council unanimously passed a resolution in September 1999 approving an international force for East Timor empowered under Chapter VII of the United Nations Charter, and authorized to take all necessary measures to restore peace and security and facilitate humanitarian assistance. The resolution directs Indonesia to take immediate measures for the safe return of refugees and calls for United Nations administration of East Timor during the transition to East Timorese self-rule. Although this resolution anticipates cooperation of the Indonesian government with the multinational force, it leaves uncertain how prominent a role Indonesian forces will play in implementing its mandate, and whether Indonesian forces will cooperate in allowing full access to refugees in West Timor and elsewhere in Indonesia.

Under the auspices of the September 1999 Security Council resolution, an Australian-led multinational force has entered East Timor, some Indonesian

troops have withdrawn, humanitarian assistance has commenced, and efforts to implement the terms of the resolution are underway.

Therefore, be it resolved, that The United Methodist Church, its members, local churches, annual conferences, central conferences, and general agencies:

1. Recognize our continuing moral and religious duty to respond to acts of inhumanity and genocide, and to rescue a people, a nation, and a culture from annihilation;

2. Reaffirm their call to the United States government and other governments to act within their powers to ensure that the Indonesian government fully complies with all United Nations resolutions on East Timor, withdraws all its military occupation forces from East Timor, and cooperates with the United Nations and other relevant bodies to permanently end its occupation of East Timor and implement the transition to East Timorese self-determination;

3. Deplore the systematic destruction of East Timor orchestrated by Indonesian forces and allied paramilitary groups in the wake of East Timor's vote for independence in the United

Nations-sponsored referendum of August 30, 1999, including the killing and torture of civilians, targeted assassinations of religious and community leaders, burning and leveling of communities, forcible mass deportations, and separation of families;

4. Exhort the executive and legislative branches of the United States government and the United Nations to take all steps within their respective powers to reduce the suffering of the East Timorese people, remove the forces responsible for their slaughter and bring them to justice in an international war crimes tribunal, immediately safeguard and account for all refugees within East and West Timor and elsewhere in Indonesia, provide for the safe return of refugees, restore the premise of self-determination to East Timor, and facilitate the rebuilding of East Timor as an independent nation;

5. Commend the President of the United States and United States Congress for taking steps in 1999 to suspend military aid and assistance and weapons sales to Indonesia;

6. Emphasize that the termination of United States and multilateral assistance to Indonesia (including government-to-government and commercial arms sales) must be comprehensive and continuing in order to achieve effective results, and that additional

pressure on the Indonesian military and allied militia remains necessary;

7. Commend the United Nations Security Council for unanimously approving an international force to stop the destruction of East Timor and its people, protect its refugees and secure their return, provide immediate humanitarian assistance, and implement the transition from Indonesian occupation to East Timorese self-determination;

8. Express concern that further vigilance will be necessary to achieve these objectives, and that the Indonesian military and allied militia may continue to frustrate these efforts;

9. Urge the United Methodists, including the General Board of Global Ministries and the General Board of Church and Society, to make the issue of East Timor a priority for social justice and mission purposes, and to support constituency education, emergency assistance, direct relief efforts and related projects on East Timor; and

10. Direct that The United Methodist Church, immediately following 2000 General Conference, send copies of this resolution to the Secretary-General of the United Nations, the President of the UN General Assembly, the President of the United States, all U.S. Senators and Congressional Representatives, the President of Indonesia, and all appropriate ecumenical colleagues.

Petition Number: 31728-GM-R617-U; Paul F Perry, SW TX.

**Explore justice/peace issues as reason for tours to Bible lands**

Amend Resolution "Holy Land Tours" (pp. 617-19) by adding a final paragraph:

14. Urges close cooperation . . . alternative travel opportunities to the region.

15. We commend the General Board of Global Ministries for initiating visits to the Bible lands that explore issues of justice and peace among all participants in the region, with special emphasis upon the concerns of our Palestinian Christian colleagues.



Petition Number: 30858-GM-R620-U; GBGM.

### In support of self-determination and nonintervention

Readopt "In Support of Self-Determination and Nonintervention," p. 620

Petition Number: 30859-GM-R648-U; GBGM.

### Nuclear-free Pacific

Readopt "Nuclear-Free Pacific," p. 648

Petition Number: 30843-GM-R654-U; GBGM.

### Peace, justice and the reunification of Korea

Amend "Peace, Justice, and the Reunification of Korea," p. 654:

Christians in Korea ~~rooted in a biblical passion for justice~~, have spoken prophetically and at great risk about the urgency of the reunification of their nation. Celebrating one hundred years of Korean Methodism in 1985, the Korean Methodist Church, in its Centennial Statement, said:

"Faced as we are with the forty years' tragic division of the Korean peninsula, we express our longing for unification of the nation in any form possible through peaceful means in the earliest possible time. This must be done through establishing a democratic political structure based upon freedom and human rights, and must be fulfilled by working toward the establishment of a just society built for the sake of the people. Therefore, we reject any form whatever of dictatorship. Deploring the long history of our nation in which the reality has been the sacrifice of our country's political life, and now with a definite sense of national self-determination which rejects any domination by the superpowers, we disavow any form of war or the taking of life, and commit the whole strength of the Korean Methodist Church to the peaceful reunification of our country."

~~Now is the time for repentance, a time for reconciliation, a time for justice, a time for peace.~~ For the nation of Korea, divided for more than forty fifty years, justice, peace and reunification are tragically overdue. In 1945 just before the end of World War II, the United States proposed and the Soviet Union agreed to the division of Korea. The division was to have been temporary to facilitate the surrender of Japanese troops in Korea. More than four five de-

cadec later the country is still divided into the Republic of Korea (ROK) and the Democratic People's Republic of Korea (DPRK). The enmity between the superpowers has been played out in the Korean tragedy of war and death, dictatorship and militarization, separation of one people into two hostile camps and divided families with no contact at all. All members of the body of Christ, but especially Christians in the United States, have a special responsibility to support the Korean people in their attempts to build democracy, reduce tension, create trust on the Korean peninsula, heal the divisions and reunite their country. ~~God's reconciling activity in Jesus Christ calls us as Christians to the ministry of reconciliation.~~

~~Now is the time of urgency. The hunger for democracy and respect for human rights grows strong and promises political change. In the Democratic People's Republic of Korea, people's struggle for human rights and political freedom is completely repressed, and there is no sign of improvement at this time. In the Republic of Korea, the political situation has been much improved with the constitutional change and the direct presidential election. However, there still exist elements of political repression. The threat to peace remains critical with the world's fifth and sixth largest armies facing each other across the Demilitarized Zone. Nuclear weapons back up 40,000 U.S. troops in the south, and the U.S.S.R. and the U.S. have nuclear weapons in the region targeted on Korea. The 1953 Armistice has not yet led to a peace separation in the body of Christ, so that Korean Christians, who once worshiped and served our Lord together, now live in isolation from one another. Ten million Korean people separated from their families, divided since the 1950s with no contact, are growing older and dying. The divisions deepened with distorted rhetoric.~~

In many ways, the Korean people, north and south, have expressed their strong desire for reunification. Since 1984, there have been official contacts and conversations on economic and humanitarian issues between the ROK and DPRK. Emergency assistance, by the DPRK and the ROK, following devastating floods in the south and floods and drought in the north, was offered by the DPRK and accepted by the ROK to and accepted by each other. The first government-sponsored exchange of visits between divided family members occurred in 1985. Thousands of overseas Koreans were able to visit their family members in the DPRK. Christians from north and south met since 1986 in Glion, Switzerland, as part of an ecumenical process on peace and the reunification of Korea led by the World Council of Churches. In 1987, both sides offered proposals to lower military tensions on the peninsula. In 1991, the Agreement on Cooperation of Non-aggression



and Exchange was adopted; and in 1992, a Non-nuclearization of the Peninsula was signed by both sides. In 1994, the United States and DPRK signed the Agreed Framework in reference to the DPRK nuclear programs and bilateral US-DPRK issues. The agreement stipulated that funds would be provided to the DPRK from the United States, Japan, and the Republic of Korea (South Korea) for the construction of two light-water electric power reactors. In addition, the U.S. agreed to provide 500,000 tons of heavy oil annually to the DPRK. In return, the DPRK agreed to forego any further accumulation of fuel rods which could be used to produce atomic bombs. The Agreed Framework remains an important stabilizing element in the US-DPRK relations. It is one of the key tools of engagement by which DPRK uses incentives rather than threats to build inter-Korean and regional cooperation.

In 1986, as a result of consultation in Korea, north and south, with Christians and government representatives, the National Council of Churches of Christ in the U.S.A (NCCCUSA) adopted an important policy statement on "Peace and the Reunification of Korea." United Methodist representatives participated fully in the development of this statement, in consultations on peace and reunification, and in an official ecumenical delegation to North and South Korea in the summer of 1987.

In support of the Korean people and in cooperation with partner Christian groups, it is recommended that The United Methodist Church, its members, local churches, annual conferences, and agencies undertake the following actions through intercession, education, public advocacy, and support of programs furthering justice, peace and reunification:

1. Engage in prayer of penitence and petition with Korean people and with Christians in the north and south, scarred and pained by the division of their nation and yearning for reunion, and support the efforts of the Korean Methodist Church, and the National Council of Churches of Korea (ROK), and the Korean Christian Federation (DPRK) to seek peace and reconciliation;

2. Commend the policy statement on "Peace and Reunification of Korea" of the National Council of Churches of Christ in the U.S.A. (NCCCUSA), November 1986, to annual conferences and local churches for study and action. The policy statement affirms the desire of the Korean people for restoration of national unity and reunion of separate families, traces the history of division and hopeful steps to-

ward change, and outlines Recommendations for Advocacy and Action in the areas of "Healing and Reconciliation," "Peace With Justice," and "New Directions for U.S. Policy." Recommendations 3, 4, and 5, which follow, are in line with the policy statement;

3. Participate in the ecumenical effort of the World Council of Churches (WCC) and National Council of Churches of Christ, USA (NCCCUSA) to facilitate the reunion of separated Korean families, including Korean residents in the U.S. and their family members in the DPRK;

4. Urge all governments that have relations with the ROK or the DPRK, or both, to exercise their influence to further mediation, interchange, peace, and reunification;

5. Urge all governments involved to forthright commitment to the following policy directions in support of Korean efforts for peace and reunification:

(a) The peaceful reunification of Korea should be a formal U. S. policy goal;

(b) A Peace Treaty should be signed among the nations involved to eliminate the threat of war, establish an enduring peace, and minimize tension in the Korean peninsula. The Peace Treaty, replacing the existing Armistice Treaty, should be based on the conditions of a Non-aggression Pact between the Republic of Korea and the Democratic People's Republic of Korea, with the full participation of the United States and the People's Republic of China, as well as other related countries;

(c) ROK and DPRK contacts should be encouraged;

(d) Bilateral diplomatic and human contacts between the Republic of Korea and the People's Republic of China and between the Republic of Korea and the U.S.S.R. and bilaterally between the United States and the DPRK should be enhanced; and

(e) Upon the ratification of a peace settlement in the Korean peninsula based on the spirit of the Peace Treaty and the Non-aggression Pact, and the restoration of mutual trust between the Republic of Korea and the Democratic People's Republic of Korea, U.S. troops in Korea should be withdrawn, and, accordingly, the U.N. command should be dissolved. At the same time, all nuclear weapons in Korea and all U.S. and U.S.S.R. nuclear weapons targeted on Korea that threaten the survival of the Korean people and those of the world should be removed. Any type of military exercises in Korea that affect the peace of the Korean peninsula should be mutually suspended; and

(f) The U.S. should negotiate to end the war and to seek a comprehensive peace settlement in Korea;

~~6. Call on governments, churches, and other groups to support the struggle of the people of (a) Making efforts to lessen the international climate of polarization, hostility, and fear of war that leads to political repression, imprisonment, torture, the militarization of society, and international acts of political violence in air, sea, and land;~~

(b) Encouraging dialogue and reconciliation among parties, regions, and classes to resolve long-held grievances and prejudices for the sake of a just, inclusive society;

(c) Emphasizing the importance of open social institutions, including freedom for press, political, academic, religious, and cultural activities, in order to build a strong, unified Korea; and

(d) Supporting international economic relations with Korea that enhance economic justice for workers, farmers, and small businesses and that protect the environment; and

~~7. Encourage United Methodists to use the occasion of the 1988 Olympics and other opportunities for visitation and interchange to come to a deeper understanding of the Korean situation, the witness of the Church, and the achievements, aspirations, and contributions of Korean people in Korea and in various parts of the world, including the United States.~~

6. Continue to provide humanitarian aid to the DPRK through the World Food Programme (WFP). This aid is directed to those persons most at risk, and is monitored carefully. The WFP has developed productive working relationships with its DPRK counterparts and continues to push for more open access to the food distribution process;

7. Increase communication with the DPRK. Since 1986, the General Board of Global Ministries, in cooperation with the NCCCUSA, has been exchanging delegations with the ROK and DPRK for dialogue and support. Political, economic, social and religious delegations are a high priority with the DPRK leadership. They provide Korean middle management with experience outside their country and a greater perspective regarding the situation between Korea and the rest of the developed world. Delegations from the DPRK can also be matched with exchange delegations to the DPRK which allows U.S. residents and others to see and understand what the country is like, share ideas, and have personal contact with Korean people;

8. Remove economic sanctions against the

DPRK. Sanctions limit the engagement of the DPRK with the global market economy. Removing sanctions will also facilitate foreign investment in improving the DPRK production infrastructure. Because of economic and legal obstacles, development of foreign investment will be a difficult and long-term process, even without sanctions. Removing sanctions is a high priority with the DPRK leadership;

9. Continue to urge the U.S. government to comply with the Agreed Framework, of which the most positive element is the US-DPRK relations, by supplying heavy fuel oil and supporting the ROK and Japanese financing for the Korea Peninsula Energy Development Office (KEDO) light-water reactors; and

10. Encourage a consistent, bipartisan, and long-range U.S. policy formulation regarding both North and South Korea. Policies that engage the ROK and DPRK governments effectively and promote change and moderation will stand a greater chance of resolving the present crisis and bringing the DPRK into the world community.

When these approaches can be taken, and most of them depend on U.S. government policy decisions, there are still no guarantees that the crisis can be resolved. But it is quite clear that a U.S. policy of isolation, sanctions and military buildup directed against the DPRK will stimulate North Korea to rely more on its military, even at the expense of the lives of its population, and may lead to another catastrophic war on the Korean peninsula. Continued engagement, steadfast negotiation, and careful cultivation of cooperative relationships with the appropriate DPRK organizations provide the only real opportunity for a positive resolution of the Korean stalemate.

Petition Number: 30860-GM-R683-U; GBGM.

### US-China political relations

Readopt "United States—China Relations," p. 683

Petition Number: 31788-GM-R684-U; Taiwanese Caucus, Cal-Nevada.

**Recommendations on US-China political realtions**

Amend numbers 2 and 5 of "Recommendations on US-China Political Relations," add a new, titled subsection, *Book of Resolutions*, p. 684:

2. Advocates that the US government, in accordance with the Joint Communiqué of December 1978, should continue to deal with ~~the people of Taiwan on an unofficial basis~~ China as one country, separate from Taiwan;

5. Endorses a peaceful approach to ending the long-standing conflict between the governments in the People's Republic of China and in Taiwan ~~while recognizing that the resolution of the status of Taiwan is a matter for the Chinese people themselves, and in that context supports the continued reduction and early cessation of US arms sales in Taiwan;~~

Recommendations on US-Taiwan Political Relations  
**The United Methodist Church:**

1. Commends and supports the democratic process and governance achieved in the last two decades by the people of Taiwan;

2. Supports the self-determination efforts of the Taiwanese people and encourages them not to be intimidated by China's threat to attack Taiwan by force;

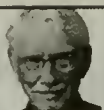
3. Advocates that human rights and security of the people on Taiwan be assured and the church's voice not be silenced by the Chinese missiles threatening the Taiwanese while they exercise their election of leaders.

Petition Number: 30861-GM-R685-U; GBGM.

**US church-China church relations**

Readopt "United States Church—China Relations," p. 685.





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# Higher Education and Ministry

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

## Study Commission for Matters of Health and Fitness Related to Clergy Appointment and Lay Employment

The 1996 General Conference approved petition 20246-MN which included the following enabling language in creating the study commission:

"Therefore, be it resolved, that the 1996 General Conference of The United Methodist Church, . . . appoint and enable a study commission which will examine the health and fitness issues of clergy and the employment of laity, and the advisability of taking steps to comply with Title I of the 1990 *Americans with Disabilities Act*.

Be it further resolved, that this study commission, . . . be instructed and empowered to bring to the General Conference of 2000 the results of its study including proposals for specific clarifying legislation to be considered for the 2000 *Book of Discipline* . . ."

As this study commission began deliberating, it quickly became apparent that our role was not only to examine civil statutes and laws (*Americans with Disabilities Act* and state statutes) and *The Book of Discipline*, but also to examine a far different dimension of thought - that the church understand itself to be a community of whole persons with varying strengths, gifts, limitations, and abilities.

The barriers that people confront lie both in a spiritual dimension and in an attitudinal aspect toward life. No matter how much we tinker with and adjust the outside parameters of the legal and disciplinary structure of the church, there still lies, beyond this the attitudes of one person toward another. To come to terms with the attitudinal barriers that prevent clergy and laity who have different physical and spiritual gifts from becoming part of the life of the church is really the task that needs to be confronted. Individuals in positions of responsibility within the structure of the church, on whatever level, need to be open to the gifts that are presented through the lives of others. Being able to appreciate those who are dif-

ferent from ourselves lies at the heart of what sharing the Gospel of Jesus Christ is all about. Often clergy and laity, because of health limitations, catastrophic trauma to their lives, or emotional turmoil, have been pushed aside and denied expression of their gifts. For too long the church has closed doors in the faces of those who are different. As we do this, we are denying ourselves God's rich gifts that come to us through different points of view and life experiences.

The rich diversity of expression that comes through the spiritual gifts that are expressed by individuals is, and always should be, a sought-after commodity in the life of the church. Local congregations and annual conferences have too often excluded clergy and laity whom they feel "are too different." The study commission believes that the church's conference structures and local congregations, through certification, commission, and ordination processes, should tirelessly open the doors of their minds to receive the grace of our Lord Jesus Christ through the gifts offered by those who are different from ourselves. "Therefore, strengthen your feeble arms and weak knees. Make level paths for your feet, so that the lame may not be disabled, but healed." (Hebrews 12:12-13)

The study commission affirms the need to hold this perspective in focus while seeking to understand the church's legal obligations. In its deliberations the study commission reviewed the *Americans with Disabilities Act* and state statutes. The office of the General Counsel of the General Council on Finance and Administration has sought information from and given counsel to the chancellors of the annual conferences across the five jurisdictions. Materials on the legal aspects of these issues have been prepared by the office of the General Counsel for use within annual conferences.

Title I of the *Americans with Disabilities Act* does not apply to the processes of ordination, conference

membership, and appointment of clergy, and as a general rule, the courts will not interfere with clergy ordination, membership, or appointment issues, based on the First Amendment of the United States constitution. However, it may apply with regard to employment of laity in settings of 15 or more employees. State statutes vary in their scope and coverage regarding persons with disabilities, and should be reviewed carefully by legal counsel in each conference. The First Amendment ordinarily exempts religious organizations from statutory restrictions that otherwise might apply to clergy ordination, membership, and appointment decisions.

The legislation that the study commission brings to General Conference addresses labeling and language issues which are problematic in the current *Book of Discipline*. Namely, the term "disability" applies both to a person who, while having a physical limitation, is competent and active in ministry, and also to a person who is no longer able to serve in active ministry due to circumstances of health. Our proposed changes for *The Book of Discipline* reflect the results of this commission's investigation. The recommendation to change "disability leave" to "incapacity leave" has been considered in consultation with staff of the General Board of Pension and Health Benefits.

The legislative changes recommended by the Study Commission seek consistent language regarding persons with disabilities. The following paragraphs have recommended changes: 66g; 245; 262.2.f(7)); 306.3.b; 315.8; 325.4; 328.1; 341.2.e); 354; 607.4; 633.2 k)(6) & q); 648; 649.2.a); 715.1.(a) & 2.; 1405.24; 2520.1; 2543; 2549.

Bishop William W. Dew Jr.  
Commission Chairperson

#### Resources Used and Recommended by the Study Commission:

*A Healing Homiletic: Preaching and Disability.* Kathy Black. Abingdon Press, 1996.

*Loving Justice: The ADA and the Religious Community.* Ginny Thornburgh, Editor. National Organization on Disability, 1996.

*That All May Worship: An Interfaith Welcome to People with Disabilities.* Ginny Thornburgh, Editor. National Organization on Disability, 1997.

*Planning Accessible Meetings: A Guide to ADA Compliance.* Bill Scott. American Society of Association Executives, 1998.





## GENERAL BOARD OF Higher Education & Ministry

The General Board of Higher Education and Ministry (GBHEM) is the church's program agency for educational, institutional, and ministerial leadership. In a deep sense this board is charged with "preparing a new generation of Christian leaders."

Our mission embodies the Wesleyan tradition of commitment to the education of laity and clergy by providing access to higher education for all persons. GBHEM's commitment to the founding of the first United Methodist university on the African continent reflects our continuing dedication to this ideal.

A passion for excellence in higher education and ministry has always been a part of our Wesleyan heritage. Since its earliest days, our church has attempted to provide training and support for those who are called into professional ministries and to provide access to church-related education to all who desire it.

The first Board of Education, GBHEM's predecessor agency, was established in 1868 to develop and achieve a national policy in higher education for the church. The new board worked with the Freedman's Aid society, which coordinated northern Methodist educational ventures for African-Americans. The first special day with offering was established by the 1872 General Conference setting the second Sunday in June as "Children's Day" (now known as United Methodist Student Day). In 1873, the first loan of \$300 was made to a student wanting to pursue a degree at Drew University. Methodists created the University Senate in 1892, the first higher education accrediting association in America.

Concern for those educational needs in our common life led The United Methodist Church to create the General Board of Higher Education and Ministry in 1972. It operates on behalf of the church to prepare and assist those whose ministry in Christ is exercised through ordination, license to preach, or the diaconate and to provide general oversight and care for United Methodist institutions of higher education and campus ministries.

Recognizing and supporting the global nature of The United Methodist Church, in this report, you will notice that the work of the GBHEM, in addition to serving institutions in The United States, annual conferences and local congregations, has had a strong international dimension.

Our focus and purpose, wherever we serve, is to prepare a new generation of Christian leaders.

The General Board of Higher Education and Ministry is organized into two program divisions: the Division of Higher Education and the Division of Ordained Ministry. GBHEM also has three offices: Loans and Scholarships, Interpretation, and Administration. The General Secretary is the chief administrative officer and in that office provides leadership in fulfilling the goals and objectives of GBHEM, ensures the fulfillment of *Disciplinary* requirements and General Conference directives, represents GBHEM in its comprehensive, national and global, ministries, including Africa University.

### Africa University

Africa University is a dream that has become a reality. In 1988 General Conference gave overwhelming approval to the proposal from the General Board of Higher Education and Ministry to build a United Methodist-related university for all of Africa. Since that time thousands of United Methodists have put their money, prayers, and hard work into making a dream come true for the people of Africa.

Africa University continues to grow. There are now five faculties serving 871 students: Faculties of Theology (including postgraduate), Agriculture/Natural Resources, Education, Management and Administration (including postgraduate), and Humanities and Social Sciences. A feasibility study has been completed for a Faculty of Medical Sciences and has been presented to the Africa University board for implementation. The goal is to have this new faculty in place by 2003.

The student body comprises 44 percent female students and 56 percent male students. This high percentage of female students is unique in African universities. Eighteen countries are represented in the student body. Currently, about 80 percent of the students are from Zimbabwe and about 20 percent of the students are from other countries. The university has developed a



recruitment program that will focus on even greater representation from other African countries within the student body. Africa University is building bridges among African nations through the friendships that develop among students. The graduates are not only equipped academically, but they have been nurtured as leaders to care, to serve, and to work toward peace in the midst of national conflicts.

Africa University awarded scholarship and financial aid grants in excess of \$550,000 (U.S. dollars) to its students for the 1999-2000 academic year. Addressing the students on the issue of scholarships and financial aid, Vice Chancellor Rukudso Murapa said, "... this philanthropic gesture is aimed at alleviating the plight of most of our students who come from financially poor backgrounds and are therefore in financial dire straits." More than 95 percent of the student body receives financial aid. All beneficiaries of financial assistance are required to give a minimum of four hours of voluntary service each week to the university and/or the wider community of Mutare and the villages of Manicaland.

Several donors have invested in fully endowed chairs during the last quadrennium:

- the Chair of Good Governance by the United Nations
- E. Stanley Jones Chair of Evangelism in the Faculty of Theology
- James Walker Chair for Pastoral Care and Counseling in the Faculty of Theology
- the Chair of Education in honor of Bishop Roy C. Nichols and Dr. Ruth Nichols in the Faculty of Education

In addition, the Section of Deacons and Diaconal Ministries and the Christian Educators' Fellowship are providing leadership to endow the Goddard-Johnson Chair of Christian Education in the Faculty of Theology in honor of Carrie Lou Goddard and Ethel Johnson. That endowment is nearly halfway to its \$500,000 goal.

The current facilities include three teaching buildings, a chapel, a student union building, a library and educational telecommunication building which is under construction, nine residence halls, and six staff houses. The most recent two residence halls were sponsored by the North Indiana Annual Conference. Ground breaking ceremonies took place in November 1999 for two additional residence halls to be sponsored by the South Indiana Annual Conference. USAID grants helped construct the Faculty of Agriculture and Natural Resources building (\$1.6 million) and the Library and Educational Telecommunication Center (\$3.98 million). A USAID grant is currently under consideration for the academic complex including the Faculty of Medical Sciences

building (\$1.8 million).

The Division of Higher Education has been involved in the development of Africa University since 1984. DHE continues to revise the Master Plan based on AU board action and compile reports to be presented to the General Conference. The DHE provides AU with technical assistance staff support and services.

DHE was also successful in securing USAID grants noted above: College of Agriculture and Natural Sciences building, the Library and Educational Telecommunication Center. A grant is presently under consideration by USAID for the academic complex including the College of Medical Sciences Building.

Much has been accomplished, but the work is not finished. The goal is to have 1,200 students by 2004. That number of students requires more space for teaching and housing, more teachers, more administrative staff, and more funds for scholarships and financial aid. A new Faculty for Medical Sciences will require additional funds for teachers and space for teaching. Part of the dream is to provide distance education to other parts of Africa and electronically link Africa University and Methodist educational institutions around the world.

The accomplishments at Africa University thus far are truly remarkable, but the mission is not done. A detailed report outlining accomplishments and future plans will be provided to all General Conference delegates.\* The report will support the request from the General Board of Higher Education and Ministry for increased financial support for Africa University in the amount of \$14 million in apportioned funds and \$10 million World Service Special Gifts for the 2001-2004 quadrennium. The increased apportionment request includes funds to meet costs related to an increased number of students and increased costs to operate the university, to establish the Faculty of Medical Science and a distance learning system which will make the resources of AU available to other African settings such as West Africa, the Congo, Angola, and Mozambique.

Africa University and The General Board of Higher Education and Ministry are grateful for all the support that has been given since 1988 and asks for your continuing support for the coming quadrennium.

Africa University is a world class educational institution which is moving towards being more self-sufficient as we move into the twenty-first century.

*\*Full report available at General Conference: "African University Progress Report, 1996-2000, and Development Plan, 2001-2004.*



## Division of Higher Education

The Division of Higher Education (DHE) is charged by *The Book of Discipline*, ¶¶ 1513-16, "to represent the Church in its historic mission of uniting knowledge and vital piety, and to enable the Church to engage effectively in higher education throughout the world."

### Schools, Colleges, and Universities

One hundred and ten schools, colleges, and universities in the United States are actively related to The United Methodist Church. These 110 academic institutions currently enroll 240,000 full-time and part-time students including 15,000 students at the 11 historically Black colleges and universities and 5,000 students at the four women's colleges and universities. Eighteen percent of the 240,000 students are United Methodists. These schools, colleges, and universities offer \$1.1 billion for student financial aid sources from such as federal and state grants, and their own institutional funds. United Methodist-related institutions provide approximately \$120 million in scholarship aid to United Methodist students annually. Students pursue liberal arts and professional education in purposeful, caring, and value-centered communities and go out to become Christian leaders in the church, society, and the larger world. Recently, 28 United Methodist-related colleges were recognized for leadership in developing student character by the John Templeton Foundation.

The United Methodist-related schools, colleges, and universities in the U.S. are linked through the National Association of Schools and Colleges of The United Methodist Church (NASCUMC). The Institute of Higher Education has been held regularly since 1948 as a way of assisting these United Methodist institutions in realizing their mission. Seminars have been held for administrators, faculty, and trustees. The themes this past quadrennium have included: "Students as Learners: In the Classroom and Beyond"; "The Church-Related College/The College-Related Church"; "Partnerships in Education: The Methodist Connectional System at Work."

The DHE administers the University-College Fund, which provides emergency assistance to United Methodist-related schools, colleges, and universities. Through these funds, the division is able to assist educational institutions in financial stress and to help stabilize their financial

condition and increase their institutional viability.

Since our last report, Sue Bennett College, London, Kentucky, was closed. In 1997 the college lost its regional accreditation and University Senate approval. We celebrate that Sue Bennett College offered higher education opportunities and served in the Appalachian region for more than 100 years.

The Methodist higher education community is also linked worldwide in the International Association of Methodist Schools, Colleges, and Universities (IAMSCU). At the present time 636 academic institutions in 59 countries participate in this network. The DHE continues to work toward the establishment of an interactive electronic network between these institutions. IAMSCU conferences have drawn together faculty, administrators, trustees, and students from more than 24 countries to celebrate and support Methodist-related educational programs.

In response to The United Methodist Church's concern for global higher education, DHE is furthering institutional partnerships in Asia, Central and South America including Cuba, Europe, Africa, and Russia.

In 1998, IAMSCU celebrated the 250th anniversary of Kingswood School, Bath, England, and in so doing celebrated 250 years of Methodist commitment to education throughout the world. The theme for the conference was: *Methodism and Education: From Roots to Fulfillment*. Baroness Richardson of Calow summed up the conference when she said, "The Methodist people 250 years ago began to see that education was essential if there was going to be that blend of faith and learning which was vital to our response to the gospel."

### Campus Ministry

Seven hundred United Methodist campus ministries including more than 400 Wesley Foundations offer students at state and independent colleges and universities purposeful and caring communities for nurture, worship, support, service, and challenge. Students are seeking to reclaim their Wesleyan heritage by taking their spiritual development seriously and putting their faith into action. Summer Companies, formerly known as Caravans, have been revitalized to have a close partnership with local congregations. Students often enter under-served areas, including Bosnia and Russia, to lead in Bible schools, summer camps, and service ministries.

Campus ministry units across the country have experienced a renewed spiritual vitality with the rebirth and development of a new



United Methodist Student Movement (UMSM). For example, the United Methodist Campus Ministry was reopened at the University of California at Berkeley and the new United Methodist Campus Ministry was opened at the University of Alabama.

Established at the 1996 Student Forum at Oklahoma City University, the UMSM has increased attendance at the annual student leadership conference by nearly 70 percent and has given rise to as many as 30 annual conference and statewide student gatherings. The UMSM is also fostering a growing network of local churches actively engaged in a college student ministry. Presently, 300 congregations participate in this program.

A major emphasis of the UMSM has been to bridge racial, cultural, and theological barriers as well as to build connections with college students outside of the United States. The United Methodist Student Movement is accelerating and rapidly expanding not only in U.S., but also Asia, Europe, South America, and Africa.

More than 110,000 students are actively involved in community service programs through United Methodist-related schools, colleges, and universities. These community service programs are a vital and integral part of educational experiences and extend beyond the boundary of the U.S.

## Annual Conference Relationships

The 68 annual conference Boards of Higher Education and Campus Ministry are vital linkages between the division and annual conferences, districts, and local congregations. DHE supports the boards with regular visits, consultations, training, and resources to meet their specific needs. Connecting higher education ministries with local congregations continues to be a high priority for DHE. *The Handbook of Schools, Colleges, Universities, and Theological Schools, College Bound, Orientation*, four posters "Celebrating 250 years of Methodist education," as well as other useful publications are distributed to every congregation to help pastors, parents, and college bound students in selecting schools, colleges, universities, and United Methodist schools of theology. DHE has created extensive Web pages ([www.gbhem.org](http://www.gbhem.org)) so that all United Methodist higher education information can be accessed electronically including United Methodist loan and scholarship programs.

DHE has sponsored conversations in each jurisdiction between the College of Bishops and college/university presidents. The purpose of these conversations is to jointly create a covenant between bishops and presidents that will

strengthen the church and college partnership. This new opportunity for closer cooperation is already bringing results in terms of better understanding and mutual support.

## The University Senate

The University Senate continues to fulfill its critical role for the church by reviewing and approving schools, colleges, universities, and theological schools for their institutional affiliation with The United Methodist Church. The Commission on Black Colleges conducts regular quadrennial reviews of the 11 historically Black colleges and universities to determine their eligibility to receive financial support from the Black College Fund. The Commission on Theological Education also conducts extensive institutional reviews of the 13 United Methodist theological schools as well as program reviews of non-United Methodist graduate theological schools and seminaries for training of future United Methodist ordained clergy. *The University Senate Organization, Politics, and Guidelines*, has been revised and was published in 1999. The DHE provides constructive technical assistance to United Methodist-related schools, colleges, and universities to improve conditions that were identified by the University Senate. The University/College Fund provides financial support for this process.

## The Black College Fund

The Black College Fund plays an extremely important role in support of the 11 historically Black colleges and universities and the 15,000 students enrolled in these institutions. These colleges and universities provide:

- a vibrant, spiritual environment which encourages pride and self esteem in the accomplishments of African-Americans;
- the opportunity to relate to academic staff who serve as strong cultural and spiritual mentors;
- preparation and training with the twenty-first century in mind;
- educational emphasis on academic excellence, community service, and social responsibility;
- guidance and training that enables students to maximize their gifts and potential.

At present, the church provides more than \$8 million annually to support these schools, which is equivalent to the income from \$160 million in endowment funds. Since 1972, the church has supported the 11 Black institutions for a total of \$161 million. The General Board of Higher Education and Ministry is requesting that the 2000 General Conference apportion \$46 million to annual conferences to enable The United

Methodist Church to continue its commitment, with substance, to the church's mission in historically Black higher education.

In addition, a resolution to authorize the General Board of Higher Education and Ministry to develop and implement a twenty-five (25) year plan to raise \$300 million in permanent endowment funds from private sources for the 11 historically Black colleges will be presented at this General Conference. This endowment campaign was suggested and endorsed by the General Council on Finance and Administration. It will increase and strengthen the \$205 million in endowments currently held by these schools. These additional endowment funds are needed to respond to technological demands, increased need for more library resources, and faculty development.

## HANA Scholarships

The Hispanic, Asian, Native American Scholarships (HANA), made possible through World Service funds, continues to be an effective means to increase higher education access for Hispanic, Asian, and Native American United Methodists. This program helps to generate United Methodist leaders in the church, society, and their respective local communities.

## Northern Ireland Education Initiative

The DHE continues to enjoy a highly successful program with the Northern Ireland government which brings 160 students annually to United Methodist-related colleges and universities in the U.S. for a year. This program enables Northern Ireland college and university students to have the opportunity to study American business education and practices.

The purposes of this initiative are to:

- develop the academic and applied skills of talented students in business-oriented subjects;
- create the opportunity for young people to realize their ambitions in the context of the wider world;
- replace divisiveness in the Northern Ireland community with unity toward the common goal of international business success and a more peaceful society.

In addition, participating universities and colleges gain rare insights into Irish culture — its problems, its strengths, and its hopes for the new millennium.

Some positive outcomes of the Initiative are those participating students enhance their performance in their university, a significant number of students refocus their career plans

toward business, 80 percent of the students say their communication skills have improved and more than 20 percent of the participants went on to study at a higher level.

## Public Education Concerns

In 1992, the DHE brought together educational leaders across the denomination to study and research how The United Methodist Church and its connections could play a role to improve and strengthen public school education and produced a paper entitled, *Education: The Gift of Hope*. This study paper was presented to the 1996 General Conference to challenge the church to understand the contemporary educational concerns of local communities, and to call upon local congregations to become more involved in local education issues. The General Conference adopted the paper for study by every local congregation. A study guide has been developed to encourage each local congregation to develop a plan for concrete involvement in the educational life of its community, seeking to improve educational opportunities and to become involved with students, families, and their public schools. Nearly 10,000 copies of *Education: Gift of Hope* have been distributed to date.

Issues related to our public schools are even more critical as we move into the new millennium. A continuing resolution is being presented to this General Conference to encourage continued involvement in public education in local communities. A revised and updated version of *Education: Gift of Hope* will be available for local congregations in the fall of 2000 for use in study and preparation for action in local communities.

## Division of Ordained Ministry

The reordering of ministry approved by the 1996 General Conference set into motion a dramatic series of changes which resulted in the reshaping of almost every aspect of the calling, training, and supporting of those who serve in the ordained leadership of the church. It has meant significant investment of time and energy on the part of annual conference Boards of Ordained Ministry, district committees on ordained ministry, and cabinets as well as the Division of Ordained Ministry (DOM). It has created new avenues of cooperation between United Methodist seminaries and conferences and has



opened creative new approaches to the ways in which the church carries out its ministry. The elected members and staff of the (DOM) have been intensively involved in this transition. GBHEM has taken an active role in the study of the ministry since the beginning more than 20 years ago, but especially in producing study papers and active leadership since 1980. Beginning with the Council of Bishops in their study of the ministry in the previous quadrennium (1992-1996), through the 1996 General Conference, and during this quadrennium we led the church in implementing the new legislation. We have worked closely with the Council of Bishops Committee on Ministry Interpretation. It has meant the creation of a vast array of resources, new systems of support and accountability, and extensive training of conference and district leadership across the church. With the dedicated commitment of Board of Ordained Ministry members in the annual conference and the careful leadership of the bishops, we come to the end of this quadrennium with a sense of accomplishment in the awareness that the church is moving into the new order with creativity and care.

## Mentoring

The new ordering of ministry is built around a commitment to the covenant community of ordained clergy, called and set apart to lead and serve for the sake of the mission of the whole church. This shared approach to ministry is represented in every aspect of our work but is clearly seen in the changes regarding candidacy and probation which are now built around a new mentoring model of formation. The Division designed and implemented a new system of mentoring using candidacy guides in the *Ministry Inquiry Process*, candidacy mentors during candidacy, and clergy mentors for probationers and local pastors. In this regard, the division has:

- developed new resources for mentors;
- trained mentor leaders in annual conferences and provided resources for training;
- supported Boards of Ordained Ministry in the implementation of the mentoring program.

## Candidacy

The 1996 legislation brought to fulfillment the redesigning of the candidacy program which began in 1992. The new candidacy process includes all candidates for ministry as ordained elders, ordained deacons, and licensed local pastors.

The Division has:

- produced a revised edition of *The Christian as Minister*;
- developed the new *Ministry Inquiry Process*;
- created training materials and videos and provided training for conference leadership;
- developed Korean and Spanish editions of the candidacy materials with some materials being translated into Estonian, Lithuanian, and German.

## Probation

There is a new understanding of probation which is a three-year period that will extend theological education through the use of peer groups and ongoing learning and supervision. The division has worked with annual conferences to design new formats for probation which will continue the best of the old system, while incorporating new elements of mentoring and formation. One of the most exciting aspects of this is the partnership between Boards of Ordained Ministry and United Methodist seminaries in the probationary process. The division has created a new dialogue between the seminaries and conferences and is giving leadership in the emergence of new designs for probation.

## Creation of Orders

The 1996 legislation called for the creation of orders for ordained deacons and elders, carrying the emphasis on covenant community into the ongoing life of the annual conference. The orders will create settings for renewal of vocation and will provide for ongoing formation, mutual support, and accountability, while reclaiming much of the purpose of the original Methodist conference of itinerant preachers. The division has provided support to bishops in their role of convening the orders and assisted newly elected chairpersons in their role in the annual conference. We have gathered information from annual conferences and look forward to working with bishops and conference leadership in the development of these communities of a common ministry in the next quadrennium.

## The New Board of Ordained Ministry

Every annual conference Board of Ordained Ministry has gone through significant changes in assuming the tasks and identity of the two former boards in the annual conference—the Board of Diaconal Ministry and the Board of Ordained Ministry. In each annual conference,



this change has taken different forms but in every case, it has meant a new understanding of the work of the board and a new membership which now includes laity as well as representatives of the two former boards. The division has provided resources and training for the boards as they have reorganized and implemented the new legislation. This has included:

- jurisdictional training
- preparation of a new BOM handbook
- annual conference consultation and training.

## Seminary Relations

This quadrennium has seen close cooperation with the 13 United Methodist seminaries in the U.S. in the preparation of new educational patterns for the deacon in full connection, the strengthening of the M.Div. programs, and dialogue with annual conferences on new models of probation. The seminaries have actively sought to respond to the new ordering of ministry by adapting their curriculum to meet the needs of the church.

In 1995-96, the United Methodist seminaries sought to hear the concerns of the church in the preparation of future leadership through the AGENDA 21 project. This project included meetings with more than 700 laity and clergy across the church to talk about the needs of future leadership. AGENDA 21 created a document which has assisted the seminaries to creatively respond to the stated needs of the United Methodist Church. During this quadrennium, DOM has worked closely with the seminaries in this regard. As we come to the end of the quadrennium, the division has produced a follow-up report on how the seminaries have addressed the issues stated in AGENDA 21. This updated report shows what our seminaries have done in response to the call of the church as reflected in the original AGENDA 21 report. This follow-up report focuses on the "essence words" of the seminaries' continuing dialogue with the denomination: quality, integrated learning, heritage, spirituality, preaching, and congregations. The report clearly indicates that the commitment of seminaries to these concerns has never been greater. The schools are confident that their ongoing efforts to foster vital connections with the church will produce clergy (elders and deacons) prepared to function as effective spiritual and congregational leaders. The creative relationship between the division and the seminaries benefits the church in the training of clergy (elders and deacons) for the future.

The division has worked with United Methodist seminaries to:

- develop new educational programs for candidates for ordination as deacon in full connection;
- respond to the AGENDA 21 report;
- strengthen programs of clergy formation in settings which provide for a strong United Methodist ethos and grounding in the United Methodist tradition;
- seek ways of easing the debt burden for students.

A resolution on seminary indebtedness will be presented at General Conference. It calls for development of a plan that will include:

- raising funds for a seminary indebtedness endowment;
- help for students in financial management;
- a challenge to local congregations to support their candidates for ordination with scholarship assistance.

GBHEM has committed \$3 million to begin the indebtedness endowment fund.

The 1992 General Conference adopted a resolution on "Environmental Justice for a Sustainable Future." (66-70, *The Book of Resolutions*). Among other challenges to the church, the General Board of Higher Education was asked to "include a greater awareness in clergy's education and training of the global ecological crises." Seminaries report that they address ecological issues in a variety of courses and conferences.

## Ministerial Education Fund

The Ministerial Education Fund (MEF) continues to be the church's primary avenue of support for calling, training and supporting clergy leadership. MEF annually provides more than \$13 million annually to the support of the United Methodist seminaries in the U.S. and undergirds the work of the annual conference Boards of Ordained Ministry and the division. Through the annual conference share, 25 percent of the MEF, students receive direct scholarship support, continuing education for clergy, and support for programs of recruitment and enlistment. An important dimension of the MEF is the support for a network of United Methodist theological education at a time when the church is calling for clergy leaders who understand and are committed to United Methodist heritage and to the connection.

Through the division, the MEF supports the course of study for local pastors, programs for diaconal ministers, ethnic minority programs, and assistance with clergy training in the central conferences. However, from its origin, the MEF was intended to be a primary source of support for United Methodist theological education through the 13 United Methodist seminaries in

the U.S. It provides the single largest contribution to the operating budget of the 13 schools and is crucial to their survival and strength. This quadrennium we celebrate gradual improvement in the performance of the MEF, reaching an all-time high of 86 percent in 1998.

We continue to see the support of the United Methodist seminaries in the U.S. through the MEF as a priority for DOM and for the church. We recommend that the General Conference fully support the Ministerial Fund and the current structure for distribution (§821, *The Book of Discipline*):

- 25 percent for use in the annual conference
- 75 percent to GBHEM of which 83.6 percent is distributed to the 13 seminaries
- 14.4 percent to support programs of theological education, scholarships, enlistments, continuing education, and global outreach through the Division of Ordained Ministry.

## Vocation and Enlistment

Emphasizing God's call to ordained ministry in its various forms is a high priority for the Division of Ordained Ministry. The urgent need to attract younger candidates for the ministry of the elder, particularly for the pastoral ministry and service in military chaplaincy, continues to challenge us. The interpretation of the ministry of the new ordained deacon in full connection demands our efforts. Included in this enlistment emphasis is the recruitment of ethnic minority candidates for ordained ministry. These needs place enlistment at the top of our agenda. This quadrennium DOM:

- sponsored the 5th biennial EXPLORATION event, bringing together more than 1000 youth, ages 16-24 to be challenged with God's call to ministry. We specifically targeted the inclusion of Hispanic youth for this event. EXPLORATION events have also been sponsored in annual conferences across the country.
- developed new vocation materials aimed at pre-teens and youth;
- produced recruitment materials for pastors and Boards of Ordained Ministry;
- worked with the Shared Mission Focus on Young People, NYMO, and other agencies of the church in presenting ordained ministry at YOUTH 99 and other events;
- supported the work of the ethnic caucuses and ethnic programs in the recruitment of candidates.

## Expanding Global Outreach

During this quadrennium, the work of the

division has expanded dramatically as the General Board of Higher Education and Ministry developed its work with the Central Conferences of The United Methodist Church. Each section of the division has been involved, as reflected in the section reports. As a division we have:

- helped in the creation of the United Methodist Theological Schools in Europe, an association of the nine United Methodist seminaries, and other programs of clergy training in Europe;
- supported the development of the two newest United Methodist educational institutions in the world, the seminaries in Tallinn, Estonia and Moscow, Russia;
- provided training for clergy leadership and district superintendents in the Central Conferences of Africa;
- continued cooperation in the development of the Faculty of Theology at Africa University and the plans for a satellite network to provide clergy training throughout Africa;
- established relationships with the Methodist Church and Seminary in Cuba and continued the relationship with the Methodist Church of Puerto Rico;
- continued to resource the needs of the annual conferences in the Philippines regarding clergywomen concerns, seminary education, chaplaincy, and the ministry of the deacon.

GBHEM is requesting that General Conference establish a new "Fund of Theological Education in Post-Communist Europe" for the 2001-2004 quadrennium. There is an urgent need for trained pastoral leadership for the emerging church. The resolution asks that General Conference provide \$2 million for this ministry and that GBHEM provide \$2 million from its funds.

## Reorganization of the Division of Ordained Ministry

Since the DOM exists to serve the church our focus has been on the needs of the annual conferences and other constituents. During this time, we have moved through an intensive process of reorganizing our staff to represent the new ordering of ministry. This has meant the merging of the three former divisions—Division of Chaplains and Related Ministries, Division of Diaconal Ministry and Division of Ordained Ministry—into one new Division of Ordained Ministry which represents the full breadth of United Methodist clergy leadership. The division now has four standing committees to carry out the overall work: Vocation and Enlistment, Seminary Relations, MEF and Education, Clergy Covenant and Candidacy. The division is divided into three Sections, all of which are represented on the standing committees: Section of Chaplains and Related Ministries, Section of



Deacons and Diaconal Ministries, and the Section of Elders and Local Pastors. The division has taken major steps in bringing our work together. We are moving toward a unified budget and new leadership model. In the next quadrennium, there will be one associate general secretary for the division with an assistant general secretary in charge of each section. In this way, we seek to reflect the new ordering of ministry and effectively serve the annual conferences in the calling, training, and supporting of gifted clergy who can lead the church in fulfilling the mission to make disciples of Jesus Christ and equip the whole church for ministry in Christ's name.

## Section of Elders and Local Pastors

### New Ordering of Ministry

Much of the work of the Section of Elders and Local Pastors (SELP) in this quadrennium has related to the implementation of the ministry legislation of 1996. In cooperation with the other two sections, we have sought to lead the church in a new understanding of the nature of ordination and particularly the elder's ordination. Much of the work of the former Division of Ordained Ministry is now inclusive of deacons and chaplains; and therefore, the work of the five staff persons in the Section of Elders and Local Pastors (former Division of Ordained Ministry) has expanded to include all ordained clergy. This has been a creative time of building new relationships and envisioning new ways of doing ministry in the church. It has, however, meant an investment of time in cooperative work with staff of the other two sections. This synergy, though time consuming, has contributed to the church's understanding of ministry in all of its forms. We are grateful for the relationship with the rest of the division and look forward to the further fulfillment of the new ordering of ministry in the coming quadrennium.

### The Call to Ministry and Enlistment

One of the major projects of the former DOM has been EXPLORATION, the national event on the call to ordained ministry. EXPLORATION 98 incorporated the other sections, and the project is now fully owned by the whole division. Literally

thousands of persons have been challenged to follow God's call in ministry through previous EXPLORATION events and many are now serving in ordained ministry in the church.

We are still trying to address the concerns about the needs for the recruitment of younger candidates for pastoral ministry. We have worked on various ways of challenging youth and young adults to respond to God's call, including:

- new brochures addressed to early teens;
- challenges to pastors to share their own sense of the call;
- conference events focusing on the call to ministry.

### Ethnic Minority Concerns

In regard to ethnic minority concerns, the section has:

- worked with the ethnic caucuses across the church to focus on the call to ordained ministry and provide support for the particular needs of these communities;
- continued our long-standing partnership with the ethnic minority centers related to our seminaries as they nurture candidates for ordained ministry and provide for the needs of their constituent groups. We celebrate the 25th anniversary of the Mexican-American Center at Perkins Theological Seminary and our support of the center across the years. The Multi-Ethnic Center in the northeastern jurisdiction is under new leadership with a renewed vision, and the National United Methodist Native American Center has also marked a transition in leadership and a refocusing of its ministry.
- offered special programs for Korean clergy including cross-cultural opportunities for district superintendents who supervise Korean congregations and clergy, training for Korean clergy serving majority churches, reconciliation events addressing the tensions between North and South Korea, a resource book for the church on Korean-Americans serving in European-American congregations, and other gatherings and opportunities for Korean-American clergy to visit;
- continued support for racial-ethnic minority clergywomen and the implementation of the 1996 General Conference resolution to study the disparities of racial-ethnic clergywomen (research to be completed in late 2001);
- offered scholarships for Hispanic students attending EXPLORATION;
- initiated a major study on supervision in cross-racial appointments;
- began a new emphasis to support of Chinese-American clergy and congregations;



- supported Indochinese pastors in the USA and participated in new mission initiatives in Indochina;
- actively participated in the National Plan for Hispanic Ministry in the training of lay missionaries, course of study programs in Spanish, and all aspects of the Plan.

## Course of Study for Local Pastors

The division has primary responsibility for the oversight of the local pastor's program across the church, including internationally. This quadrennium has seen major growth in the course of study in response to the growth in the number of part-time local pastors. The Section of Elders and Local Pastors has provided leadership in the expansion of the program and the support of local pastors by:

- initiating 10 new programs for part-time local pastors in relation to the regional centers based in the seminaries. These weekend programs meet the needs of part-time local pastors, most of whom work in other careers and are not able to attend the two-week or four-week sessions in the summer;
- creating an eight regional center to serve the Midwest at Methodist Theological School in Ohio;
- working with the Course of Study directors to revise the curriculum of the course of study;
- supporting the development of new licensing schools in annual conferences;
- networking with local pastor and associate member fellowships across the country for the support of these pastors.

## Global Outreach

Since 1984, the work of the GBHEM has expanded to serve the global connection. Our work has focused on the needs of the central conferences in the areas of pastoral training, seminary support, and the work of district superintendents. The section has:

- created new course of study programs in Bulgaria, Russia, and the Balkans;
- led in the creation of two new seminaries for the training of pastors in Estonia and Russia;
- continued our relationship with the Faculty of Theology at Africa University for the training of pastors in Africa;
- consulted with bishops, district superintendents and Boards of Ordained Ministry in the Central Conferences of Africa in the development of their programs of pastoral training and supervision;
- supported clergywomen in Africa, Europe, and the Philippines;
- worked with the World Methodist Council

and IAMSCU in networking programs of pastoral training across the global Methodist family;

- sent visiting teams to South and North Korea, Cambodia, Cuba, African central conferences, Europe and the Philippines to explore ways of the calling, training, and supporting of pastors in a global context.

## Pastoral Supervision and Support

This quadrennium has seen significant advances in the support offered to bishops and district superintendents in their ministry of supervision. These include:

- the publication of new assessment materials for pastors, pastor-parish relations committees, and superintendents;
- publication of the stories of superintendent's spouses;
- a variety of opportunities for superintendents to gather dealing with aspects of their ministry including cross-racial appointments, spiritual leadership, clergy transitions, etc.;
- co-sponsored the training of new district superintendents with the GCOM and the Council of Bishops.

The section has continued its historical support for clergywomen through this quadrennium with:

- support of jurisdictional gatherings;
- seminary scholarships for women pursuing an M.Div. and ordination as an elder;
- scholarships and mentoring for women of color pursuing a Ph.D. for teaching in our United Methodist seminaries, in cooperation with the Office of Loans and Scholarship (see their report for more details);
- gathering of the small percentage of women who are serving as lead pastors in large membership churches, and the support for the gathering of women district superintendents, bishops, and conference council directors.

Lifelong learning (continuing education and spiritual formation) has been encouraged through two quadrennial gatherings of continuing education directors of annual conferences and seminaries.

## Seminary Relations

For this quadrennium, much of the work of the division in relation to schools of theology has continued to be lodged in the Section of Elders and Local Pastors. This includes the supervision and administration of the Ministerial Education Fund (MEF). In the future, this important task will be lodged in the division, but for this quadrennium, the section has continued to serve in the:

- support and promotion of the 13 United Methodist seminaries in the U. S.;
- development of relationships with the United Methodist seminaries of the Central Conferences;
- review of non-United Methodist seminaries in partnership with the University Senate;
- interpretation, promotion, administration, and distribution of the Ministerial Education Fund.

## Ph.D. Scholarship Programs

The section is committed to two programs which support ordained elders seeking Ph.D.'s to teach in our seminaries. The Dempster Fellowship helped more than 150 scholars in 40 years, many of whom are now teaching in United Methodist colleges and seminaries. Today we are seeking to create an endowment fund to provide scholarships for future Dempster recipients. The Women of Color Scholarship supports ethnic minority women with the goal of placing at least one woman of color at each of our 13 United Methodist Seminaries. Six of the programs participants are on faculty at United Methodist seminaries.

## Section of Deacons and Diaconal Ministries

The Section of Deacons and Diaconal Ministries (SDDM) strives to lead in establishing the new order of deacons and credentialing of persons in specialized ministries as mandated in the *Book of Discipline*, ¶1425.4. The vision that guides the work is that the ministry of the deacon (diaconate) distinctively embodies and gives leadership to servant ministry of compassion, mercy, and justice. Laity and clergy are transformed through worship which connects faith and daily life so that the people of God serve a hurting world as faithful disciples.

### New Order of Deacon

The reordering of ministry by the 1996 General Conference provided the basis for great change and opportunity that has given direction and challenge to the Section of Deacons and Diaconal Ministries this quadrennium. The section has given leadership in helping the church in its understanding of the diaconate focused on expanding the ministry of Christ beyond the walls of the church into the marketplace.

With reordering came opportunities for training conference Boards of Ordained Ministry and encouragement to expand their understanding and expressions of ordained ministry. The education of the deacon took a center position of importance as we worked with seminaries to establish new degrees and the Basic Graduate Theological Studies.

In the past three years 871 persons have been ordained as deacons in full connection. We have led in conversations with United Methodist leaders in Europe, Africa, the Philippines, and the Methodist Churches of Latin America concerning the establishment of the ministry of the deacon in their particular context. In addition to the U.S., deacons have been ordained in Norway, Estonia, and Finland.

We have been gratified by the number of persons who are answering God's call for the specialized ministry of deacon. There are more than 500 candidates for ordained ministry who have indicated they will pursue ordination as a deacon. The candidates will serve the needs of the community and world through The United Methodist Church — living out the vision of the deacon as described by the 1996 General Conference in ¶319 of the *Discipline*.

Perhaps the most challenging and rewarding work was the 10 "Exploring the Vocation of Deacon" formation events mandated by the General Conference in ¶365 of the *Discipline*. The design came from a representative group from all three sections, the Council of Bishops, and the seminaries. The results have been overwhelming in that more than 1,900 persons have participated. The events have been life and ministry transforming in that participants had the opportunity to determine the direction of their personal ministry for the years to come.

Under the leadership of the bishops, there have been a growing number of Orders of Deacons organized this quadrennium. The strong covenantal nature of the diaconate has contributed to the successful organizing of the orders as well as fellowships of diaconal ministers. There has been great energy around the potential for Orders of Deacons.

### Convocation on the Diaconate

The Section of Deacons and Diaconal Ministries held the first convocation on the diaconate in October, 1998. More than 500 persons participated. For the first time, most of leadership was given by deacons in full connection, diaconal ministers, and other members of the ecumenical diaconate.



## Certification for Specialized Ministries

Realizing the tremendous need for trained leadership in areas of specialized ministry in local churches and church agencies, the section has reorganized and expanded the certification programs in The United Methodist Church. The General Board of Higher Education and Ministry serves as the certifying agency in the areas of youth ministry, Christian education, evangelism, and music ministry. Presently there are 1,565 certified persons serving the church. The section has added camping and retreat ministry and spiritual formation as areas of certification.

## Diaconal Ministry

Currently, there are 598 diaconal ministers serving The United Methodist Church. The section encourages conference Boards of Ordained Ministry to provide continuing support for diaconal ministers who chose to continue to serve the church in this important office. Even though new candidates are not being accepted, diaconal ministers continue to be an important part of the church's leadership.

## Section on Chaplains and Related Ministries

The Section of Chaplains and Related Ministries (SCRM) has the responsibility for recruitment, endorsement, and support of clergy in extension ministries beyond the local church, including chaplains in hospitals, prisons, pastoral counseling, and military service (§443.1b). In addition, the staff of the section serves as liaison in a number of ecumenical and interfaith organizations which certify or support ministry in specialized settings.

The section also provides ministry to United Methodist laity in or associated with the armed forces.

## Fulfilling Our Ministry

The section has fulfilled its mission in a variety of ways:

- increased numbers of persons seeking endorsement for chaplain/pastoral counseling ministries. The number of endorsements, elders and deacons, has tripled since 1992 and now numbers 693 full-time and 357 part-time chaplains.
- continued support and accountability for

chaplains and pastoral counselors through programs of spiritual formation, work with professional certifying bodies, and advocacy with institutions and systems;

- initiated a pilot program of a course on institutional chaplaincy for theological seminaries at Drew Theological Seminary;
- initiated a program to assist endorsed persons in a variety of transition experiences;
- provided leadership in the development of pastoral care standards in health care, corrections, mental health, and armed forces contexts;
- held a major consultation with prison chaplains on the theme of restorative justice;
- developed a variety of spiritual formation events for endorsed persons, including retreats and spiritual direction;
- continued to work with congregations, annual conferences, and communities in the development of pastoral care programs in health care and correctional institutions.

## Global Mission and Service

The staff of the section served the church in global ministries when it:

- established the James E. Townsend Reference Library at Wesley Seminary in the Philippines with funding for the library from members of the endorsed community in grateful appreciation for the leadership of Jim Townsend;
- continued to consult with the prison ministry program in Russia;
- continued to consult and work with the Overseas Laity program in its ministry with English-speaking prisoners in German prisons;
- helped develop the Pastoral Care Chair at Africa University and consulted with AU personnel in the development of their Clinical Pastoral Education program;
- consulted with Mary Johnson Hospital to develop a training program of basic pastoral care skills;
- used endorsed persons to resource pastoral care development globally through the International Prison Chaplains Association (IPCA), the International Pastoral Care and Counseling Consultations, and the International Conference of Police Chaplains (ICPC).

## Resources for Ministry

The SCRM has developed a variety of materials to help interpret the broad scope of chaplaincy and related ministries and to provide resources for those in ministry such as:



- the *Why I Am . . .* series to interpret the variety of opportunities as a chaplain;
- the "Church Anytime Anywhere" poster for use in annual conference displays;
- the laminated worship resources for use by chaplains in the field, during a crisis, and in a variety of special situations.

## Office of Loans and Scholarships

Congregational giving through support of United Methodist Student Day, World Communion Sunday, Native American Awareness Sunday, individual gifts through wills, annuities, and funds raised and contributed by The United Methodist Foundation for Christian Higher Education, enabled our office to award more than \$17,634,906 to students for scholarships and/or loans during the 1996 through September 1999 quadrennial period.

More than 11,020 students received \$11,797,846 in scholarships. Seventy-six percent (76%) of the scholarship recipients were undergraduates and 24 percent were graduate students. Of the total number of scholarship recipients, 43 percent were racial ethnics, many of whom received scholarships through the Ethnic Minority Scholarship Program funded from World Communion Sunday (2,374 students @ \$1,443,500) and/or the HANA Scholarship Program (915 students @ \$1,528,900). More than \$476,000 (\$476,330) in scholarship dollars from Native American Awareness Sunday assisted fifty-one (51) Native American United Methodists to attend United Methodist schools of theology and schools of theology approved by the University Senate of The United Methodist Church.

Continuing the denomination's 130 year tradition of providing loans to students, during this quadrennial period, 4,234 students were granted \$5,837,060 in United Methodist Student Loans. Collection processes continued to enable the office to maintain a less than one-tenth of one percent default rate and a 99 per cent borrower repayment record. During this quadrennial period more than \$1,448,226.87 was collected. Because of staff experiences with student loan collections, the office is providing consultative services, upon request, to our UM-related colleges and universities experiencing problems with high student default rates.

Offering receipts from United Methodist

Student Day enable the office to rebate more than \$200,000 (\$204,278.98) to annual conferences participating in the Conference Merit Scholarship program. From 1996 through September 1999 this program enabled an additional 316 students to receive scholarship awards from their annual conference and attend the United Methodist-related college or university of their choice.

In support of the National Hispanic Plan, and as agreed to by GBHEM and The Methodist Church of Puerto Rico in 1992, the office continued to award undergraduate and graduate students of Puerto Rico Ethnic Minority and HANA scholarships. To increase awareness of loan and scholarship funds available for the denomination's Hispanic members, informational materials in English and Spanish were mailed during the quadrennium to 3,316 pastors and congregations.

In October, 1999 GBHEM held a consultation/celebration for its Women of Color Scholars Program jointly sponsored by the Office of Loans and Scholarships and the Section of Elders and Local Pastors. The program established in 1987 was in response to concerns raised by a network of professional women employed at United Methodist-related seminaries and participants at the 1987 Black Clergywomen's Consultation regarding the lack of women of color in theological education. Since its inception in 1988, the program has provided scholarship and mentoring support to 25 women scholars, eight of whom have obtained their terminal degrees and eleven are in various stages of their Ph.D. programs. All of those presently in the program should be completed by 2004. Six of the program's participants are on faculty at United Methodist-related seminaries.

At GBHEM's 1999 annual meeting, directors on the Loans and Scholarships Advisory Committee approved a strategic plan for 2000-2004 that would:

- continue the efficient management and administration of the scholarship and loan programs of GBHEM;
- continue awarding 100 percent of funds approved by GBHEM's Investment Committee from restricted endowments;
- increase visibility and access to L&S programs for UM constituents, i.e., local churches, annual conferences, students, youth ministers, parents, financial aid directors, and campus ministers/loan representatives) through enhanced utilization of technology, such as the Internet and e-mail;
- increase the number of unrestricted scholarship dollars to UM students;
- increase the number of loans granted to

qualified students to a minimum of 1,500 per year;

- increase funding for scholarship and loan programs;
- provide technical assistance and resource supports to UM colleges and universities as requested;
- enhance the collections processes utilizing emerging technology.

In order to help the Office of Loans and Scholarships achieve these goals we encourage your support in retaining the special Sundays as they presently are.

## The Office of Interpretation

The Office of Interpretation:

- makes the work of GBHEM known through publications such as *Colleague* and *Occasional Papers*;
- promotes and interprets, in cooperation with United Methodist Communications (UMCom), the various funds that GBHEM administers: Student Day, a portion of World Communion Sunday, the Ministerial Education Fund, the Black College Fund, and Africa University apportionment;
- develops and manages Web pages to tell the story of the work of GBHEM and to create linkages with all of our constituencies;
- develops and promotes *Quarterly Review*, a journal that thoughtful people can turn to for theologically sound, provocative, and cutting edge treatments of Christian ministry in a postmodern context. In its pages, authors engage the challenges of ministry by bringing the resources of the Christian faith into mutually critical conversation with the issues confronting our present reality in the context of a distinctively United Methodist and Wesleyan perspective.

## The Office of Administration

The office currently oversees the investment of more than \$100 million (GBHEM, Africa University, trusts, bequests and other fiduciary funds) through professional fund managers, to fulfill the *Disciplinary* requirements of ¶1405.10, "That shall guarantee, insofar as possible, the continuous flow of resources for United Methodist higher education for decades and centuries to come." These funds are used primarily for scholarships and grants.

The office has developed and is implementing an employee Human Resource Information System and an evaluation compensation system for GBHEM staff.

We continue to update our computer and information systems. GBHEM successfully implemented a strategic plan which effectively addressed the Y2K issues.

The Office of Administration was effective and efficient in budget oversight, technical, and personnel matters. The office administered the Kern Building and insurance matters for GBHEM.

## Conclusion

The challenge that faces the General Board of Higher Education and Ministry in the next quadrennium is the challenge that faces The United Methodist Church: Preparing A New Generation of Christian Leaders. While staff have a deep commitment to work toward that vision, GBHEM will need the support and encouragement of the whole church to accomplish that vision.

For more information visit our Website at [www.gbhem.org](http://www.gbhem.org).



## Proposed Changes to the *Book of Discipline*

## ¶44.

Petition Number: 31615-HE-44-C; Leonard D Slutz,  
Hyde Park Community UMC, Cincinnati, OH.

Delete this paragraph as it no longer has  
meaning

Delete this paragraph.

## ¶48.

Petition Number: 30626-HE-48-C; Church  
Conference, Central, East Laurinburg, NC; Clarence  
Dinnen.

### Term Episcopacy

Amend second paragraph of 48:

The bishops of The United Methodist Church . . .  
~~shall have life tenure.~~ shall be elected to one  
eight-year term, after which the active bishop will  
be eligible for appointment as an itinerate minister  
unless the bishop will have reached the mandatory  
retirement age.

## ¶303.

Petition Number: 30735-HE-303.4-D; Gen'l Board of  
Higher Ed & Ministry.

Every annual conference should nurture  
candidates for ordained ministry

Add the following new text to the end of 303.4:

It is out of the faith and witness of the congrega-  
tion that men and women respond to God's call to  
ordained ministry. Every local church should inten-  
tionally nurture candidates for ordained ministry  
and provide spiritual and financial support for their  
education as servant leaders for the ministry of the  
whole people of God.

## ¶305.

Petition Number: 30141-HE-305-D; Annual

Conference, California Nevada.

Those choosing ministerial candidates shall  
be provided with specialized training

Add to first paragraph in 305:

The ordained ministry is recognized by The  
United Methodist church as a call-out and set-apart  
ministry. Therefore, it is appropriate that those per-  
sons who present themselves as candidates for or-  
dained ministry be examined regarding the  
authenticity of their call by God to ordered ministry.  
It is clearly understood that, as a result of the ex-  
traordinarily rich diversity of persons called by God  
to our licensed and ordained ministry, those in-  
volved in selection at all levels will be provided  
with specialized training to recognize the gifts of  
ministry as demonstrated in a variety of social and  
cultural contexts.

## ¶306.

Petition Number: 30075-HE-306-D; Annual  
Conference, Mississippi.

Process for licensing & ordaining clergy  
defined for GBHEM

Amend second paragraph of 306; amend 3a:

~~The following process, resourced by the Gen-  
eral Board of Higher Education and Ministry, is the  
first set of formal steps through which a person  
moves toward ordination and conference member-  
ship.~~ The following is a process through which a  
person moves toward ordination and conference  
membership. This process is to be resourced by the  
General Board of Higher Education and Ministry.

a) consult with the pastor, a member of the Dis-  
trict committee on Ordained Ministry, and commit-  
tee on pastor or staff-parish relations after  
formulating a written statement reflecting their call  
to ministry and requesting recommendation for cer-  
tification. The candidate shall be interviewed by the  
committee on his or her statement and Wesley's his-  
toric questions in Paragraph 305: And be recom-  
mended to the charge conference by the  
pastor-parish relations committee; to be valid, such  
a recommendation shall be: voted by written ballot



by two thirds of the committee at this meeting.

### ¶306.

Petition Number: 30148-HE-306-D; Annual Conference, California Nevada.

**Remove exclusive language footnote page 177 on homosexuality**

Amend 306.4 f, footnote 2, subsection (8) (page 177), fourth paragraph:

In the Social Principles, the General Conference has said that ~~"we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."~~ Furthermore, the Principles state that "we affirm the sanctity of the marriage covenant that is expressed love, mutual support, personal commitment, and shared fidelity. ~~between a man and a woman.~~ We believe that God's blessing rests upon such marriage, whether or not children are part of that union. ~~there are children of the union.~~ We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."

### ¶306.

Petition Number: 30220-HE-306-D; Annual Conference, Oregon-Idaho.

**Delete footnote #2 of paragraph 306**

Delete footnote 2 of paragraph 306.4f, in its entirety, on pages 176 and 177 of the 1996 *Book of Discipline*

### ¶306.

Petition Number: 30903-HE-306-D; Greg E. Rittenhouse, North Indiana.

**Add the word "advisor" to person mentoring a new candidate**

Amend 306. 2. C):

shall be assigned as an exploring candidate to a candidacy ~~mentor~~ adviser by the district committee . . .

### ¶306.

Petition Number: 31144-HE-306-D; UM Rural Fellowship.

**Process through which a person moves toward licensing and/or ordination**

Amend 306:

306.Candidacy for Licensed and Ordained Ministry—A person, upon hearing and heeding the call to servant leadership through licensed or ordained ministry, shall contact the pastor of the local church, another ordained deacon or elder, or the district superintendent to begin the process as an inquiring candidate.

The following is the process through which a person moves toward licensing and/or ordination and conference membership ~~The following process, resourced by the General Board of Higher Education and Ministry, is the first set of formal steps through which a person moves toward ordination and conference membership and is to be resourced by the General Board of Higher Education and Ministry.~~ All persons entering into this process shall receive written communication about decisions made regarding the different stages of their candidacy.

1. The Inquiring Candidate . . .

2. The Exploring Candidate—Those seeking to explore candidacy for licensed or ordained ministry:

a) shall have been a . . . ;

b) shall apply to the district superintendent in writing for admission to the candidacy studies ~~as defined by the General Board of Higher Education and Ministry;~~ and

c) shall be assigned . . .

3. Declared Candidate for Licensing or Ordination—Declared candidates . . . certified candidates. They shall:

a) consult with the pastor and committee on pastor or staff-parish relations after formulating a written statement reflecting their call to ministry and requesting recommendation for certification. The candidate shall be interviewed by the committee and the assigned member of the district committee on ordained ministry on his or her statement and Wesley's historic questions in ¶305 and by a two-thirds major-

ity written ballot be recommended to the charge conference.

b) be recommended . . .

### ¶306.

Petition Number: 30736-HE-306.1-D; Gen'l Board of Higher Ed & Ministry.

**Candidates should be encouraged to attend a UM school**

Add a final sentence to 306.1; amend 306.2a and 306.3c:

1. Inquiring candidates should be encouraged to pursue their education at one of the United Methodist seminaries.

2a) shall have been a member in good standing of: ~~Tthe same local United Methodist congregation Church~~ for at least . . .

3c) continue the candidacy studies for ordained ministry with a candidacy mentor.

### ¶306.

Petition Number: 30356-HE-306.2-D; Gen'l Board of Discipleship.

**Those seeking candidacy for ordained ministry shall be a "professing" member for two years**

Amend 306.2a:

shall have been a professing member (paragraph 215.2) in good . . .

### ¶306.

Petition Number: 31477-HE-306.2-D; Board of Ordained Ministry, Western NY.

**Candidates shall have been member in good standing of a Christian Church for 2yrs before applying**

Amend first sentence of 306.2a:

a) shall have been a member in good standing of ~~the same local United Methodist congregation a Christian Church~~ for at least two years immediately preceding the application for candidacy, including a year of service in some form of congregational leadership . . .

### ¶306.

Petition Number: 31452-HE-306.3-D; Sharon Beattie, West Ohio.

**Change two-thirds to three-fourths for written ballot count for candidates for ordination**

Amend 306.3b)(i):

b) be recommended . . . to the candidate for ordination. To be valid such a recommendation shall be: i) voted by written ballot by ~~two-thirds~~ three-fourths of the charge conference present at this meeting . . .

### ¶306.

Petition Number: 30147-HE-306.4-D; Annual Conference, California Nevada; 5 individuals.

**Remove exclusive language footnote page 176 on homosexuality**

Delete fourth paragraph of footnote number two (page 176) of 306.4 f)

~~The General conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of persons seeking ordination and affirms its high standards:~~

### ¶306.

Petition Number: 30635-HE-306.4-D; Ad council, Epworth, Oklahoma City, OK; Bruce W. Spangler.

**Add "all covenant relationships"**

Amend second sentence of 306.4f

To this end they shall . . . fidelity in ~~marriage and all covenant relationships~~, celibacy in singleness . . .

**¶306.**

Petition Number: 31037-HE-306.4-D; Local church, Bering Memorial UMc, Houston, TX.

**Revise footnote 2a of paragraph 306.4f**

Delete fourth paragraph of 306.4 f) footnote 2, page 176

**¶306.**

Petition Number: 31454-HE-306.4-D; Kathryn J. Johnson, New England; Jeanne Knepper; Ray Branton.

**Delete footnote to 306.4f**

Delete footnote two from 306.4.

**¶306.**

Petition Number: 31458-HE-306.4-D; MFSA.

**Remove fidelity and celibacy**

Amend 306.4:

The Certified Candidate—Candidates who have completed the requirements . . .

f) agree for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of themselves to the highest ideals of the Christian life as set forth in ¶¶61-70. To this end they shall agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, ~~fidelity in marriage and celibacy in singleness~~, social responsibility, and growth in grace and the knowledge and love of God.

**¶306.**

Petition Number: 31453-HE-306.5-D; Theodore L. Agnew, First UMC, Stillwater, OK.

**Print out entire footnote on page where is associated**

Amend 306 by moving the content of footnote 2

to a subparagraph to follow 4(f):

5. In adopting the statements in ¶¶304.2 and 306.4f . . . as we recommend, examine, and elect candidates for the ordained ministry and conference membership. See Judicial Council Decision 480.

**¶306.**

Petition Number: 30607-HE-306.2a-D; Board of Ordained Ministry, North Arkansas.

**Candidates shall be in good standing for one year instead of two.**

Amend 306.2a:

shall have been a member in good standing of the same local United Methodist congregation for at least ~~two~~ one years immediately . . .

**¶306.**

Petition Number: 30404-HE-306.3b-D; Study Commission Health & Fitness.

**Candidate process may include counsel about ministry of candidates with disabilities**

Add a sentence between the second and third sentences of 306.3b:

. . . for ordination. **This process may include counsel concerning ministry of candidates with disabilities.** To be valid such a recommendation shall .

**¶306.**

Petition Number: 30904-HE-306.4b-D; Annual Conference, Western NY.

**Add paragraph that pastoral candidates must complete the psychological assessments before assignment**

Amend 306. 4. B):

. . . complete the psychological tests required; Thorough psychological assessment of pastoral candidates should be completed before an assignment is made in the local church. Significant issues that need to be addressed by candidates should be done



prior to an assignment to a local church.

### ¶306.

Petition Number: 30636-HE-306.4f-D; Ad council, Epworth, Oklahoma City, OK.

Eliminate 4th & 6th paragraphs p.176 footnote 2 and 3rd paragraph p. 177

Delete three footnote paragraphs to 304.2 and 306.4f, pages 176 and 177:

Delete fourth paragraph, footnote 2, page 176:

~~The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the *Discipline* regarding the character and commitment of persons seeking ordination and affirms its high standards:~~

Delete sixth paragraph, footnote 2, page 176:

~~All candidates agree to make a complete dedication of themselves to the highest ideals of the Christian life and to this end agree "to exercise responsible self control, by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God" (¶304).~~

Delete fourth paragraph of footnote 2(8), page 177:

~~In the Social Principles, the General Conference has said that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." Furthermore, the Principles state that "we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."~~

### ¶306.

Petition Number: 30689-HE-306.4f-D; Howard Lydick, First UMC, Richardson, TX.

**Social responsibility to include abstinence from alcohol and tobacco for clergy**

Amend second sentence of 306.4f):

agree for the sake . . . as set forth in ¶¶61-70. To this end they shall . . . singleness, social responsibility, and to bear witness thereto by abstinence from all indulgences, including alcoholic beverages and tobacco, growth in grace . . .

### ¶310.

Petition Number: 30357-HE-310-D; Gen'l Board of Discipleship.

Add the word "each" to clarify

Amend first paragraph of 310:

Baptism is God's gift of unmerited grace through the Holy Spirit. It is an incorporation into Christ which marks the entrance of each persons into the church and its ministry (Romans: 6:3,4,18).

### ¶311.

Petition Number: 30094-HE-311-D; Annual Conference, Kansas East.

**Deacons and associate members may participate as an elder**

Add new text after the second sentence in 311:

. . . All persons ordained as clergy in The United Methodist church upon election to full membership in the annual conference shall be members of and participate in an Order appropriate to their election. Persons ordained deacon and elected to associate membership who choose to remain associate members of the annual conference as per Paragraph 365 of *The Book of Discipline* 1996, shall be members of and participate in the Order of Elders.

## ¶311.

Petition Number: 31145-HE-311-D; UM Rural Fellowship.

**Ordained deacons & assoc. members who choose to follow 1996 BOD shall participate in Elder Order**

Amend 311:

311. Order of Deacons and Order of Elders—There shall be in each annual conference an Order of Deacons and an Order of Elders. All persons licensed or ordained as clergy in The United Methodist Church ~~upon election to full membership in the annual conference~~ shall be members of and participate in an Order appropriate to their election status. Persons ordained deacon and elected to associate membership and who choose to remain associate members of the annual conference as per paragraph 365 in the 1996 Book of Discipline shall be members of and participate in the Order of Elders. An order is a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church. These orders, separately or together, seek to respond to the spiritual hunger among clergy for a fulfilling sense of vocation, for support among peers during this stressful time of change in the Church, and for a deepening relationship with God,

## ¶311.

Petition Number: 31146-HE-311-D; UM Rural Fellowship.

**Add "Associate Members & Local Pastors" to "Order of Elders" in 311; 314; 323; 414.10 & 633.2 o)**

Amend 311, 314, 323, 414.10, 633.2o):

311. Order of Deacons and Order of Elders, Associate Members and Local Pastors—There shall be in each annual conference an Order of Deacons and an Order of Elders, Associate Members and Local Pastors. All persons . .

314. Membership in an Order—Persons shall become members of the Order of Deacons or Order of Elders, Associate Members and Local Pastors following their election to full membership in the annual conference . . .

323. Ministry of an Elder—Elders are ordained . . As members of the Order of Elders, Associate Mem-

bers and Local Pastors, all elders are in covenant with all other elders members of the order in the annual conference . . .

414.10. To convene the Order of Deacons and the Order of Elders, Associate Members and Local Pastors, and work with the elected chairperson of each order.

633.2o) To work with and support the Order of Deacon and the Order of Elder, Associate Member and Local Pastor, including receiving reports, . . .

## ¶311.

Petition Number: 31266-HE-311-D; Annual Conference, Cal-Pacific.

**Inclusive ministerial definition for Order of Deacons & Order of Elders**

Amend second sentence of 311:

~~All persons ordained as clergy in the United Methodist Church, upon election to full membership in the annual conference~~ ministerial members in the annual conference shall be members of and participate in the Order appropriate to their election.

## ¶311.

Petition Number: 31455-HE-311-D; Harry Kishpaugh, Union UMC, Florissant, MO.

**Standardize language: add local pastors to Orders of Deacons and Elders**

Amend 311:

**Order of Local Pastors and Order of Deacons and Order of Elders**—There shall be in each annual conference an Order of Local Pastors and an Order of Deacons and an Order of Elders. All persons ~~ordained~~ serving as clergy in The United Methodist Church upon licensing or election to full membership in the annual conference shall be members of and participate in an Order appropriate to their licensing or election. An order is a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church. These orders, separately or together, seek to respond to the spiritual hunger among clergy for a fulfilling sense of vocation, for

support among peers during this stressful time of change in the Church, and for a deepening relationship with God.

### ¶314.

Petition Number: 31267-HE-314-D; Annual Conference, Cal-Pacific.

Change "the status of full" to just "status"

Amend 314:

Persons shall become . . . annual conference. Acceptance of the ~~status of full~~ membership status will constitute a . . .

### ¶315.

Petition Number: 30737-HE-315-D; Gen'l Board of Higher Ed & Ministry.

Qualifications for election and consecration

Amend 315:

Qualifications for Election ~~and Consecration to Probationary Membership and Commissioning~~—A person shall . . . by vote of the ~~annual conference~~ clergy session on recommendation of its board of ordained ministry after meeting the following qualifications

(~~¶633~~).

1. *Candidacy Requirement*: Each candidate shall have been a certified candidate for probationary membership and commissioning for at least two (2) years and no more than twelve (12) years (~~¶633~~).

3.b) are members of . . . conventional formal education, ~~or~~

c) have graduated with a Bachelor degree or its equivalent from a college not recognized by the University Senate and have completed the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

In addition, a candidate shall have *Graduate Requirement*: a) a candidate for ordination as an elder shall have received a Master of Divinity or its equivalent from a school approved by the University Senate (~~¶326~~), or .

b) a candidate for ordination as a deacon shall have:

1.b) received a master's degree from ~~a graduate theological school recognized~~ a seminary approved by the University Senate, or

2.e) received a master's degree in the area of the specialized ministry in which the candidate will serve, and completed the basic graduate theological studies, in a context which will provide formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

3.d) in all cases candidates shall have completed a . . . doctrine, polity and history. These courses can be included within or in addition to a seminary degree.

5. In some instances . . . the following professional certification alternate route:

c) have completed a minimum . . . polity, and history, in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

6.b) completed the five-year Course of Study for ordained ministry, of which no more than four courses may be taken by correspondence or Internet; and

c) an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study or its equivalent as determined by the General Board of Higher Education and Ministry which shall include the areas of United Methodist history, doctrine, and polity;

d) completed, in fulfilling their graduate theological studies, a minimum of ~~twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; worship/liturgy; and United Methodist doctrine, polity, and history.~~

9.n) You have agreed . . . life as set forth in ~~¶304~~. 2, and to . . . love of God. (~~¶304~~. 2, 3)



14. Each candidate shall have been recommended in writing to the clergy session based on at least a 2/3 majority vote of the conference board of ordained ministry.

### ¶315.

Petition Number: 30574-HE-315.1-D; Kansas West Bd of Ordained Ministry.

**Clergy on involuntary leave won't be eligible for any agency membership**

Amend last line of paragraph of 351.1:

Clergypersons on involuntary leaves of absence shall not be eligible for membership on annual, jurisdictional, central, or General conference agencies and may not be elected or serve as delegates to General or jurisdictional conferences.

### ¶315.

Petition Number: 31456-HE-315.2-D; Rex A. Dickey, North Arkansas.

**Delete 315.2**

Delete 315.2.

### ¶315.

Petition Number: 30224-HE-315.3-D; Charles D. White, Jr, Western North Carolina.

**A.C. may elect to probationary membership a person with degree from univ. not listed by Univ.Senate**

Amend first sentence of 315.3:

A candidate for probationary membership and commissioning shall have completed a bachelor's degree from a college or university recognized by the University Senate; provided, however, that an annual conference may, by a three-fourths majority vote of the clergy members in full connection, present and voting, elect to probationary membership and commissioning a candidate who is a graduate with a bachelor's degree in liberal education from a college not listed by the University Senate or competency equivalence through an external degree

program at a college or university listed by the University Senate and who has met the additional educational requirements specified in paragraph 4 below. Exceptions to the . . .

### ¶315.

Petition Number: 30079-HE-315.4-D; Robert W. Smith, Jr., Alabama.

**Clergy candidate actively pursue M.Div with intent to become ordained**

Amend 315.4a and c:

In addition, a candidate shall have:

a) received a master of Divinity or its equivalent from a school approved the University Senate (paragraph 326), and comply with 4 d) below as part of that degree, or

c) ~~received a master's degree in the area of the specialized ministry in which the candidate will serve, and be accepted and actively pursuing a Master of Divinity or its equivalent, from a school approved by the University Senate, with the intent of becoming an ordained elder, and be under appointment by a Bishop as a Student Local Pastor, or~~

### ¶315.

Petition Number: 30623-HE-315.4-D; AK Missionary; Maretta 1st UMC TaskForce on Denon.

**Evangelism as undergraduate requirement for candidates.**

Amend 315.4d:

completed a minimum of twenty-four semester hours . . . mission of the church in the world; evangelism; worship/liturgy . . .

### ¶315.

Petition Number: 31457-HE-315.4-D; Darlene A. Dawes, NEJ Core Planning Group of UMW.

**Include teaching on UMW**

Amend 315:

4. In addition, a candidate shall have:

a) received a Master of Divinity or its . . .

d) completed a minimum of twenty-four semester hours of graduate theological studies in the Christian faith, including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; worship/liturgy; and United Methodist doctrine, polity and history, including the purpose, history and theology of United Methodist women. This inclusion in the polity course would be instructed by a United Methodist Woman selected by the Women's Division to present in depth (1) the history, (2) the purpose, (3) the theology of United Methodist Women, (4) the organizational structure emphasizing the local unit, and (5) the pastor's important role in relation to the local unit.

5. In some instances . . . the following alternate route:

a) shall have reached thirty-five years of age at the time to become a certified candidate . . .

c) have completed a minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; worship/liturgy; and United Methodist doctrine, polity, and history, including the purpose, history and theology of United Methodist women. This inclusion in the polity course would be instructed by a United Methodist Woman selected by the Women's Division to present in depth (1) the history, (2) the purpose, (3) the theology of United Methodist Women, (4) the organizational structure emphasizing the local unit, and (5) the pastor's important role in relation to the local unit.

### ¶315.

Petition Number: 30624-HE-315.5-D; Alaska Missionary.

**Evangelism as alternate route requirement for candidates**

Amend 315.5c:

have completed a minimum . . . mission of the church in the world; evangelism; worship/liturgy;

### ¶315.

Petition Number: 30074-HE-315.6-D; Michael W. Topham, North Arkansas.

**Change Local Pastor educational requirements plus add a second educational option**

Amend 315.6:

~~e thirty-two semester hours of graduate theological study or its equivalent as determined by the General Board of Higher Education and Ministry;~~

d) c) completed; in fulfilling their graduate theological studies, a minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; worship/liturgy; and United Methodist doctrine, polity and history,

### OR

a completion of a two-year advanced course of study consisting of six four-semester hour courses, as designed and regulated by the board of ordained ministry, and given through all United Methodist seminaries or through a correspondence course consisting of:

1. Theology of the United Methodist Church
2. The United Methodist Church's Doctrine, Polity and History
3. Worship and Liturgy in Worship
4. Homiletics—Preaching the Old and New Testaments
5. The Old Testament and its History
6. The New Testament and Early Church History

### ¶315.

Petition Number: 30609-HE-315.6-D; Board of Ordained Ministry, North Arkansas.

**Complete 60 semester hours for B.A. credit.**

Add new text to 315.6c and reletter accordingly:

c) completed at least sixty (60) semester hours of Bachelor of Arts credit;

### ¶315.

Petition Number: 30625-HE-315.6-D; Alaska Missionary.

**Evangelism as requirement for local pastor candidate.**

Amend 315.6d:

completed, in fulfilling . . . mission of the church in the world; evangelism; worship/liturgy;

### ¶315.

Petition Number: 30405-HE-315.8-D; Study Commission Health & Fitness.

**A person with a disability can meet professional standards**

Amend second sentence of 315.8:

Disabilities are not to be construed as unfavorable health factors when a person with disability is ~~such a person is~~ capable of meeting the professional standards and is ~~physically~~ able . . .

### ¶315.

Petition Number: 31459-HE-315.9-D; MFSA.

**Remove fidelity and celibacy**

Amend 315.9n):

9. Each candidate shall respond to a . . .

n) You have agreed as a candidate . . . integrity in all personal relationships, ~~fidelity in marriage and celibacy in singleness~~; social responsibility and growth in grace and the knowledge and love of God. (¶304.2, .3) . . .

### ¶315.

Petition Number: 31460-HE-315.9-D; David A. Rash, Virginia.

**Include question about five Wesleyan theological concepts and evangelical doctrines**

Amend 321.4(a):

The following questions are guidelines for the preparation of the examination:

a) Theology.

(1) How has the practice of ministry affected . . .

(5) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c) regeneration; (d) sanctification? What are the marks of the Christian life? Wesleyan theological concepts and evangelical doctrines: a) prevenient grace, b) justifying grace, c) sanctifying grace, d) regeneration and e) Christian perfection?

### ¶315.

Petition Number: 30608-HE-315.4a-D; Board of Ordained Ministry, North Arkansas.

**Complete 1/2 of the work required for MDiv.**

Amend 315.4a:

~~received a~~ completed at least one-half of the work required for a Master of Divinity or its equivalent from a school approved by the University Senate (¶326), or

### ¶315.

Petition Number: 30905-HE-315.9b-D; Annual Conference, West Virginia.

**The concept and activity of evil**

Amend 315.9.b:

What is your understanding of humanity, the concept and activity of evil, and the human need for divine grace?

### ¶315.

Petition Number: 30637-HE-315.9n-D; Ad council, Epworth, Oklahoma City, OK.



Delete "marriage" add "all covenant relationships" regarding examination of ministerial candidates

Amend 315.9n):

You have agreed as a candidate . . . personal relationships, fidelity in ~~marriage and all covenant relationships~~, celibacy in singleness . . .

### ¶316.

Petition Number: 30738-HE-316-D; Gen'l Board of Higher Ed & Ministry.

#### Defining commissioning

Delete current text in 316 and replace with the following:

Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of God and to equip others for ministry.

Through commissioning, the church sends persons in leadership and service in the name of Jesus Christ and marks their entrance into a time of probation as they prepare for ordination. Commissioned ministers are probationary clergy members of the annual conference and are accountable to the bishop and the clergy session for the conduct of their ministry.

During probation the clergy session discerns their fitness for ordination and their effectiveness in ministry. After fulfilling all candidacy requirements and upon recommendation of the conference board of ordained ministry, the clergy session shall vote on the probationary membership and commissioning of the candidates. The bishop and secretary of the conference shall provide credentials as a probationary member and a commissioned minister in the annual conference.

The period of commissioned ministry is concluded when the probationary members are received as full members of the annual conference and ordained as either deacon or elder, or a decision is made not to proceed toward ordination and probationary membership is ended.

### ¶316.

Petition Number: 31461-HE-316-D; Sharon Beattie, West Ohio.

#### Three-fourths vote of approval for commissioning

Amend 316:

Commissioning—Commissioning is the act . . . the total ministry of Jesus Christ. After fulfilling all the candidacy requirements and upon the recommendation by **three-fourths vote** of the conference board of ordained ministry, the clergy session, composed of ordained elders and deacons in full connection, shall vote on the commissioning of the candidates. A **three-fourths vote of those present in clergy session is needed for the approval of a candidate's request for commissioning.** The bishop and secretary . . . the commissioned minister upon commissioning.

### ¶317.

Petition Number: 30739-HE-317-D; Gen'l Board of Higher Ed & Ministry.

#### Probationary service of commissioned ministers

Amend 317:

All persons who are . . . annual conference. During the probationary . . . covenant groups and mentoring to support . . .

1. The commissioned ministers planning to give their lives as deacons in full connection shall be in ministries of **Word and Service** the entire probationary period. A **commissioned person preparing for ordination as a deacon shall be licensed for the practice of ministry during probationary membership to perform the duties of the ministry of the deacon as stated in paragraph 319.**

2. The commissioned ministers . . . Sacrament, and Order ~~for their entire probationary period.~~ A commissioned minister **preparing for ordination as an elder who is serving as pastor of a local church shall exemplify and be held accountable for leading the congregation in servant ministry; be licensed for pastoral ministry (¶341).**

3. Commissioned ministers who are serving in extension ministries or graduate degree programs shall be accountable to the district superintendent

and the board of ordained ministry for the conduct of ministry, and for demonstrating their effectiveness in the ministry of the order to which they seek to be ordained. In every case, they will demonstrate their effectiveness in servant leadership in the local church to the satisfaction of the board of ordained ministry.

### ¶317.

Petition Number: 31462-HE-317-D; Allison Cambre, Texas.

#### Transitional deacons

##### Amend 317.2:

The commissioned ministers planning to give their lives as elders in full connection shall be in ministries of Service, Word, Sacrament, and Order for their entire probationary period. Such ministers are eligible to be ordained as transitional deacons. A commissioned minister serving as pastor of a local church shall exemplify and be held accountable for leading the congregation in servant ministry.

### ¶318.

Petition Number: 30740-HE-318-D; Gen'l Board of Higher Ed & Ministry.

#### Eligibility and rights of probationary membership

Amend fifth sentence of 318.6; add a new subparagraph after 6:

6. . . . A report of the hearing will be made to the full board. The provisions of fair process (¶358.2) shall be observed: and there shall be a review by the administrative review committee under ¶634 prior to hearing by the annual conference. When this relationship is . . .

7. Probationary members from other annual conferences of The United Methodist Church may be transferred into probationary membership with the approval of the bishops upon the recommendation of the receiving conference board of ordained ministry.

### ¶318.

Petition Number: 31147-HE-318.2-D; UM Rural Fellowship.

#### Probationary members may vote in a.c. except where restricted by the constitution

##### Amend 318.2:

Probationary members shall have the right to vote in the annual conference on all matters except the following: as restricted by the constitution.

a) constitutional amendments;

b) election of delegates to the general and jurisdictional or central conferences;

c) ~~all matters of ordination, character, and conference relations of clergy.~~

### ¶319.

Petition Number: 31463-HE-319-D; Shirley Moore-Krackhardt, North Central NY.

#### Delete words "assisting the elders"

##### Amend 319:

The Ministry of a Deacon—From among the baptized, deacons are called by God . . . service to God in the world. Deacons give leadership in the Church's life: in the teaching and proclamation of the Word; in worship, and in ~~assisting the elders in~~ the administration of the sacraments of baptism and the Lord's Supper; in forming and nurturing disciples; in conducting marriages and burying the dead; in the congregation's mission to the world; and in leading the congregation in interpreting the needs, concerns, and hopes of the world. . . .

### ¶320.

Petition Number: 30490-HE-320.2-D; John R. Wilson, Western Pennsylvania.

To be excused from annual conference a deacon in full connection shall write to conference sec'y

Amend final sentence of 320.2:

Any deacon in full connection unable to attend shall write the ~~bishop~~ conference secretary requesting to be excused . . .

### ¶321.

Petition Number: 30741-HE-321-D; Gen'l Board of Higher Ed & Ministry.

#### Requirements for ordination as Deacon & admission to full connection

Amend 321.1,a-b; 3; add new text to 4d (14)-(15)and renumber accordingly; amend 5; add a new subparagraph after 5:

1. Served under episcopal appointment in a ministry of service the entire probationary period (¶317.1). . . . Supervision is to be:

(a) ~~personally assumed or delegated~~ by the district superintendent, and

(b) ~~also provided by a mentor assigned~~ by the board of ordained ministry.

3. Responded to a . . . ordained ministry. . . . The applicant shall be able to articulate the call of God to the order of deacon as contained in ¶310 and to . . .

4.d) *Historic Examination for Admission into Full Connection and Ordination as Deacon* . . .

(14) will you diligently instruct the children in every place?

(15) Will you visit from house to house?

5. A probationary member . . . by a bishop. ~~The ordaining bishop may invite other elders, deacons, and laity to participate.~~

6. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons. The bishops shall be assisted by other deacons and may include laity designated by the bishop representing the Church community and representatives of other Christian communions, especially member Churches of Christ Uniting, in the laying on of hands.

### ¶321.

Petition Number: 31000-HE-321-D; Leo Naapi, Covenant UMC, Reedsport, OR.

Ask every UMC official if they will uphold all of the scriptures in the Bible

Amend 321:

5. A probationary member . . . other elders, deacons, and laity to participate.

All ordained ministers, local pastors, lay pastors, certified lay speakers and lay members to each Annual Conference be asked the following question on an annual basis: Do you agree to uphold all of the scriptures in the Bible?

### ¶321.

Petition Number: 31464-HE-321-D; Sharon Beattie, West Ohio.

Change two-thirds to three-fourths

Amend 321:

Requirements for Ordination as Deacon and Admission to Full Connection—Probationary members . . . may be admitted into membership in full connection in an annual conference by ~~two-thirds~~ **three-fourths** vote of the clergy members in full connection of the annual conference, upon recommendation by ~~two-thirds~~ **three-fourths** vote of the board of ordained ministry, after they have qualified as follows:

### ¶321.

Petition Number: 30123-HE-321.-1-D; Randall Aldering, First UMC; Ala-WFla; 7 AdCo, Kalamazoo, Michigan.

Include questions on Articles of Religion and Confession of Faith in requirement for ordination

Add a new subsection to 321.4a after (9):

Have you read and reflected upon the Articles of Religion and Confession of Faith (Para 62)? Can you embrace them personally and teach them as doctrinal standards within The United Methodist Church?



**¶321.**

Petition Number: 30639-HE-321.-1-D; Ad council, Epworth, Oklahoma City, OK.

**Willingness to relate yourself to all regardless of ethnicity, gender, orientation, age, eco. cond.**

Amend 321.4b) (4):

Are you willing to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disabilities?

**¶321.**

Petition Number: 31465-HE-321.4-D; MFSA.

**Delete fidelity and celibacy**

Amend 321.4a(6):

For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, ~~fidelity in marriage and celibacy in singleness~~; integrity in all personal relationships, social responsibility, and growth in grace and the knowledge of the love of God?

**¶321.**

Petition Number: 30638-HE-321.4a-D; Ad council, Epworth, Oklahoma City, OK.

**Add "all covenant relationships" regarding examination for deacons.**

Amend 321.4a)(6):

for the sake of the mission . . . intentional intellectual development, fidelity in ~~marriage~~ and all covenant relationships, celibacy in singleness . . .

**¶321.**

Petition Number: 31001-HE-321.4d-D; Leo Naapi, Covenant UMC, Reedsport, OR.

**Ask every Deacon if will uphold all the scriptures in the Bible**

Amend 321.4(d):

Historic Examination for Admission into Full Connection and Ordination as Deacon . . . (b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience's sake.

Do you agree to uphold all of the scriptures in the Bible?

**¶322.**

Petition Number: 30652-HE-322-D; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill; 1 Ad Co.

**To be appointed Deacon, you must sign a statement stating homosexuality is not God's perfect will.**

Add a new subparagraph at the end of 322:

**No person shall be appointed to any position who shall not have filed on record with an appropriate annual conference authority a signed statement, available for viewing upon request, affirming the following: "I do not believe that homosexuality is God's perfect will for any person. I will not practice it. I will not promote it. I will not allow its promotion to be encouraged under my authority."**

**¶322.**

Petition Number: 30742-HE-322-D; Gen'l Board of Higher Ed & Ministry.

**Appointment of Deacons in full connection to various ministries**

Add the following new text to 322 and renumber accordingly:

**2. Deacons in full connection may be ap-**

pointed to attend school as part of their renewal and personal growth.

3. Deacons in settings that extend the witness and service of Christ's love and justice in the world are amenable to the annual conference of which they are members and insofar as possible should maintain close working relationship with and effective participation in the work of their annual conference, assuming whatever responsibilities they are qualified and requested to assume.

**Deacons under appointment beyond the local church shall submit annually to the bishop, the district superintendent, with a copy to their board of ordained ministry, a written report on the official form developed for the Church by the General Council on Finance and Administration for use by the annual conference.**

This report shall include a copy of the evaluation by the institution in which the deacon serves. The report and evaluation shall serve as the basis for the evaluation of these deacons in light of the missional needs of the church and the fulfillment of their ordination to be minister of Word and Service. Deacons serving in appointments outside the conference in which they hold membership shall also furnish a copy of their report to the bishop of the area in which they reside and work.

The General Board of Higher Education and Ministry, Section of Deacons and Diaconal Ministries, in order to assist the boards of ordained ministry and cabinets, will provide guidelines to validate the appropriateness in service beyond the local church in special settings and will be available for consultation with bishops and cabinets.

#### 4 6 The appointment of deacons . . .

a) It may be initiated by the bishop or the district superintendent, individual deacon in full connection, or the agency seeking their service, ~~the bishop, or the district superintendent.~~

5 7. At the request of the deacon in full connection and with the consent of the bishop and cabinet where conference membership is held, the deacon . .

#### 6 8. With approval and consent . . .

#### 7 9. Deacons in full . . .

#### 8 10. Deacons in full connection . . .

#### 11. The ordained deacon after consultation and

with the written consent of the pastor in charge, and with the approval of the district superintendent and in consultation with the staff-parish relations committee of a charge conference, shall relate to a charge conference within the bounds of the annual conference in which they shall hold membership and to which they shall submit an annual report. In those instances where the appointment is in another annual conference the deacon will relate also to a charge conference where they reside. The deacons shall be held amenable to the annual conference in which they hold membership for the continuation of their ordination rights.

12. Ordained Deacons from other annual conferences of the United Methodist Church may be received by transfer into full membership with the consent of the bishops involved. The process should be initiated by the receiving bishop. Consultation with the chairperson or executive committee of the board of ordained ministry of the receiving conference shall be held prior to transfer.

#### 9 13. Special provisions will . . .

#### 10 14. Support for deacons . . .

b) When the deacon's primary . . . part-time pastors and shall ~~have the right to~~ participate in the denominational pension and benefit plans, programs, and funds subject to the limitations imposed by local law and the right to participate in the health benefit . . . established by the annual conference where health coverage is not provided from another source.

d) In the United Methodist Church and other employing agencies there shall be an annual review of the deacon's performance no later than ninety (90) days prior to annual conference.

#### e) Since deacons are not . . .

#### ¶324.

Petition Number: 30653-HE-324-D; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill; 1 Ad Co.

For elder ordination, sign a statement affirming that homosexuality is not God's perfect will.

Add a new paragraph to 324:

No person shall be considered for election to

full membership and ordination as elder who shall not have filed on record with an appropriate annual conference authority a signed statement, available for viewing upon request, affirming the following: "I do not believe that homosexuality is God's perfect will for any person. I will not practice it. I will not promote it. I will not allow its promotion to be encouraged under my authority."

### ¶324.

Petition Number: 30743-HE-324-D; Gen'l Board of Higher Ed & Ministry.

#### Elders in full connection

##### Amend 324:

(1) Elders in full connection with . . . ~~There shall be an annual meeting of this covenant body in executive session of clergy members in full connection with the annual conference, including both deacons and elders, at the site of the regular session of the annual conference to consider questions relating to matters of ordination, character, and conference relations ¶¶605.6, 633.2).~~

~~A special session of the annual conference may be held at such time and at such place as the bishop shall determine after consultation with the cabinet and the executive committee of the board of ordained ministry. A special clergy session shall have only such powers as stated in the call.~~

(2) A probationary member . . . by a bishop. The ordaining bishop may invite other elders and laity to be a part of the laying on of hands:

(3) An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders. The bishops shall be assisted by other elders and may include laity designated by the bishop representing the Church community and representatives of other Christian communions, especially member churches of the Churches of Christ Uniting in the laying on of hands.

### ¶325.

Petition Number: 30406-HE-325.4-D; Study Commission Health & Fitness Clergy/Lay.

Change the word disability to incapacity

Amend first sentence of 325.4:

Clergy who are retired, located, on ~~disability~~; incapacity leave (—), or on sabbatical leave . . .

### ¶326.

Petition Number: 30611-HE-326-D; Wanda Hayes Eichler, First UMC, Pigeon, MI.

Local pastors may fulfill ed.requirements by life experience credits from a college or university

Add a new sentence after 326.(3) (c):

Local pastors may fulfill the educational requirement of (a) and (b) above by life experience credits from a college or university, or by a correspondence course designed by the Board of Higher Education and Ministry or by an equivalence as determined by the conference board of ordained ministry.

### ¶326.

Petition Number: 31466-HE-326-D; Sharon Beattie, West Ohio.

#### Change two-thirds to three-fourths

Amend 326:

Requirements for Admission to Full Connection and Ordination as Elder—Probationary members who are candidates for full connection and ordination as elders and have been probationary members for at least three years may be admitted into membership in full connection in an annual conference and approved for elder's ordination by ~~two-thirds~~ three-fourths vote of the clergy members in full connection of the annual conference, upon recommendation by ~~two-thirds~~ three-fourths vote of the board of ordained ministry, after they have qualified as follows.

### ¶326.

Petition Number: 31467-HE-326-D; Annual Conference, West Michigan.

Associate members age 55 and 5yrs as assoc member can be full member by 3/4 vote



## Amend 326:

Requirements for Admission to Full Connection and Ordination as Elder—1. Probationary members who are candidates for full connection and ordination as elders . . . The following questions are guidelines for the preparation of the examination . . . (6) Provide evidence of experience in peace and justice ministries.

2. Associate members who have reached the age of 55 or older and have served at least five years as an associate member may be received into full membership by three-fourths vote of the clergy members voting.

## ¶326.

Petition Number: 31468-HE-326-D; David A. Rash, Virginia.

**Add question for persons seeking admission to Full Connection/Ordination as Elder**

## Amend 326a(5):

(5) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c) regeneration; (d) sanctification? What are the marks of the Christian life? and teach Wesleyan understandings of salvation, grace, and sin in your ministerial setting? Give a defense of Wesleyan theology, making use of John Wesley's writings and other writings on the subject.

## ¶326.

Petition Number: 30061-HE-326.-1-D; UM Missionary Association, Cookson Hills Center-UM Mission, Cookson, OK; 2ChCommwork; Deac&HomeMissio.

**Clergy education requirements to include mission history and experience**

## Amend 326.3 (c):

educational requirements in every case shall include a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity and mission work that includes the history of United Methodist missions, contemporary missional approach, and an experiential component; . . .

## ¶326.

Petition Number: 30128-HE-326.-1-D; Randall Aldering, First UMC, Kalamazoo, MI; Ala-WFla.

**Question ordinands about belief in Articles of Religion and Confession of Faith**

## Add a new section after 326a) (9):

**Have you read and reflected upon the Articles of Religion and Confessions of Faith (Paragraph 62)? Can you embrace them personally and teach them as doctrinal standards within The United Methodist Church?**

## ¶326.

Petition Number: 30080-HE-326.1-D; Robert W. Smith, Jr, Alabama.

**Student local pastor probationary membership requirement**

## Amend 326.(1):

served full-time under episcopal appointment for at least three full annual conference years following the completion of, or in the special case of student local pastors, in conjunction with, the educational requirements specified in 3(b) below.

## ¶326.

Petition Number: 31469-HE-326.2-D; William Davis (Dave) Westlake, Oak Grove UMC, White, SD.

**Local pastors can have previous years of service count toward probationary membership**

## Amend 326.2:

Requirements for Admission to Full Connection and Ordination as Elder—Probationary members . . . adequate supervision has been provided; (2) been previously elected as probationary members. Local pastors who have met the educational requirements when they apply for membership in an annual conference shall have previous years of service counted toward probationary membership. Those who have served as part-time local pastors and student local pastors shall have their years of service counted as a

minimum of each year counting as one half of a year—unless designated by the bishop or district superintendent as being more than half time—toward probationary membership. The clergy session of the annual conference may equate part-time service as full-time service. Any additional paragraph(s) that need to be amended to reflect this change should be amended; (3) met the following educational requirements: . . .

### ¶326.

Petition Number: 30610-HE-326.3-D; Board of Ordained Ministry, N Arkansas.

**Alternate route to full connection for local pastors completing M.Div.**

Amend 326(3)(c) by replacing current text with the following new text and relettering accordingly:

**or met the education requirements of ¶315.6 as an alternate route for local pastors;**

### ¶326.

Petition Number: 31470-HE-326.6-D; David A. Rash, Virginia.

**Add scripture passages**

Amend 326 (6):

Requirements for Admission to Full Connection and Ordination as Elder—Probationary members who are candidates for full connection . . . (5) prepared and preached at least one written sermon on a biblical passage specified by the board of ordained ministry; (6) presented a plan and outline for teaching a book or books of the Bible or one of the following selections of scripture: Genesis 1-4; Genesis 12-23; Genesis 37-50; Exodus 19-20; 2 Kings 17-25; Isaiah 40-55; Matthew 5-7; Luke 1-3; John 18-21; (7) responded to a written . . .

### ¶326.

Petition Number: 31471-HE-326.7-D; MFSA.

**Take out fidelity and celibacy**

Amend 326(a)(6):

For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, ~~fidelity in marriage and celibacy in singleness~~; integrity in all personal relationships, social responsibility, and growth in grace and the knowledge and love of God?

### ¶326.

Petition Number: 30640-HE-326.7a-D; Ad council, Epworth, Oklahoma City, OK.

**Add "all covenant relationships" regarding examination of elders.**

Amend 326.7a)(6) (page 198):

For the sake of the mission of Jesus Christ . . . fidelity in ~~marriage and~~ all covenant relationships, celibacy in singleness . . .

### ¶326.

Petition Number: 30641-HE-326.9c-D; Ad council, Epworth, Oklahoma City, OK.

**Willingness to relate to all regardless of ethnicity, etc. regarding examination of elders.**

Amend 326c) (4), page 198:

Are you willing to minister with all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disabilities?

### ¶328.

Petition Number: 30657-HE-328-D; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill; 1 Ad company

**Add new paragraph No one appointed unless he/she affirms that homosexuality is not God's will.**

Amend by adding a new subparagraph to the end of 328:

4. No person shall be entitled to, nor shall receive an appointment under the authority of nor by means of The United Methodist Church nor by any United Methodist bishop who shall not have filed on record with an appropriate annual conference authority a signed statement, available for viewing upon request, affirming the following: "I do not believe that homosexuality is God's perfect will for any person. I will not practice it. I will not promote it. I will not allow its promotion to be encouraged under my authority."

### ¶328.

Petition Number: 30744-HE-328-D; Gen'l Board of Higher Ed & Ministry.

#### UM ordained clergy in ecumenical appointments

Amend 328.2 and delete 3:

2. In addition to the ordained ~~ministers~~ elders, persons who have been . . .

~~3. United Methodist Ordained Clergy in Ecumenical Appointments—United Methodist clergy members in full connection may be appointed annually to churches of other Christian denominations or to ecumenical shared ministries. Persons in these appointments remain in the itineracy and shall be accountable to the annual conference. Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed.~~

### ¶328.

Petition Number: 30129-HE-328.1-D; Randall Aldering, First UMC, Kalamazoo, Michigan.

#### Remove guaranteed appointment as component of the ministry of an elder in full connection

Amend 328.1:

All elders in full connection who are in good standing in an annual conference ~~shall~~ may be continued under appointment by the bishop . . .

### ¶328.

Petition Number: 30407-HE-328.1-D; Study Commission on Health & Fitness Clergy/Lay.

#### Elders shall be continued unless granted an incapacity leave

Amend 328.1:

All elders . . . unless they are granted a sabbatical leave, ~~disability~~ an incapacity leave (¶354), family leave . . .

### ¶328.

Petition Number: 31472-HE-328.1-D; Administrative Council, First UMC, Joplin, MO; St Andrews's Ad Council.

#### Change shall to may

Amend 328.1:

All elders in full connection who are in good standing in an annual conference ~~shall~~ may be continued under appointment by the bishop unless they are granted a sabbatical leave, a disability leave, family leave, a leave of absence, retirement, or have failed to meet the requirements for continued eligibility.

### ¶328.

Petition Number: 30811-HE-328.3-D; GCCUIC.

#### Delete 328.3

Delete 328.3

### ¶328.

Petition Number: 31473-HE-328.3-D; Board of Ordained Ministry, Western New York.

#### Delete 328.3

Amend 328.3:

General Provisions—1. All elders in full connection who are in good standing . . . meet the require-



ments for continued eligibility (§325.2).

2. In addition to the ordained ministers, . . . as set forth in the Social Principles.

~~3. United Methodist Ordained Clergy in Ecumenical Appointments—United Methodist clergy members in full connection may be appointed annually to churches of other Christian denominations or to ecumenical shared ministries. Persons in these appointments remain in the itineracy and shall be accountable to the annual conference. Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed.~~

### ¶329.

Petition Number: 31475-HE-329.3-D; Annual Conference, Minnesota.

**Add personnel committee to list of groups w/whom DS consults re interim appointments**

Amend 329.3b:

Interim appointments will be for a specified length of time, established in advance following consultation with the district superintendent, the pastor-parish relations committee or personnel committee, and the interim pastor.

### ¶329.

Petition Number: 31002-HE-329.2c-D; Allison Cambre, Texas.

**Remove eight year limitation for reappointments that are less than full time**

Amend 329.2 (c):

Reappointment to less than full-time service shall be requested by the ordained elder and approved annually by the bishop and cabinet ~~and shall not be granted for more than a total of eight years, except by a three-fourths vote of the clergy members in full connection of the annual conference.~~

### ¶330.

Petition Number: 30745-HE-330-D; Gen'l Board of Higher Ed & Ministry.

## Definition of a pastor

Amend 330:

A pastor is an ordained elder, probationary deacon (according to 1992 *Book of Discipline*) or licensed person approved . . .

### ¶331.

Petition Number: 30142-HE-331-D; Annual Conference, California Nevada.

**Pastoral responses to be priestly as outlined in the Book of Discipline**

Add a new text to 331.3 and renumber accordingly:

Responsibilities and Duties of a Pastor . . . (3) determining all pastoral responses to be made in the priestly role in accordance with the norms and practices as specified in *The Book of Discipline*;

### ¶331.

Petition Number: 30906-HE-331-D; Riley B. Case, North Indiana.

**Add a Disciplinary paragraph reference**

Amend 331:

Responsibilities and Duties of a Pastor—The pastor(s) . . . (3) ensuring faithful transmission of the Christian faith (see *Discipline, Part II*); and (4) . . .

### ¶331.

Petition Number: 30066-HE-331.-1-D; Randall Aldering, First UMC, Kalamazoo, MI; 39ind;Ala-WFla;4AdCo;1SScl.

**Chargeable offense to conduct same-sex unions even if state allows it**

Add new text to the end of 331.1i):

. . . No United Methodist clergy shall conduct a homosexual union service, or offer to allow a United Methodist building or house of worship to be used

for the conduct of a homosexual union service. "Homosexual union service" includes any ceremony or ritual that blesses, recognizes, or celebrates any relationship resembling marriage with a person of the same sex. Violation of this provision shall make a clergy person liable to complaint and/or chargeable offense (paragraphs 2623-2629). Adoption of a provision for homosexual union or marriage by any state shall not change this standard."

### ¶331.

Petition Number: 30187-HE-331.1-D; Catherine Newlin, South Indiana; 256 individuals, Indianapolis, IN.

Ordained clergy may perform holy covenants between persons of the same sex

Add a sentence to 331.1 i:

... Qualifications for performing marriage shall be in accordance with the laws of the state and The United Methodist Church. Ordained clergy, at his/her discretion, may perform ceremonies which celebrate holy covenants between persons of the same gender.

### ¶331.

Petition Number: 30168-HE-331.1-D; Annual Conference, South Ga.; N Indiana; 2 Ad Councils.

UM clergy are forbidden to conduct same-sex unions

Add a sentence at the end of 331.1 i):

United Methodist clergy are forbidden from conducting same-sex union/marriage services.

### ¶331.

Petition Number: 30358-HE-331.1-D; Gen'l Board of Discipleship.

Define ministry as action that brings others to know Christ and become professing members

Amend 331.1g-h:

g) To be involved and to lead the congregation in

evangelistic outreach in order to win persons on profession of faith; that others might come to know Christ, be baptized, and become professing members.

h)[delete current text] To encourage people baptized in infancy or early childhood to make their profession of faith after instruction so that they might become professing members of the church.

### ¶331.

Petition Number: 31119-HE-331.1-D; Annual Conference, Wisconsin.

Is duty of "all appointed pastors" to prepare parents & sponsors before baptism & communion

Amend 331.1b:

To administer the sacraments of baptism . . . It shall be the duty of ~~ordained ministers~~ all appointed pastors before baptizing . . . ~~Ordained elders~~ all appointed pastors may select and train . . .

### ¶331.

Petition Number: 30048-HE-331.3-D; J. Robert Sawyer, New Mexico.

Annually read and explain General Rules in each congregation

Add a new subsection to 331.3:

e) To see that the ordinances and regulations of the church are duly observed and that the General Rules are read and explained once a year in each congregation.

### ¶331.

Petition Number: 30612-HE-331.1b-D; Wanda Hayes Eichler, First UMC, Pigeon, MI.

Change "ordained ministers" to "all clergy members"

Amend 331.1b:

To administer the sacraments . . . grace. It shall be the duty of ~~ordained ministers~~ all clergy members

before baptizing infants . . . be properly discharged.  
(See <1997>227.1.) ~~Ordained elders~~ All clergy mem-  
bers may select and train . . .

### ¶331.

Petition Number: 30907-HE-331.1i-D; Donald F.  
Guest, Northern Illinois.

**Homosexual unions may be performed by  
consenting pastors when 2/3 of charge conf. vote to  
permit it**

Amend 331.1.i:

To perform the marriage ceremony . . . in accor-  
dance with the laws of the state and The United Meth-  
odist Church , with the exception that ceremonies  
that celebrate homosexual unions may be conducted  
by consenting clergy, when at least two-thirds of the  
members present at the annual charge conference  
have voted to permit such ceremonies.

### ¶331.

Petition Number: 31003-HE-331.1i-D; Allison  
Cambre, Texas.

**Specifics for solemnizing a marriage by a  
pastor**

Amend 331.1 (i):

To perform the marriage ceremony . . .  
the laws of the state and the United Methodist  
Church. **To solemnize a marriage, the pastor shall:**

1) Have ascertained that both parties understand  
that Holy Matrimony is a physical and spiritual union  
of a man and a woman, entered into within the com-  
munity of faith, by mutual consent of heart, mind, and  
will, and with intent that it be lifelong.

2) Have ascertained that both parties freely and  
knowingly consent to such marriage, without fraud,  
coercion, or mental reservation.

3) Have instructed both parties as to the nature,  
meaning, and purpose of Holy Matrimony.

### ¶331.

Petition Number: 30667-HE-331.1o-D; Wanda Hayes  
Eichler, First UMC, Pigeon, MI.

**Duty of pastors includes ministries of service,  
thru organizing, & advocacy**

Amend 331.1o):

To participate in community, ecumenical, and  
interreligious concerns and to lead the congregation  
to become so involved through ministries of service,  
through organizing, through advocacy, and through  
economic development relevant to specific and di-  
verse community contexts; and to pray and labor for  
the unity of the Christian community.

### ¶332.

Petition Number: 30049-HE-332-D; North Aransas  
Conference; Jim Beal.

**Move prohibition against same sex union to  
ministry section**

Move last sentence of 65C to paragraph follow-  
ing 332.5:

**Ceremonies that celebrate homosexual unions  
shall not be conducted by our ministers and shall  
not be conducted in our churches.**

### ¶332.

Petition Number: 30909-HE-332-D; Riley B. Case,  
North Indiana.

**Delete this paragraph as it is archaic and  
unobserved**

Delete 332.1

### ¶332.

Petition Number: 30910-HE-332-D; Dawn Yelverton,  
Nashville, TN.

**Clergy shall maintain confidences even from  
spouse**

Amend 332.5.:



All clergy of The United Methodist Church are charged to maintain all confidences inviolate, including confessional confidences, included but not limited to their spouses.

### ¶332.

Petition Number: 30010-HE-332.1-D; Conference Committee on Standing Rules, Jackson, MS, W.O. "Chet" Dillard.

**Set time period for engaging an evangelist**

Amend 332.1:

Pastors shall first obtain the written consent of the district superintendent not less than 10 days before engaging for an evangelist any person who is not a general evangelist...

### ¶332.

Petition Number: 30018-HE-332.1-D; Conference Committee on Standing Rules, Mississippi Conference, W.O. "Chet" Dillard.

**Ten day minimum period for permission from district superintendent to hire an evangelist**

Amend 332.1:

Pastors shall first obtain the written consent of the district superintendent not less than 10 days before engaging ...

### ¶333.

Petition Number: 31269-HE-333-D; Annual Conference, Cal-Pacific.

**Clarify goals of minimum equitable compensation standards**

Amend first sentence of 333:

To affirm the intent of strengthening the effectiveness of the connectional system, Assumption of the ...

### ¶333.

Petition Number: 31270-HE-333-D; Annual Conference, Cal-Pacific.

**Responsibility for paying pastor's salary rests with the Charge Conference**

Amend first paragraph of 333:

Assumption of the . . . ministry of the Church (¶617). The church shall provide . . . provisions of ¶622.3. However, financial responsibility for payment of the compensation package to clergy members in pastoral appointments rests with the Charge Conference. The annual conference . . . described in ¶249.12 and ¶620. The intent of this paragraph is to retain the value, and strengthen the effectiveness, of the connectional system; to clearly separate the legal and financial responsibilities of the annual conference (as a corporate entity) from those of the local church (as a separate corporate entity); and to set forth economic packages for appointed clergy that are considered the minimum needed to enable ordained clergy to sustain their provision of effective ministry.

### ¶333.

Petition Number: 31271-HE-333.1-D; Annual Conference, Cal-Pacific.

**Clarify grounds for seeking subsidy grant from Equitable Compensation Fund**

Delete current text in 333.1 and replace with new text; delete 333.2:

1. *Support for Elders in Full Connection Appointed to Pastoral Charges Who Render Full-Time Service*—Each elder in full connection of an annual conference who is in good standing and who is appointed to full-time service under the provision of ¶329.1 shall have a claim upon the Conference Equitable Compensation Fund and a right to receive not less than the base compensation established by the annual conference for persons in full-time service. The annual conference is responsible through the Commission on Equitable Compensation, to ensure that each elder in full connection with the annual conference, who is in good standing, and who is appointed under the provision of ¶329.1 receive from the charge to which appointed not less than the base compensation established by the annual conference for elders. If the charge is unable to pay the Elder at least the mini-

num base compensation as set by the annual conference, the charge shall apply for a subsidy grant from the Equitable Compensation Fund (§622.7), in the percentage of time to which the appointment is made. The intent of this paragraph is to retain the value and strengthen the effectiveness of the connectional system; to clarify the legal financial responsibility of the Annual Conference (as a corporate entity) from those of the local church (as a separate corporate entity); and to set forth economic packages for appointed clergy that are considered the minimum needed to enable ordained clergy to sustain their provision of effective ministry.

### ¶333.

Petition Number: 31476-HE-333.1-D; Roderic L. Mullen, North Carolina.

**Each one appointed to full-time service should have four weeks annual vacation**

Amend 333.1:

Support for Elders in Full Connection Appointed to Pastoral Charges Who Render Full-Time Service—Each elder in full connection . . . persons in full-time service.

It is recommended that each person under episcopal appointment to full-time service in the local church should have a minimum of four weeks of vacation annually, distinct from the formation and spiritual growth time recommended in paragraph 348.2. Additional vacation time should be commensurate with a person's experience and years of service under episcopal appointment and negotiated by the Pastor-Parish Relations Committee of the local church.

### ¶334.

Petition Number: 30050-HE-334.1-D; Jim Beal, NAK.

**Delete words "in effective relationship"**

Amend 334.1:

Elders ~~in effective relationship~~ may be appointed to serve in ministry settings beyond the local United Methodist Church in the witness and service of Christ's love and justice.

### ¶335.

Petition Number: 31474-HE-335.1-D; Board of Ordained Ministry, Western New York.

**Make change so BOM not unnecessarily involved in the appointive process**

Amend 335 and 336:

Elders in appointments extending the ministry of the local United Methodist church . . . skills, and leadership potential.

1. Categories of Appointment—In order to establish a clear distinction . . . within the itineracy of The United Methodist Church.

a) Appointments within the connectional structures of United Methodism: . . .

d) Elders may receive appointments beyond the ministry . . . by vote of the annual conference. (See ¶622.3, .5.)

Conference members who serve as staff members of ecumenical agencies ~~or as pastors of non-United Methodist congregations~~ may also be considered as holding an extension ministry, provided their position is approved by the bishop and the conference board of ordained ministry. They shall remain accountable to their vows as members of their annual conference. . . .

336. United Methodist Ordained Clergy in Ecumenical Appointments—United Methodist clergy members in full connection may be appointed annually to churches of other Christian denominations ~~or to ecumenical shared ministries~~ at the discretion of the bishop. Persons in these appointments remain in the itineracy and shall be accountable to the annual conference. Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed.

### ¶335.

Petition Number: 30746-HE-335.2a-D; Gen'l Board of Higher Ed & Ministry.

**Accountability of elders to the annual conference**

Amend second sentence of 335.2a:

a) . . . Elders under appointment . . . by the annual conference. This report shall . . . to be minister of Service, Word, Sacrament and Order. . . . Elders serving in appointments . . . of the area in which they ~~reside and work~~ serve.

### ¶336.

Petition Number: 30747-HE-336-D; Gen'l Board of Higher Ed & Ministry.

#### UM ordained clergy in ecumenical appointments

Add parenthetical information at the end of 336:

Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed. (See ¶335(1)d)

### ¶336.

Petition Number: 30812-HE-336-D; GCCUIC.

#### Add paragraph (See paragraph 335.1.d) reference

Add parenthetical reference at the end of 336:

. . . Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed. (See ¶335.1.d)

### ¶337.

Petition Number: 30911-HE-337-D; Charles D. White, Western NC.

#### Commissioned ministers from another denomination may be appointed

Amend 337:

*Appointments*—Ordained elders, ~~or~~ ordained clergy ~~or~~ commissioned ministers from other annual conferences and Christian denominations may receive an appointment in the annual conference in the following manner:

1. Ordained Elders, ~~or~~ Ordained Clergy or Com-

missioned Ministers from Other Annual Conferences and Other Methodist Denominations—With approval and consent of the bishops or other judicatory authorities involved, ordained elders, ~~or~~ ordained clergy or commissioned ministers of other annual conferences or other Methodist churches may receive appointments in the annual conference while retaining their home conference membership or denominational affiliation. Appointments are to be made . . .

### ¶337.

Petition Number: 30563-HE-337.1-D; Meredith Rupe, Detroit AC.

#### Bishop may give permission for a transferring clergy member to serve on agencies

Amend fourth sentence 337.1:

Their membership on conference boards and agencies is restricted to the conference of which they are a member: except in situations where a bishop administers more than one annual conference, and for missional reasons the bishop appoints the clergy member of one annual conference to another that this same bishop administers, and the rules of one of the annual conferences prevents the transfer of membership to the receiving annual conference, the same bishop may grant permission for the person to serve on conference boards and agencies of the annual conference to which the clergy member is appointed.

### ¶337.

Petition Number: 30748-HE-337.1-D; Gen'l Board of Higher Ed & Ministry.

#### Ordained elders or clergy from other annual conferences and other Methodist denominations

Amend 337: *Appointments*—~~Ordained elders or~~ ordained clergy from other . . .

1. ~~Ordained Elders or Ordained Clergy from Other Annual Conferences and Other Methodist Denominations~~—With approval and consent of the bishops or other judicatory authorities involved, ~~ordained elders or~~ ordained clergy of other annual conferences or other Methodist churches may receive an appointments in the annual conference . . .



**¶338.**

Petition Number: 30912-HE-338-D; Charles D. White, Western NC.

**Ordained deacons or commissioned ministers from another annual conf. may transfer into an A.C.**

Amend 338

*Transfer*—1. From Other Annual Conferences: Ordained elders, ordained deacons or commissioned ministers from other annual conferences of The United Methodist Church may be received by transfer

**¶338.**

Petition Number: 31099-HE-338.1-D; Wanda Hayes Eichler, First UMC, Pigeon, MI; Wisconsin; W Michigan.

**Clergy transfers from another conference shall transfer their records too**

Amend 338.1:

~~Ordained elders~~ Clergy members from other . . . consent of the bishops involved. All their records shall be transferred with them. Consultation with the . . .

**¶340.**

Petition Number: 30675-HE-340-D; William H. Brown, Center Hill UMC, Sylacauga, AL.

**Local pastor can vote except about constitutional amendments, delegates to GC, & other matters**

Amend 340.7:

Student local pastors . . . whom they serve. ~~They shall have the right to voice, but not vote in the annual conference.~~ They shall have the right to vote on all matters, except constitutional amendments, election of delegates to General, jurisdictional, or central conferences, and matters of ordination, character, and conference relations of clergy.

**¶340.**

Petition Number: 30749-HE-340-D; Gen'l Board of Higher Ed & Ministry.

**Local pastor license for pastoral ministry**

Amend title of 340:

Section X. ~~Local Pastor~~ License for Pastoral Ministry

**¶340.**

Petition Number: 30913-HE-340-D; Annual Conference, East Ohio.

**Local pastors have guarantee of fair process in matters of fitness for ministry**

Add a new subparagraph to the end of 340:

**9. All full-time local pastors, part-time local pastors and other licensed have the same guarantee of Fair Process as the ordained in matters relating to fitness to continue ministry.**

**¶340.**

Petition Number: 31487-HE-340-D; Annual Conference, Rocky Mtn.

**Local pastors who are certified candidates for ordination can be app'd to extension ministries**

Amend 340.1:

**Duties**—1. A local pastor is approved annually by the district committee on ordained ministry and licensed by the bishop to perform all the duties of a pastor (¶331), including the sacraments of baptism and Holy Communion as well as the service of marriage (where state laws allow), burial, confirmation, and membership reception, while appointed to a particular charge. Local pastors who are certified candidates for ordination can be appointed to extension ministries limited to: ministry in the military, correctional institutions, the Department of Veterans Affairs, and health-care settings. ~~Local pastors are not eligible for appointment beyond the local church.~~

For the purposes of these paragraphs the charge will be defined as "people within or related to the community being served."

### ¶340.

Petition Number: 30178-HE-340.1-D; Annual Conference, North Indiana.

#### Local pastors not to celebrate same sex unions

Amend 340.1:

A local pastor is approved annually by the district committee on ordained ministry and licensed by the bishop to perform all the duties of a pastor (paragraph 331), including the sacraments of baptism and Holy Communion as well as the service of marriage (where state laws allow, ceremonies that celebrate homosexual (same sex) unions shall not be conducted by our ministers and shall not be conducted in our churches), burial, confirmation, and membership reception, while appointed to a particular charge.

### ¶340.

Petition Number: 31478-HE-340.1-D; Robert T. Casey, Virginia.

#### Local pastors can be appointed as chaplains to institutions

Amend 340.1

1. Local pastors are not eligible for appointment beyond the local church except as chaplains to institutions such as prisons, jails, hospitals and nursing homes.

2 Such authorization granted by the license may be renewed annually by the district committee on ordained ministry and extends only within the charge or the institution to which the local pastor is appointed.

### ¶340.

Petition Number: 30152-HE-340.6-D; Annual Conference, Western Pennsylvania.

#### Local pastors have right to vote on everything with some exceptions

Delete current text of 340.6 and replace with the following new text; delete 7 and renumber accordingly:

The membership of all local pastors is in the annual conference where they shall have the right to vote on all matters except constitutional amendments, election of delegates to General, jurisdictional, or central conferences, and matters of ordination, character, and conference relations of clergy.

### ¶340.

Petition Number: 30962-HE-340.6-D; UM Rural Fellowship, Wisconsin; W. Michigan.

#### Local pastors shall attend clergy session of annual conference and participate in the Order of Elders

Amend 340.5; add new text to 6; renumber accordingly and amend last paragraph:

5. Local pastors shall be amenable to the clergy session of the annual conference in the performance of their pastoral duties and shall attend the sessions of the annual conference and the executive session of the clergy.

6. All persons licensed as local pastors shall be members of and participate in the Order of Elders.

6:7. The membership of local pastors under full-time and part-time appointment is in the annual conference where they shall have the right to vote on all matters except constitutional amendments, election of delegates to General, jurisdictional, or central conferences, and matters of ordination, character, and conference relations of clergy; those prohibited by the constitution.

7:8. Student local pastors . . . under whom they serve. They shall have the right to voice, but not and vote in the annual conference where they are serving.

### ¶340.

Petition Number: 31030-HE-340.6-D; Annual Conference Delegation, North Indiana.

### Remove the words "part-time"

Amend 340.6:

The membership of local pastors under full-time ~~and part-time~~ appointment is . . .

### ¶340.

Petition Number: 31488-HE-340.6-D; Annual Conference, Rocky Mtn.

### Local pastors may vote on constitutional amendments

Amend 340.6:

6. The membership of local pastors under full-time and part-time appointment is in the annual conference where they shall have the right to vote on all matters ~~except~~ including constitutional amendments, election of delegates to General, jurisdictional, or central conferences, ~~and with the exception of~~ matters of ordination, character, and conference relations of clergy.

### ¶340.

Petition Number: 30014-HE-340.7-D; John A. Keizer and Marilee A. Gillan, Iowa.

### Voting rights for student local pastors

Amend second sentence of 340.7:

They shall have the right to voice, ~~but not~~ and vote in the annual conference in which they are appointed to serve as student local pastors.

### ¶340.

Petition Number: 31031-HE-340.7-D; Annual Conference Delegation, North Indiana.

Local pastors under part-time appt may keep their membership in home church but DS is their boss

Amend 340.7:

Student local pastors and local pastors under part-time appointment (¶343.3) may retain their

membership . . .

### ¶341.

Petition Number: 30750-HE-341-D; Gen'l Board of Higher Ed & Ministry.

### Probationary members commissioned by the annual conference

Renumber 341 as 340 and amend:

~~341~~ 340. *License as a Local Pastor for Pastoral Ministry*—All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license ~~as a local pastor for pastoral ministry~~. The board of ordained ministry (¶633.2g) may recommend to the executive session of the annual conference the licensing of those persons who ~~have~~ are:

1. ~~Been commissioned as a probationary member~~ Probationary members commissioned by the annual conference, or

2. Local pastors who have ~~Completed~~ the following:

a) ~~Completed the~~ The conditions for candidacy..

b) ~~Completed the~~ The studies for the license as . .

### ¶341.

Petition Number: 30751-HE-341.1-D; Gen'l Board of Higher Ed & Ministry.

### Probationary members approved annually by the board of ordained ministry

Renumber current 340 to become new 341 and amend:

~~340~~ 341. *Authority and Duties of License for Pastoral Ministry*—

1. Probationary members approved annually by the board of ordained ministry, and ~~A~~ local pastors ~~is~~ approved annually by the district committee on ordained ministry ~~and~~ may be licensed . . . ~~Local pastors are not eligible for appointment beyond the local church~~. For the purposes of these paragraphs the charge will be defined as "people within or related to the community being served." While local pastors



are not eligible for appointment to extension ministries, probationary members may be appointed to extension ministries approved by the bishop and the board of ordained ministry.

2. Such authorization granted by the license may be renewed annually by the district committee on or the board of ordained ministry ~~and extends only within the charge to which the local pastor is appointed.~~

### ¶341.

Petition Number: 30408-HE-341.2e-D; Study Commission on Health & Fitness Clergy/Lay.

**Licensed full time local pastor process to be in accordance with GBHEM guidelines**

Amend 341.2e:

Provided the . . . as a full-time local pastor. This process shall be in accordance with the guidelines provided through the General Board of Higher Education and Ministry, Division of Ordained Ministry.

### ¶342.

Petition Number: 30752-HE-342-D; Gen'l Board of Higher Ed & Ministry.

**Interim license as local pastor**

Amend 342:

Between sessions of the annual conference, . . . the district committee on ordained ministry, and executive committee of the conference board of ordained ministry, and may be appointed by the bishop.

### ¶343.

Petition Number: 30243-HE-343-D; Linda Tunnell, Western Pennsylvania.

**Student pastors serving in their home church may vote at A.C. and attend clergy session**

Add a new subparagraph after 343.3

**Those student pastors who serve a church in**

their home Annual Conference have the right to vote on issues at Annual Conference and may attend the clergy session(s), but have no right to vote at such clergy session(s) until the year of their commissioning.

### ¶343.

Petition Number: 30915-HE-343-D; Board of Ordained Ministry, North Arkansas.

**Change "laypersons" to "persons"**

Amend 343.2:

Part-time Local Pastors—Those eligible to be appointed as part-time local pastors are laypersons (a) who have met . . .

### ¶343.

Petition Number: 31004-HE-343-D; Kenneth M. Taylor, First UMC, Karnack, TX.

**Include student local pastors in church affairs**

Amend 343.5:

Local pastors, ~~except~~ including student local pastors . . .

### ¶343.

Petition Number: 31101-HE-343.5-D; UM Rural Fellowship.

**Local pastors may have voice and vote except on matters restricted by the constitution**

Amend 343.5:

Local pastors, except student local pastors, may serve on any board, commission, or committee with voice and vote, ~~except on matters of clergy character, qualifications, status, and ordination, except the board of ordained ministry and the district committee on ordained ministry (¶633.1). They shall not be eligible to vote on or serve as delegates to the General, jurisdictional, or central conference except on those matters restricted by the constitution.~~

**¶343.**

Petition Number: 30914-HE-343.1c-D; Board of Ordained Ministry, North Arkansas.

**Extension Course of Study school as an option for clergy to complete educational requirements**

Amend 343.1:

Full-time Local Pastors—Those eligible . . . (c) who, unless they have completed the Course of Study, shall complete four courses per year in a Course of Study school (at least two of these courses must be in residence at an approved Regional Course of Study school and the other two courses may be taken in an approved Extension Course of Study school) or the correspondence curriculum prescribed by the General Board of Higher Education and Ministry (paragraph 1426.2);

**¶343.**

Petition Number: 30193-HE-343.1e-D; Annual Conference, North Arkansas.

**Remove inconsistent sentence regarding full time student**

Delete 343.1(e)

**¶344.**

Petition Number: 30753-HE-344-D; Gen'l Board of Higher Ed & Ministry, Jim Beal.

**Continuance as a local pastor**

Amend by inserting a comma in 344.1:

Persons licensed as local pastors who are not probationary members shall continue in college, in a program of theological education at an approved seminary or the Course of Study.

**¶345.**

Petition Number: 30754-HE-345-D; Gen'l Board of Higher Ed & Ministry.

**Fellowship of local pastors and associate members**

Add the following new text to 345 and renumber current 345:

**345. Fellowship of Local Pastors and Associate Members**—Each annual conference may organize a Fellowship of Local Pastors and Associate Members. All licensed local pastors and associate members may be members of and participate in the fellowship. The fellowship will provide mutual support for its members for the sake of the life and mission of the church.

1. The specific and limited function is to:

(a) provide for regular gatherings of local pastors and associate members for continuing formation in relationship to Jesus Christ through such experiences as Bible study, study of issues facing the church and society, and theological exploration in vocational identity and leadership

(b) encourage local pastors in continued study beyond the course of study;

(c) develop a bond of unity and common commitment to the mission and ministry of The United Methodist Church and the annual conference; and

(d) enable the creation of relationships that allow mutual support and trust.

2. The bishop will convene the fellowship and the board of ordained ministry shall coordinate its life and work. Necessary financial support shall be provided by the annual conference through the budget of the board. The Fellowship will elect a chairperson from its membership who, with the guidance and support of the board of ordained ministry, will provide leadership for the Fellowship. Activity of the Fellowship will be reported regularly to the Board of Ordained Ministry.

**¶345.**

Petition Number: 31091-HE-345-D; Annual Conference, West Michigan.

**Eligibility & rights of associate members**

Add a new ¶345 and renumber accordingly:

**ADMISSION AND CONTINUANCE AS AN ASSOCIATE MEMBER**

*Eligibility and Rights of Associate Members.*  
—Associate members of an Annual Conference are

in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed and to serve as their superiors in office shall direct. They shall be amenable to the Annual Conference in the performance of their ministry and shall be granted the same security of appointment as probationary members and members in full connection.

1. Associate members are eligible for ordination as deacons but may not be ordained elders unless they qualify through probationary membership for membership in full connection in the Annual Conference.

2. Associate members shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; © all matters of ordination, character, and conference relations of ministers.

3. Associate members may serve on any board, commission, or committee of an Annual Conference except the Board of Ordained Ministry and the Board of Trustees (§¶). They shall not be eligible for election as delegates to the General or Jurisdictional or Central Conferences.

4. Ordained ministers of Methodist or United Churches from nations other than the United States serving as missionaries certified by the General Board of Global Ministries within the bounds of an Annual Conference may be affiliate members of the conference, without prejudice to their relationship to their churches of origin (§¶).

5. Associate members shall be subject to the provisions governing sabbatical leave, leave of absence, location, retirement, minimum salary, and pension.

**Requirements for Election as Associate Members.**—Candidates may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have (1) reached age thirty-five; (2) served four years as full-time local pastors; (3) completed the five-year course of study for ordained ministry in addition to the studies for license as a local pastor, no more than one year of which may be taken by correspondence; (4) completed a minimum of sixty (60) semester hours toward the Bachelor of Arts or an equivalent degree in a college or university listed by the University Senate or competency equivalence through an external degree

program at a college or university listed by the University Senate; (5) been recommended by the district Committee on Ordained Ministry and the Board of Ordained Ministry; (6) declared their willingness to accept continuing full-time appointment; (7) satisfied the board regarding their physical, mental, and emotional health (the Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry); (8) for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of his/her influence as an ordained minister, be willing to make a complete dedication of himself/herself to the highest ideals of the Christian life; and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God; and (9) prepared at least one written sermon on a biblical passage specified by the Board of Ordained Ministry and given satisfactory answers in a written doctrinal examination administered by the Board of Ordained Ministry. (Consideration shall be given to the questions listed ¶)

2. Upon recommendation of the Board of Ordained Ministry, an Annual Conference may equate part-time service to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors.

### ¶345.

Petition Number: 31480-HE-345-D; Annual Conference, West Michigan.

#### Admission and continuance as an associate member

Add a new 345 and renumber accordingly:

#### Admission and Continuance as an Associate Member

**Eligibility and Rights of Associate Members.**—Associate members of an Annual Conference are in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed and to serve as their superiors in office shall direct. They shall be amenable to the Annual Conference in the performance of their ministry and shall be granted the same security of



appointment as probationary members and members in full connection.

1. Associate members are eligible for ordination as deacons but may not be ordained elders unless they qualify through probationary membership for membership in full connection in the Annual Conference (§).

2. Associate members shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers.

3. Associate members may serve on any board, commission, or committee of an Annual Conference except the Board of Ordained Ministry and the Board of Trustees (§§). They shall not be eligible for election as delegates to the General or Jurisdictional or Central Conferences.

4. Ordained ministers of Methodist or United Churches from nations other than the United States serving as missionaries certified by the General Board of Global Ministries within the bounds of an Annual Conference may be affiliate members of the conference, without prejudice to their relationship to their churches of origin (§).

5. Associate members shall be subject to the provisions governing sabbatical leave, leave of absence, location, retirement, minimum salary, and pension.

*Requirements for Election as Associate Members.*—Candidates may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have (1) reached age thirty-five; (2) served four years as full-time local pastors; (3) completed the five-year course of study for ordained ministry in addition to the studies for license as a local pastor, no more than one year of which may be taken by correspondence; (4) completed a minimum of sixty (60) semester hours toward the Bachelor of Arts or an equivalent degree in a college or university listed by the University Senate or competency equivalence through an external degree program at a college or university listed by the University Senate; (5) been recommended by the district Committee on Ordained Ministry and the Board of Ordained Ministry; (6) declared their willingness to accept continuing full-time appointment;

(7) satisfied the board regarding their physical, mental, and emotional health (the Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry); (8) for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of his/her influence as an ordained minister, be willing to make a complete dedication of himself/herself to the highest ideals of the Christian life; and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God; and (9) prepared at least one written sermon on a biblical passage specified by the Board of Ordained Ministry and given satisfactory answers in a written doctrinal examination administered by the Board of Ordained Ministry. (Consideration shall be given to the questions listed in §)

2. Upon recommendation of the Board of Ordained Ministry, an Annual Conference may equate part-time service to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors.

### §345.

Petition Number: 30755-HE-345.4-D; Gen'l Board of Higher Ed & Ministry.

#### Reinstatement of local pastor status

Amend second paragraph of 345.4

Whenever persons whose approval . . . has been discontinued ~~certification~~ verification of their qualifications and information about the circumstances relating to the termination of their approval as local pastors. ~~Before such persons shall be appointed, they shall be recommended by the board and approved by the clergy session of the annual conference from which they were discontinued.~~ A district superintendent may arrange for them to serve temporarily when the board and the cabinet agree and when the board certifies that they are enrolled for those studies that they have not completed previously.

**¶345.**

Petition Number: 30157-HE-345.5-D; Annual Conference, Western North Carolina.

**Conference BOM determines a local pastor has made acceptable progress**

Amend 345.5:

Retirement of Local Pastor—A local pastor who has ~~completed~~ made satisfactory progress in the Course of Study as determined by the conference board of ordained ministry and served not less than four years as a local pastor may be recognized as a retired local pastor.

**¶345.**

Petition Number: 31479-HE-345.5-D; Annual Conference, West Michigan.

**Local pastors have voice and vote at annual conference**

Amend last sentence of 345.5:

Retired local pastors may attend annual conference sessions with voice ~~but not~~ and the right to vote on all matters except as restricted by the Constitution.

**¶346.**

Petition Number: 30756-HE-346-D; Gen' Board of Higher Ed & Ministry.

**Mentoring and mentors**

Delete current text in 346 and replace with the following:

**Mentoring and Mentors**

1. Mentors are recommended by the cabinet and trained by the Board of Ordained Ministry. There are two categories of mentor, each with distinct functions and responsibilities as follows:

a) Candidacy mentors are clergy in full connection or associate members trained to provide counsel and guidance related to the candidacy process. Candidates will be assigned a candidacy mentor by the District Committee on Ordained Ministry in consulta-

tion with the district superintendent (¶306). Candidacy mentors will work with the candidate until that candidate begins serving in an appointive ministry as a local pastor or a commissioned minister.

b) Clergy mentors are clergy in full connection trained to provide ongoing oversight and counsel with local pastors and probationary members pursuing ordained ministry. Local pastors will be assigned a clergy mentor by the District Committee on Ordained Ministry in consultation with the district superintendent. Probationary members will be assigned a clergy mentor by the Conference Board of Ordained Ministry in consultation with the district superintendent. A candidacy mentor may continue with the same person if they are trained to serve as a clergy mentor.

2. Mentoring occurs within a relationship where the mentor takes responsibility for creating a safe place for reflection and growth. An effective mentor has a mature faith; models effective ministry, and possesses the necessary skill to help individuals discern their call in ministry. Mentoring is a part of the preparation and growth for inquirers and candidates for ordained ministry, local pastors and probationary members of an annual conference. Mentoring is distinct from the evaluative and supervisory process that is a part of preparation for ministry.

3. The Conference Board of Ordained Ministry may assign one mentor to work with a group of local pastors and/or probationary members. Clergy mentoring begins when a person receives an appointment as a commissioned minister and enters probationary service. Persons transferring from other denominations will also be assigned a clergy mentor (¶338.3.b).

**¶348.**

Petition Number: 30757-HE-348-D; Gen'l Board of Higher Ed & Ministry.

**Continuing education and spiritual growth**

Amend 348: ~~Continuing Formation Education and Spiritual Growth~~—1. Throughout their careers, Ecclergy shall ~~continue their~~ engage in continuing education for ministry, professional development, and spiritual formation and ~~spiritual growth for servant ministry and servant leadership~~ in order to lead the church in fulfilling the mission of making disciples for Jesus Christ. ~~throughout their careers~~ This shall include ~~ing~~ carefully developed personal programs of study augmented periodically by involve-



ment in organized educational and spiritual growth activities.

2. ~~In most cases, the~~ clergy member's continuing formation education and spiritual growth program should ~~allow for~~ include such leaves at least one week each year and at least one month during one year of ~~each~~ every quadrennium. . . .

3. A clergy member may request a formational and spiritual growth leave of up to six months while continuing to hold ~~a pastoral~~ an appointment in the local church. ~~An annual conference may make s~~Such leaves are available to ~~its~~ clergy members who have held full-time appointments for at least ~~five~~ six years. Such a leave . . . ~~the district superintendent.~~ Annual conferences are encouraged to assist with pulpit supply and other temporary support for such leaves.

4. Financial arrangements for continuing education; ~~as part of one's professional development, formation,~~ and spiritual growth; shall be negotiated in the following manner: (a) for ~~pastors~~ elders and local pastors it shall be done in . . . (e) for others in ~~appointments beyond the local church~~ extension ministries, with the appropriate persons in their agency.

5. ~~Pastors~~ Clergy shall be asked by the district superintendent in the charge conference to report on their programs of continuing education, formation, and spiritual growth for the past year and plans for the year to come. The district superintendent shall also ask the local church to describe its provision for time and financial support ~~for the pastor's program of continuing formation and spiritual growth.~~ of continuing education for ministry, professional development, formation and spiritual growth for the pastors, diaconal ministers and deacons serving their primary appointment in that local church.

6. Clergy in ~~appointment beyond the local church~~ extension ministries shall give evidence of their continuing formation and spiritual growth program and future plans in their annual

#### ¶348.

Petition Number: 30244-HE-348.2-D; Linda Tunnell, Western Pennsylvania.

Clergy mandatory leave for spiritual renewal and growth

Delete current text of 348.2 and substitute the following:

The clergy member's continuing formation and spiritual growth program requires at least one week mandatory leave each year and at least one month during one year of each quadrennium. These spiritual renewal leaves will not be considered as part of the ministers' vacations and will be planned in consultation with their charges and any other agencies to which they are appointed. In addition, each District Superintendent who is rotating back into congregational ministry will be required to take a mandatory six weeks leave prior to assuming pastoral duties. Should a pastor be moved at the time of a required spiritual leave, that leave should occur within the first six months of ministry at the new church or charge.

#### ¶348.

Petition Number: 30916-HE-348.2-D; June McCullough, Audubon UMC, Minotola, NJ.

Before a leave is granted, clergy shall be app't'd for at least one quadrennium

Amend 348.2.:

In most cases, the clergy member's continuing formation and spiritual growth program should allow for such leaves at least one week each year and at least one month during one year of each quadrennium. The clergy member shall have been a full member or local pastor under full-time appointment for at least one quadrennium prior to requesting such leave. Such leaves shall not be considered as part of the ministers' vacations, nor shall they be used for purposes that normally are considered vacation, and shall be planned in consultation with their charges or other agencies to which they are appointed as well as the bishop, district superintendent, and annual conference continuing education committee. A written plan shall be agreed to by the charges and the district superintendent and a written report shall be made to them within 30 days of the minister's return.

#### ¶349.

Petition Number: 30553-HE-349-D; Executive Committee, BOM, Cal-Nevada; Don Cunningham.



Sabbatical may be granted to those in a less than full-time appt that's equivalent to six years

Amend 349:

A sabbatical leave . . . ordained ministry. Associate members . . . for six consecutive years, or in a less than full-time appointment equivalent to six full-time years, from the time of their . . .

### ¶350.

Petition Number: 31155-HE-350-D; GCFA.

Gen'l agency clergy staff shall be covered by agency policy for maternity/paternity/disability

Add a sentence to the end of 350:

Clergy appointed to a general agency of the United Methodist Church shall be covered by the policies of the agency in relating to family leave, maternity or paternity leave, and disability leave.

### ¶351.

Petition Number: 30758-HE-351-D; Gen'l Board of Higher Ed & Ministry.

#### Leave of absence

Amend 351:

1. This relationship is granted . . . to cease to perform ~~the duties of full-time itinerant ministry: their ministerial duties.~~ . . . However, in exceptional circumstances, on the recommendation of the district superintendents, salary and/or other benefits may be granted to an elder or associate member by vote of the clergy session of members in full connection with the annual conference.

2. After consultation and with . . . an annual report. The exercise of their ministry . . . of the pastor in charge: ~~unless special permission is granted by the bishop of the conference where membership is held.~~ They shall report all marriages performed, baptisms administered, ~~and~~ funerals conducted and other ministerial activities to the charge conference, pastor in charge . . .

3. Probationary, associate, or full members . . . with the approval of the ~~Division~~ Section of Chap-

lains . . . extended active duty.

4. When an end to the . . . annual conference. . . . When the board has . . . or resolved and the request is denied, the board ~~may recommend to the clergy session of the clergy members in full connection that the clergy member either be continued on voluntary leave of absence or be placed~~ must promptly begin a process to place the clergyperson on involuntary leave of absence, administrative location, involuntary disability leave, or involuntary retirement or such other action as is deemed appropriate.

5. When probationary, associate, . . . that the clergyperson be located or terminated ~~without further process.~~ . . .

~~6. This paragraph shall become effective at the conclusion of the 1996 General Conference, except for matters that have already proceeded to the Joint Review Committee.~~

### ¶351.

Petition Number: 31481-HE-351.4-D; Earl R. Black, Illinois Great Rivers.

Remove wording that is contradictory to a true voluntary leave of absence

Amend 351.4:

When an end to the leave of absence is requested by the probationary, associate, or full member in the case of a voluntary leave of absence, and by the district superintendents in the case of an involuntary leave of absence, it shall be by written request at least six (6) months prior to the session of annual conference. The board of ordained ministry shall review the circumstances surrounding the granting of the relationship for the purpose of determining whether those circumstances have been alleviated or resolved. When the board has determined that the circumstances of the voluntary leave have not been alleviated or resolved and the request is denied, the board may recommend to the clergy session of the clergy members in full connection that the clergy member ~~either be continued on voluntary leave of absence or be placed on involuntary leave of absence,~~ administrative location, or involuntary retirement.

### ¶354.

Petition Number: 30409-HE-354.1-D; Study

## Commission on Health and Fitness Clergy/Lay.

**Incapacity leave resulting from health matters and disabling conditions**

Amend 354:

**Disability Incapacity Leave Resulting From Health Matters and Disabling Conditions**—1. When clergy who are members of an annual conference (§364) are unable to perform their ministerial work because of their physical or emotional disability of incapacity due to health matters and disabling conditions, upon . . . may be granted annual disability incapacity leave . . . joint committee on disability incapacity of the annual conference, . . . This relationship may be initiated by the clergy member or cabinet with or without the consent of the clergy member through the board of ordained ministry. When incapacity leave is given without the clergy member's consent, reasonable accommodation shall be offered whenever possible. When a clergy member is granted disability incapacity leave by the annual conference, if the medical evidence has not yet met the standards for the receipt of disability benefits . . . of the disability benefits in the amount . . . the annual conference granting the disability incapacity leave. . . Each disability incapacity leave granted. . .

2. When clergy who . . . on account of physical or emotional disability, health matters and disabling conditions, with the approval . . . board of pensions, a disability an incapacity leave may be granted . . . investigation of the case including accommodation provisions by the joint committee on disability incapacity of the annual conference; . . . When a clergy member is granted disability incapacity leave by the bishop, . . . receipt of disability benefits as set forth . . . authorize payment of the disability benefits. . . The payments shall be made by the General Board of Pension and Health Benefits as a charge to the annual conference granting the disability incapacity leave. . .

3. When clergy members on disability incapacity leave provide medical evidence that they have recovered sufficiently to resume ministerial work, or are able to return through reasonable accommodation, they may . . . terminating the disability incapacity leave.

## ¶355.

Petition Number: 30293-HE-355-D; Emma Moore-Kochlacs, Cal-Pacific.

**Deacon and probationary member may continue toward Elder even if reached age 70, if desired**

Add the following new text to 355.8 and renumber accordingly:

Those persons who have reached 70 years of age and are thus required to retire, and who are both Deacon and probationary member may be permitted to continue in the process for both Elder's Orders and full membership in their Annual Conference if they so desire, provided these persons meet the requirements as set forth in the *Book of Discipline* under which they started the process. There is, however, no mandate of requirement and the choice is to be made by the candidate in consultation with the District Superintendent and the Bishop.

## ¶355.

Petition Number: 30918-HE-355-D; Harvey O. Beckendorf, Retired.

**Retired pastors report to charge conf. shall become a permanent record**

Delete last sentence of 355.5 and replace with the following:

**Charge Conference Membership**— . . . ~~Without this report, the conference, after having given thirty days' notice, may locate them without their consent.~~ This report shall become a permanent record of the service given to the United Methodist Church by our retired ministers.

## ¶355.

Petition Number: 30920-HE-355-D; Annual Conference, East Ohio.

If retired clergy notify conf.sec'ty they'll attend A.C. they'll have voice/vote/expenses paid

Add new text to 355.8 and renumber accordingly:

**8. Annual Conference Membership:** All retired ordained ministers shall be privileged to have a voice and vote in the Annual Conference from which they retired. However, at least eighteen months before each session of Annual Conference,



the Conference Secretary shall ascertain from each retiree his/her intention and expectation of attending that particular Annual Conference session. Only those who declare their intent to attend shall have voice and vote in that session and be eligible to receive expenses. The Conference Secretary shall thus include in the number of clergy members for that session only those retired clergy who expect to attend. This reduced figure of ordained clergy shall be used in whatever procedure the Annual Conference has for equalization of lay and clergy members of Annual Conference for that particular session.

### ¶355.

Petition Number: 31005-HE-355-D; Donald J. Cunningham, Cal-Nev.

#### Inactive retired relationship to A.C.

##### Amend 355:

7. Return to Effective Relationship . . . reinstated upon subsequent retirement.

**Inactive Retired**—This relationship may be granted at the time of retirement, or anytime thereafter, to clergy who because of health, age, geographical location, or other personal reasons are unable or unwilling to participate in the activities of the annual conference. This relationship shall be initiated by written request to the board of ordained ministry and granted by the vote of the clergy session of members in full connection upon the board's recommendation. Between sessions of the annual conference, this relationship may be granted by the executive committee of the board of ordained ministry, subject to the approval of the clergy session of members in full connection at its next session. Inactive retired clergy shall not be required to attend the sessions of annual conference, nor shall they be required to report by letter to the conference secretary, setting forth the reason for their absence (see paragraph 602.8). They shall not have voice or vote in the sessions of the annual conference. They shall be relieved of the commitment to participate in the life of an Order (see paragraph 355.6). They shall not be eligible for membership on annual jurisdictional, central or General Conference agencies and may not be elected or serve as delegates to General of jurisdictional conferences (see paragraph 355.6). They shall not be included in the count of clergy members for the purpose of equalizing lay and clergy membership of the annual conference (see paragraph 602.4). All other rights, privileges, and responsibilities set

forth in the Discipline shall be retained by inactive retired clergy members including those set forth in paragraph 355.5. Clergy in the inactive retired relationship who desire to return to the active retired relationship shall make a written request to the board of ordained ministry at least 90 days prior to the annual conference session, giving specific reasons for the request. Upon recommendation of the board reinstatement to the active retired relationship may be granted by vote of the clergy session of members in full connection.

### ¶355.

Petition Number: 30029-HE-355.1-D; Annual Conference, Detroit.

#### Clergy age 70 may be appointed conditionally

##### Amend 355.1:

**Mandatory Retirement** — Every clergy member of an annual conference who will have attained age seventy on or before July 1 in the year in which the conference is held ~~shall automatically be retired~~ may continue, if the clergy person requests, to be appointed in the present or another charge with the following conditions

a. annual concurrence by the presiding bishop, the district superintendent where the clergy person is presently appointed and the pastor-parish relations committee of the church where the pastor is presently serving. The concurrence or non-concurrence by the district superintendent and the pastor-parish relations committee shall be sent to the bishop's office at least three months prior to the appointments in that conference. The non-concurrence votes shall remain confidential.

b. Should either the presiding bishop, the district superintendent or the pastor's parish relations committee not concur with the request of the pastor to continue in the appointive relationship, the pastor shall be considered a mandatory retirement at the annual conference following the non-concurrence vote.

c. There shall be no appeal of a mandatory retirement by the clergy person.

d. The church where the person is appointed will continue to pay pension and the clergy person will accrue pension benefits until the retirement is mandated or until the clergy person chooses to retire.



e. A clergy person who has been appointed after having achieved the age of seventy may retire at any annual conference or at a time agreed upon by the bishop and district superintendent.

f. Whether the retirement is mandated or is chosen by the clergy person after the clergyperson has achieved the age of seventy before July 1 in the year in which the annual conference is held shall receive retirement benefits as stipulated by the annual conference.

### ¶355.

Petition Number: 30294-HE-355.1-D; Inez E. Scott, California Pacific; W MI; Trinity UMC.

#### Delete age related retirement for clergy

Delete 355.1

### ¶355.

Petition Number: 30759-HE-355.1-D; Gen'l Board of Higher Ed & Ministry.

#### Retired clergy—mandatory and voluntary retirement

Amend 355.1; delete 8:

1. *Mandatory Retirement*—Every clergy member of an annual conference except part time local pastors who will have attained age seventy on or before July 1 in the year in which the conference is held shall automatically be retired.

~~8. This paragraph shall be effective at the conclusion of the 1996 General Conference, except for matters that have already proceeded to the Joint Review Committee.~~

### ¶355.

Petition Number: 30919-HE-355.1-D; Leadership Council, First UMC, Rock Island, IL; 1 Leadership Co; 1 indiv.

#### Move retirement age to 72

Amend 355.1.:

*Mandatory Retirement*—Every clergy member of an annual conference who will have attained age ~~seventy~~ seventy-two on or before July 1 . . .

### ¶355.

Petition Number: 31482-HE-355.1-D; David L. Severe, OK.

#### No mandatory retirement but annual conference can put terminating conditions on given offices within the annual conference

Amend 355.1:

~~*Mandatory Retirement*—Every clergy member of an annual conference who will have attained age seventy on or before July 1 in the year in which the conference is held shall automatically be retired.~~ There shall be no mandatory retirement age for United Methodist clergy serving as pastors or associate pastors of local churches. Annual Conferences may, if they wish, put termination conditions on holding given offices within the conference, other than pastor or associate pastor of a local church.

### ¶355.

Petition Number: 31483-HE-355.1-D; Jan Heinrich, Wayne Street UMC, St. Marys, OH.

#### Change retirement age to 75

Amend 355.1:

*Mandatory Retirement*—Every clergy member of an annual conference who will have attained age ~~seventy~~ seventy-five on or before July 1 in the year in which the conference is held shall automatically be retired.

### ¶355.

Petition Number: 31484-HE-355.3-D; Leonard D. Slutz, Hyde Park UMC, Cincinnati, OH.

#### Provide a right of appeal from involuntary retirement or administrative location

Amend 355.3 and 358.3(a)(11):

*Involuntary Retirement*—By a two-thirds vote

of those present and voting, the clergy members in full connection may place any clergy members in the retired relation with or without their consent and irrespective of their age if such relation is recommended by the board of ordained ministry and the cabinet, subject to the right of trial and appeal. The procedures for fair process . . .

Administrative location, subject to the right of trial and appeal.

### ¶355.

Petition Number: 30030-HE-355.6-D; Annual Conference, Detroit, and Wisconsin, UM Rural Fellowship.

**Retired clergy may be appointed but with no claim on the annual conference**

Amend 355.6:

*Appointment of Retired Ordained Minister Clergy*  
— A retired ~~ordained minister~~ clergy shall be eligible to receive an appointment when requested by the bishop and cabinet, ~~but not the same appointment from which he or she has been retired~~. A retired ~~ordained minister~~ clergy appointed to a pastoral charge shall have neither a claim upon minimum compensation, nor further pension credit. Retired ~~ordained ministers~~ clergy may serve on conference agencies.

### ¶355.

Petition Number: 31485-HE-355.6-D; Raul F. Perry, Southwest TX.

**Retired clergy working in general agency may be appointed to it**

Amend 355.6:

6. Appointment of Retired Ordained Ministers—A retired ordained minister shall be eligible to receive an appointment when requested by the bishop and cabinet, but not the same appointment from which he or she has been retired. A retired ordained minister appointed to a pastoral charge shall have neither a claim upon minimum compensation, nor further pension credit. Retired ordained ministers may serve on conference agencies. A retired ordained minister working in a ministry of a general

agency of the United Methodist Church may be appointed to that ministry upon request by said general agency.

### ¶355.

Petition Number: 31486-HE-355.6-D; Annual Conference, Minnesota.

**Retired minister eligible to be appointed**

Amend 355.6:

Appointment of Retired Ordained Ministers—A retired ordained minister shall be eligible to receive an appointment when requested by the bishop and cabinet, ~~but not the same appointment from which he or she has been retired~~. A retired ordained minister appointed to a pastoral charge shall have neither a claim upon minimum compensation, nor further pension credit. Retired ordained ministers may serve on conference agencies.

### ¶355.

Petition Number: 30051-HE-355.7-D; Jim Beal, NAK.

**Replace the word “effective” with “active”**

Amend title and last sentence of 355.7:

*Return to Effective Active Relationship*—...and thereby be eligible for appointment so long as he or she remains in the active effective relation or until . . .

### ¶355.

Petition Number: 30250-HE-355.2a-D; Annual Conference, South Carolina.

**Delete paragraph 355.2a**

Delete 355.2.a

### ¶355.

Petition Number: 30251-HE-355.2b-D; Annual Conference, South Carolina.

**Remove 35 year service completion as marker  
for retirement with annuity claim**

Amend 355.2.b:

~~With Thirty-five Years of Service or at Age Sixty-two—At Attained Age Sixty-two—At their own request and by vote of the clergy members in full connection, any clergy members who will have attained age sixty-two on or before July 1 in the year in which the session of the annual conference is held or will have completed thirty-five years of service under appointment as an ordained minister, or a local pastor with pension credit for service before 1982 or with full participation in the Comprehensive Protection Plan since 1981, as of the conference session may be placed in the retired relation with an annuity claim for an actuarially reduced pension (see paragraph 1506.4i).~~

**¶355.**

Petition Number: 30252-HE-355.2c-D; Annual Conference, South Carolina.

**Remove 40 years of service as marker for  
retirement with annuity claim**

Amend 355.2c:

~~With Forty years of Service or at At Age Sixty-five—At their own request and by vote of the clergy members in full connection, any clergy members who will have attained age sixty-five on or before July 1 in the year in which the session of the conference is held or will have completed forty years of service under appointment as an ordained minister, or as a local pastor with pension credit for service before 1982 or with full participation in the Comprehensive Protection Plan since 1981, as of the conference session may be placed in the retired relation with the privilege of making an annuity claim.~~

**¶356.**

Petition Number: 30760-HE-356.2-D; Gen'l Board of Higher Ed & Ministry.

**Honorable location**

Amend 356.2:

Location shall be certified by the presiding bishop. . . . Documentation of this consent and ap-

provals shall be filed with the board of ordained ministry. . . . A copy of the annual report to the charge conference shall be forwarded to the registrar of the board of ordained ministry in order for location to be continued. ~~Failure to submit the report for two consecutive years shall result in termination of orders without further process.~~ They shall report to . . . charge conference membership is held. Failure to submit the report for two consecutive years may result in termination of orders upon recommendation of the board of ordained ministry and vote of the clergy session. The provisions of this paragraph shall not apply . . .

**¶357.**

Petition Number: 30813-HE-357-D; GCCUIC.

**Amend title**

Amend title of 357:

~~Withdrawal from the Ordained Ministerial Office~~

**¶357.**

Petition Number: 30814-HE-357-D; GCCUIC.

**Change title to "Withdrawal from Conference  
Membership"**

Amend 357.2:

~~Leaving the Ordained Ministerial Office With-  
drawal from Conference Membership—~~

**¶357.**

Petition Number: 30761-HE-357.1-D; Gen'l Board of Higher Ed & Ministry.

**Withdrawal from the ordained ministerial  
office**

Amend title of 357 and 2:

~~Withdrawal from the Ordained Ministerial Office~~

**2. Leaving Withdrawal from the Ordained Ministerial Office**



## ¶358.

Petition Number: 30669-HE-358-D; Ms. Terry Dye, Pataskala UMC, Pataskala, OH; W. Mich.

**Complainant shall have the right to be heard by BOM before action is taken**

Add a new paragraph to the end of 358.2:

The person or persons filing the complaint shall have a right to be heard by the board of ordained ministry before any action is taken. They shall also have the right to present to the ordained members any and all records pertinent to the complaint.

## ¶358.

Petition Number: 30762-HE-358-D; Gen'l Board of Higher Ed & Ministry.

### Complaint procedures

Amend 358

1. *General Provisions*—Ordination and membership . . . is a sacred trust. . . . Whenever a person . . . shall be subject to review.

~~This review shall have as its purpose reconciliation and restoration of the person and the strengthening of the church. This review shall have as its primary purpose a just resolution of any violations of this sacred trust, in the hope that God's work of justice, reconciliation and healing may be realized in the body of Jesus Christ.~~

b) *Supervisory Response*—The supervisory response is pastoral and administrative and shall be directed toward a just resolution ~~and/or reconciliation~~ among all parties. . . .

The supervisory response also may include mediation in which the parties are assisted in reaching a ~~settlement or~~ an agreement satisfactory to all parties by a trained, neutral third party mediator or mediation team.

c) *Suspension*—~~In unusual circumstances~~ When deemed appropriate, to protect the well-being of the complainant person making the complaint, the church, and/or clergy, . . . The cost of supply ~~for the pastoral charge of a pastor~~ during the suspension will be . . .

d) *Referral of a Complaint*—~~If a~~ the supervisory response does not achieve ~~and/or reconciliation~~ a resolution, the bishop may refer the complaint as judicial or administrative based on the following criteria:

(1) *Judicial Complaint*— If the bishop . . . by the bishop. The counsel for the Church shall be ~~an elder~~ a clergyperson in full connection . . . an attorney. The counsel for the Church shall draft and sign the ~~complaint as~~ a judicial complaint, attaching as exhibits all relevant written materials, including but not limited to information from the supervisory process and a suggested list of witnesses as deemed appropriate, forward it the judicial complaint to the committee on investigation and represent the Church in ~~proceedings of the committee on investigation: the~~ judicial process. The statute of limitations in ¶ 2624.4 should be considered prior to the referral of a judicial complaint. No complaint shall be considered for any misconduct that shall not have been committed within six years immediately preceding the filing of the complaint (¶ 358.1a) except in the case of sexual or child abuse. In the case of sexual or child abuse there shall be no limitation.

(2.) *Administrative Complaint*—If the bishop determines . . .

e) *Supervisory Follow-up*—The bishop and cabinet . . . life by the complaint. This process may include sharing of information by the bishop and/or cabinet about the nature of the complaint without disclosing alleged facts which may compromise any possible forthcoming administrative or judicial process. This may include a mediation process . . .

### 2. Fair Process in Administrative Hearings—

c) ~~The respondent shall have a right to be accompanied by another~~ a clergyperson in full connection to any hearing, in accordance with the appropriate disciplinary provisions. The clergyperson accompanying the respondent shall have the right to voice.

g) In order to preserve the integrity of the Church's administrative process and ensure full participation in it at all times, the bishop, cabinet, board of ordained ministry, witnesses, advocates, administrative review committee, elders voting in executive session, and all others who participate in the Church's administrative process shall have immunity from prosecution of complaints brought against them related to their role in a particular administrative process, unless they have committed a chargeable offense in conscious and knowing bad faith. The complainant/plaintiff in any proceeding

against any such person related to their role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.

### 3. Disposition of Administrative Complaint —

When a complaint has been received, the board of ordained ministry shall develop a response in a timely manner. The complaint shall be referred to a committee of the board which deals with matters of conference relations (other than the executive committee) and this committee shall conduct an administrative hearing following the fair process provisions of ¶ 358.2. The bishop or a cabinet representative shall present the administrative complaint to the committee. The respondent shall be given an opportunity to address the administrative complaint in person, in writing and with the assistance of a clergyperson in full connection, with voice. Once the committee has heard the cabinet representative, the respondent, and others as determined by the chairperson of the committee, it: ~~The board of ordained ministry may recommend remedial action, discontinuance, leave of absence, administrative location, or it may dismiss dismissal of the complaint or such other action that it deems appropriate, to the board of ordained ministry. The board may accept or amend the recommendations of the committee, or it may dismiss the complaint. In rare instances, the board may refer the complaint back to the bishop for possible referral as a judicial complaint. The board's response will be shared with the clergyperson, the bishop, the cabinet, and the complainant person bringing the original complaint.~~

#### a) Remedial Action—

(10) Private reprimand: a letter signed by the chairperson of . . . and the conditions under which the letter reprimand shall be withdrawn ~~from the file and destroyed~~. A report of the reprimand and the remedial action taken shall remain in the personnel file of the respondent once the reprimand has been withdrawn

#### (11) Administrative location.

b) Clergy residing beyond the bounds of the conference — Any clergy members residing beyond the bounds of the conference in which membership is held, shall be subject to administrative complaints or process exercised by the appropriate officers or committees of the conference of

which he or she is a member, unless the presiding bishops of the two annual conferences and the clergy member subject to the process agree that fairness would be better served by having the process carried out in the annual conference in which he or she is serving under appointment, or if retired, currently residing.

b) c) Recommendation to Administrative Location  
(1) Upon recommendation of the . . .

(4) ~~The provisions of ¶ 358.3b (1-3) ¶ 356.2~~ above apply to administrative location, except . . .

e) d) Recommendation to Discontinue Probationary Membership—

~~4. This paragraph shall become effective upon the conclusion of the 1996 General Conference, except for all matters that have already proceeded to the Joint Review Committee.~~

### ¶ 358.

Petition Number: 30926-HE-358-D; Jerry Eckert, Wisconsin.

Sixty days before A.C. BOM shall notify all clergy members of change in relationship of a pastor

Amend 358 by adding new final subparagraph:

5. When the Board of Ordained Ministry recommends a change of conference relationship, if the pastor so requests in writing, the Board of Ordained Ministry must send to all members of the clergy session of the annual conference the listing of the recommended change of conference relationship and the particulars (dates, places, and specifics of the events) which persuaded the Board to recommend that relationship. This must be done at least sixty days prior to the annual conference at which the change is to be voted upon.

### ¶ 358.

Petition Number: 30304-HE-358.1-D; John C. Thompson, Kansas East.

Refer complaints against clergy to Committee on Investigation or Joint Review Com. app't by bishop



Amend first sentence of 358.1a and add new text to the end:

~~In the course of . . . may receive or initiate complaints based on first-hand knowledge about the performance or character of a clergyperson. . . . The person . . . and its purpose. The complaint shall be referred to the Committee on Investigation or a Joint Review Committee appointed by the bishop to investigate the complaint as to its validity, authenticity, and credibility before proceeding with the supervisory response, insuring fairness and due process. Confidentiality, by all persons, shall be throughout the supervision, and the subsequent supervisory response, insuring a just resolution and/or reconciliation among all parties involved in the complaint.~~

### ¶358.

Petition Number: 31489-HE-358.1-D; Pat Wyatt, Palma/Oakland UMCL, Benton, KY; 64 individuals.

**Bishop refers complaint if DS doesn't respond within 120 days**

Amend 358 by adding a subsection after 358.1(e):

e) The respondent shall have access to all records relied upon in the determination of the outcome of the administrative process.

-f) **Timeline for Supervisory Response**—If the supervisory response does not achieve resolution and/or reconciliation within one hundred and twenty (120) days of the date the complaint was received or initiated (paragraph 358.1a), the bishop shall refer the complaint under paragraph 358.1d. This deadline may be extended by the mutual written consent of both the person filing the complaint and the clergyperson who is the subject of the complaint.

-g. In the event that a clergyperson . . . the participation of such individual.

### ¶358.

Petition Number: 30924-HE-358.3-D; A. Spencer Turnipseed, Alabama.

**Allow pastor to give info to Board of Ordained Ministry before complaint goes to bishop**

Amend 358.3:

*Disposition of Administrative Complaints*—When a complaint has been received, the board of ordained ministry shall develop a response in a timely manner. The board shall provide a hearing following fair process during which the complainant and respondent are to be present, have the right to make presentations before the board, and be available to answer questions by board members and counsels for both parties until the board is ready to go into executive session to work out its recommendation. The board of ordained ministry may recommend remedial action . . .

### ¶358.

Petition Number: 30921-HE-358.1a-D; A. Spencer Turnipseed, Alabama.

**Misconduct complaint to include date, place and other facts**

Amend 358.1a:

*Supervision*—In the course of the ordinary fulfillment . . . A complaint is a written and signed statement claiming misconduct or unsatisfactory performance of ministerial duties which must include date, place and specifics of events alleged to have occurred. The person filing . . .

### ¶358.

Petition Number: 30922-HE-358.1c-D; Robert L. Kuyper, Cal-Nev.

**Suspension mandatory where violation or order has been deliberate**

Amend 358.1c:

*Suspension*—In unusual circumstances . . . during the suspension will be borne by the annual conference. In cases where there has been a direct and knowing violation of the order and discipline of the United Methodist Church, suspension shall be mandatory and without pay.



**¶358.**

Petition Number: 30116-HE-358.1d-D; Gary Whitbeck, Central Texas.

**Administrative complaints to bishop must first go through and be endorsed by PPR committee**

Amend 358.1 d) (2)

-If the bishop determines that the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform ministerial duties, he or she may refer the complaint as an administrative complaint to the board of ordained ministry for its consideration of remedial or other action. When a complaint filed by a layperson of a local church is deemed to be an administrative complaint by the bishop, the complaint must first be submitted to and then endorsed by the staff-parish relations committee of the local church where the misconduct or unsatisfactory performance is alleged to have occurred before being referred to the board of ordained ministry. If the complaint is endorsed by the staff-parish relations committee of that local church, then it may be referred to the board of ordained ministry for its consideration of remedial or other action (see ¶358.3a).

**¶358.**

Petition Number: 30925-HE-358.1d-D; Local church, Christ UMC, Mayfield, KY.

**Add satisfaction of the complainant as part of referral process**

Amend 358.1d(1)-(2):

~~Referral of Complaint~~—If a supervisory response does not achieve resolution and/or reconciliation to the satisfaction of the person making the complaint, the person who is the subject of the complaint and the bishop, as representing the church, the bishop ~~may~~ shall refer the complaint based on the following criteria:

(1) If the bishop determines that the complaint is based on allegations of one or more offenses listed in 2624.1, the bishop ~~may~~ shall refer the complaint to the counsel for the Church who shall be appointed by the bishop. . . .

(2) If the bishop determines that the complaint is based on allegations of incompetence, ineffectiveness,

or unwillingness or inability to perform ministerial duties, he or she ~~may~~ shall refer the complaint as an administrative complaint to the board of ordained ministry . . .

**¶358.**

Petition Number: 30923-HE-358.2e-D; A. Spencer Turnipseed, Jr, Alabama.

**Do not use "old mistake" as administrative grounds for punitive action against a pastor**

Amend 358.2e:

e) The respondent shall have access to all records relied upon in the determination of the outcome of the administrative process. The respondent shall not be subjected to an administrative or judicial process a second time for the same alleged occurrence(s).

**¶359.**

Petition Number: 30763-HE-359-D; Gen'l Board of Higher Ed & Ministry.

**Readmission to probationary membership**

Amend second sentence of 359:

-When reinstated by vote of the clergy members in full connection, their probationary membership in the conference ~~and their credentials~~ shall be restored, they shall serve a minimum of three years of probation according to ¶317 prior to ordination, and they shall be authorized by licensing and/or commissioning to perform those ministerial functions for which they are qualified.

**¶360.**

Petition Number: 30764-HE-360.4-D; Gen'l Board of Higher Ed & Ministry.

**Readmission after honorable or administrative location**

Amend 360.4:

-Recommendation by the district . . . and the cabinet after review of their qualifications, and the circumstances relating to their location: and conduct

during the period of time while on location. When reinstated . . .

### ¶364.

Petition Number: 30765-HE-364-D; Gen'l Board of Higher Ed & Ministry.

All clergy shall meet annually in a session to consider questions about ordination, character, etc

Add two new paragraphs to 364:

5. There shall be an annual meeting of this covenant body, in executive session of clergy members in full connection with the annual conference, including both deacons and elders, at the site of the regular session of the annual conference to consider questions relating to matters of ordination, character, and conference relations (¶¶605.6, 633.2).

6. A special session of the annual conference may be held at such time and at such place as the bishop shall determine, after consultation with the cabinet and the executive committee of the board of ordained ministry. A special clergy session shall have only such powers as stated in the call.

### ¶364.

Petition Number: 31032-HE-364.1-D; Annual Conference Delegation, North Indiana.

Remove part-timers as part of annual conference

Amend 364.1:

The annual conference is the . . . Church. The clergy membership . . . and local pastors under full-time and part-time appointment . . .

### ¶365.

Petition Number: 30766-HE-365.1-D; Gen'l Board of Higher Ed & Ministry.

Transitional provisions—entering ministry under which BOD

Add a final sentence to 365.1:

—These continuing procedures must be completed under the provisions set forth in the 1992 *Book of Discipline*: prior to December 31, 2008, after which date the provisions of the current *Book of Discipline* will govern the process by which persons enter ministry. All persons continuing as diaconal ministers will be cared for under paragraphs 305-317 of the 1992 *Book of Discipline*.

### ¶365.

Petition Number: 30090-HE-365.2-D; Annual Conference, Kansas East; UM Rural Fellowship.

Lengthen time for associate members to meet transition requirements

Amend second sentence of 365.2

—This option shall be available until December 31, 2000: 2008.

### ¶365.

Petition Number: 30101-HE-365.2-D; Margaret A. Paige, Detroit.

Lengthen probationary time

Amend second sentence of 365.2:

This option shall be available until December 31, 2000: 2004.

### ¶402.

Petition Number: 30660-HE-402-D\$; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill.

Add new section: Office of Presiding Bishop.

Add a new Section II, titled The Office of Presiding Bishop, and renumber accordingly:

—403 There shall be a presiding bishop of The United Methodist Church.

—404 The person to hold this office shall be elected by the General Conference to a four-year term, by three-fourths majority upon first ballot, by two-thirds majority upon second ballot, and by simple majority on a ballot thereafter. When one person



shall have obtained an electing vote, one day is to pass, and the General Conference is to be asked if it confirms that God has called it to elect this person. If one person shall have obtained an electing vote only upon the last scheduled day of the General Conference, or thereafter, there shall be a wait of at least one hour before the vote of confirmation shall be taken. If a majority does not confirm, then the process shall begin anew, and General Conference shall stay in session until an election is made and confirmed.

~~A person may be re-elected by the General Conference. For election to a third four-year term, the election may be made by a simple majority but must be confirmed by a two-thirds majority and for election to a fourth, or more, four-year term, election to the superintending episcopacy must be confirmed by three-fourths majority of those voting.~~

-405 This person shall be not less than thirty-five years of age, and this person shall be an ordained elder in good standing and shall have been an ordained elder in The United Methodist Church for not less than three years preceding this election. This person shall meet all other qualifications for one to be a bishop in The United Methodist Church.

-406 These are the responsibilities of the presiding bishop: 1) The presiding bishop is to promote the cause of Christ and the spiritual and temporal work of The United Methodist Church. 2) The presiding bishop shall have authority to appoint all management personnel to the general boards and agencies of the United Methodist Church. 3) The presiding bishop shall make a report each year to the church at large, and each quadrennium to the General Conference upon the spiritual and temporal health of The United Methodist Church. At the General Conference, the presiding bishop shall stand for a season of questions from the delegates upon the health of the church. 4) The presiding bishop shall preside at all plenary sessions of the General Conference or appoint another bishop to preside in his or her absence.

-407 Upon a charge of grievous error or misconduct against an active bishop, which the presiding bishop finds worthy of pursuing, and which cannot be resolved amicably for the good

of the cause of Christ and of The United Methodist Church, the presiding bishop may investigate the alleged offense, may suspend a bishop from episcopal duties, as hereinafter allowed, may propose a resolution agreeable to all parties concerned and may, if need be, bring a bishop to trial before

the College of Bishops. Upon good grounds, the superintendent bishop, with the written concurrence of five (5) active bishops, may suspend from episcopal duties a bishop, whose pay is to continue, for thirty (30) days. These suspensions may be repeated not more than three times, for a total consecutive period of not more than ninety (90) days. With written assent from one third (1/3) of the active bishops, the presiding bishop may suspend a bishop from episcopal duties for not more than two hundred seventy days (270), still with pay, which may be in addition to one or more thirty (30) day suspensions. Within three hundred sixty (360) days, if a resolution has not been reached, there is to be a trial before all the active bishops. At the request of the presiding bishop, a simple majority of active bishops concurring is sufficient to suspend from episcopal duties, with pay, until final disposition at the next General Conference. At the request of the presiding bishop, a two-thirds majority concurring is sufficient to suspend from all episcopal duties and emoluments, including pay. A suspended bishop may present him or herself for appointment as an itinerant pastor in the annual conference from which elected to the episcopacy, providing that the bishop of that annual conference seeks that person's appointment, the majority of the elders of that annual conference approve, and the College of Bishops has not barred it and it is understood that final disposition of the person's relationship with The United Methodist Church shall be determined at the next General Conference.

408 Upon a written request by one-fifth (1/5) of the total number of active bishops, a meeting of the College of Bishops to investigate the fitness for service of the presiding bishop may be called. At this meeting, those presenting a charge of grievous error or misconduct against the presiding bishop may request up to ninety (90) days to prepare their case, and the presiding bishop may request up to one hundred eighty (180) days to prepare his or her response. At this meeting, the presiding bishop may be suspended from his or her duties, with pay, by a vote of a majority of all active bishops. The College of Bishops may vote interim arrangements for episcopal oversight. A trial by all the active bishops is to begin within thirty (30) days after the time of preparation requested by the parties involved, as noted herein above. At the allegation meeting, the bishop shall be left in charge of his or her duties, unless a majority shall vote a suspension. At the time of trial, there may be amicable resolution for the cause of Christ, the good of The United Methodist Church, and with the consent of the parties involved, or there may be a finding by the bishops that the



grounds are inadequate for their intervention, or they may vote a suspension of the presiding bishop form that date until the next General Conference. A simple majority may vote suspension with all normal compensation. A two-thirds (2/3) majority is required for suspension without compensation. All votes are to be recorded, with each bishop's name and vote. Any decision on a presiding bishop's fitness for office *shall* be reviewed at General Conference, at which a majority vote may re-instate the superintendent bishop, may order back-pay if compensation was withheld, and may sanction one or all bishops for their action or inaction as the General Conference shall see fit, excepting that while a reprimand of active bishops may be voted by a majority, a loss of office based upon actions in such circumstance will require a two-thirds (2/3) vote of the General Conference.

-409 The compensation of the presiding bishop shall not be less than 110%, nor more than 150% of that of the most highly paid bishop in The United Methodist Church, the percentage to be determined by the General Conference. An appropriate episcopal residence shall be provided where the presiding bishop desires to establish his or her office, providing that it is in or near a city in which a general board or agency already has a major establishment. Appropriate funding for appropriate staff, office expenses and travel shall also be provided.

#### ¶402.

Petition Number: 30359-HE-402.1-D; Gen'l Board of Discipleship.

Add the word "facilitate"

Amend 402.1:

-Leaders need to be able to ~~read~~ facilitate consensus . . .

#### ¶403.

Petition Number: 30228-HE-403-D; Jack Albright, Texas.

Bishop is a presiding elder in the church not a manager in a corporation

Amend paragraph 403:

-The offices of bishop and ~~district superinten-~~

dence presiding elder exist . . .

#### ¶403.

Petition Number: 30659-HE-403-D; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill; 1 Ad Co.

Add para: To be elected bishop one must state publicly belief in Father/Son/Holy Spirit

Add a new paragraph at the end of 403:

-Each person to be elected as bishop, prior to consecration to the position shall state publicly and in writing the following: "I affirm the historic affirmations of faith of The United Methodist Church. I do believe in God. I believe in the deity of Jesus Christ. I believe in the continued activity of the Holy Spirit. I believe that God has truly revealed Godself to be constituted in the Holy Trinity of Creator, Christ and Holy Spirit. I believe that the Bible is the word of God authoritative for faith and life. I believe in the resurrection of the dead, to life or to judgement as the Lord determines. I believe that Jesus Christ is the way, the truth, and the life, and that eternal life is a gift of God received only by faith in Jesus Christ. I commit myself and my ministry to holiness. I do not dissemble, but stand before my holy God and my precious flock in truthfulness and sincerity to proclaim my faith in Jesus Christ as Lord and Savior and my commitment to minister in faithfulness, so help me God."

#### ¶403.

Petition Number: 30767-HE-403-D; Gen'l Board of Higher Ed & Ministry.

Offices of bishop & district superintendent

Amend 403:

-The offices of bishop and . . . particular ministries. Bishops are elected . . . to be ministers of Service, Word, Sacrament . . .

#### ¶404.

Petition Number: 30658-HE-404-D; Russ Loehr, North Clairemont, San Diego, CA; James R. Hill; 1 Ad Co.

**Add: No bishop elected or DS appointed unless they affirm that homosexuality is not God's will.**

Add new subparagraph after 404.2:

-3. No person shall be elected as bishop or appointed as district superintendent who shall not have filed on record with an appropriate annual conference authority a signed statement, available for viewing upon request, affirming the following: "I do not believe that homosexuality is God's perfect will for any person. I will not practice it. I will not promote it. I will not allow its promotion to be encouraged under my authority."

#### ¶408.

Petition Number: 30206-HE-408-D; Ad Board & COM, First UMC, Enterprise, AL.

**Limit episcopal term to two quadrennium**

Amend 408:

*-Vacancy in the Office of Bishop* — A vacancy in the office of bishop may occur due to death, retirement (paragraph 409.1, 2, 3), resignation (paragraph 409.4), judicial procedure (paragraph 2627.2), leave of absence (paragraph 411.1), or disability (paragraph 411.4), or failure of a majority of delegates to the Jurisdictional Conference to give a retention vote to retain said Bishop, said vote to occur every four (4) years. In any event, no bishop shall serve more than two (2) consecutive four (4) year terms for a total of eight (8) years. After completion of a maximum term or upon failure to receive a majority vote by the delegates to the Jurisdictional Conference, the bishop would be rotated back into the regular body of ordained ministers for appointment to a local church and the assignment process (407) for a new bishop shall be followed. In case assignment of a bishop to presidential . . .

#### ¶409.

Petition Number: 31494-HE-409.1-D; Theodore L. Adnew, First UMC, Stillwater, OK.

**Change bishop's retirement age to 68**

Amend 409.1:

1. Mandatory Retirement—a) A bishop shall be

retired on August 31 next following the regular session of the jurisdictional conference if the bishop's ~~sixty-sixth~~ **sixty-eighth** birthday has been reached on or before July 1 of the year in which the jurisdictional conference is held.

#### ¶409.

Petition Number: 31495-HE-409.1-D; Annual Conference, West Michigan.

**No mandatory retirement for bishops**

Amend 409.1:

**Mandatory Retirement**—a) ~~A bishop shall be retired on August 31 next following the regular session of the jurisdictional conference if the bishop's sixty-sixth birthday has been reached on or before July 1 of the year in which the jurisdictional conference is held.~~ There shall be no mandatory retirement for bishops.

#### ¶410.

Petition Number: 31496-HE-410.1-D; Allison Cambre, TX.

**Retired bishops may vote in council of Bishops**

Amend 410:

410. Status of Retired Bishops—A retired bishop is a bishop . . . other provisions of the Discipline.

1. Retired bishops may participate in the Council of Bishops and its committees, ~~but without vote.~~ They may preside over sessions . . . as a bishop in the effective relationship.

2. A retired bishop may be considered a member of an annual conference, ~~without vote,~~ for purposes of appointment to a local charge within the said conference.

#### ¶411.

Petition Number: 30768-HE-411-D; Gen'l Board of Higher Ed & Ministry.

**Renewal leave and leaves of absence**

Amend 411.2 and delete final paragraph:

2. *Renewal Leave*— Every bishop in the active relationship shall take up to three consecutive months leave . . .

~~This paragraph shall become effective at the conclusion of the 1996 General Conference.~~

#### ¶411.

Petition Number: 31156-HE-411.2-D; GCFA.

**Renewal leave of up to three months during each quadrennium**

Amend first sentence of 411.2:

Every bishop in the active relationship shall take up to three consecutive months' leave from his or her . . . study, and self-renewal ~~once~~ during each quadrennium.

#### ¶412.

Petition Number: 30054-HE-412-D; C. Karen Covey Moore, Peninsula-Delaware.

**Nonreelected C.C.bishops return to original A.C. as traveling elders**

Amend 412:

~~In a central conference where term episcopacy prevails, bishops whose term of office expires prior to the time of compulsory retirement because of age and who are not reelected. . .~~

#### ¶412.

Petition Number: 31497-HE-412-D; Paul F. Perry, SW TX.

**Term episcopacy prevails in all conference not to exceed 8 consecutive years**

Amend 412:

~~In a central conference where term episcopacy prevails, bishops whose term of office expires prior to the time of compulsory retirement because of age and who are not reelected by the central conference shall~~

~~be returned to membership as traveling elders in the annual conference (or its successor) of which they ceased to be a member when elected bishop. Term episcopacy prevails in all conferences, not to exceed eight consecutive years. Their term of office shall expire at the close of the central conference at which their successor is elected, and they shall therefore be entitled to participate as a bishop in the consecration of the successor. The credentials of office as bishop shall be submitted to the secretary of the central conference, who shall make thereon the notation that the bishop has honorably completed the term of service for which elected and has ceased to be a bishop of The United Methodist Church~~

#### ¶413.

Petition Number: 30543-HE-413-D; Gen'l Board of Higher Ed & Ministry.

**Primary purpose of review of complaints against bishops**

Amend 413:

*Complaints Against Bishops*—1. Episcopal leadership in The United Methodist Church shares with all other ordained persons in the sacred trust of their ordination. The ministry of bishops as set forth in *The Book of Discipline of The United Methodist Church* also flows from the gospel as taught by Jesus the Christ and proclaimed by his apostles (¶ 403). Whenever a bishop violates this trust or is unable to fulfill appropriate responsibilities, continuation in the episcopal office shall be subject to review. This review shall have as its primary purpose a just resolution of any violations of this sacred trust, in the hope that God's work of justice, reconciliation and healing may be realized. ~~This review shall have as its purpose reconciliation and restoration of the bishop and the strengthening of the Church.~~

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶ 2624 shall be submitted to the president of the College of Bishops in that jurisdictional or central conference. If the complaint concerns the president, it shall be submitted to the secretary of the College of Bishops. A complaint is a written statement claiming misconduct, unsatisfactory performance of ministerial duties, or one or more of the offenses listed in ¶ 2624.4. For the purpose of this paragraph, the United Methodist bishops of the central conferences shall constitute one College of Bishops.

3. After receiving a complaint as provided in ¶



413.1, the president of the College of Bishops, or secretary if the complaint concerns the president, and the secretary of the College of Bishops, or the secretary and another member of the College if the complaint concerns the president (or the president and another member of the College if the complaint concerns the secretary), in consultation with a lay and clergy member of the jurisdictional or central conference committee on episcopacy appointed by the chair of the jurisdictional or central conference committee on episcopacy, shall make a supervisory response. This response shall be directed toward a just resolution and/or reconciliation among all parties and may include consultation with the jurisdictional committee on episcopacy or voluntary mediation in which the parties are assisted in reaching a settlement or agreement satisfactory to all parties by a trained neutral third party mediator or mediation team.<sup>10</sup> In unusual circumstances, When deemed appropriate to protect the well-being of the complainant, the Church and/or bishop, the College of Bishops, in consultation with the jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty (60) days. During the suspension, salary, housing and benefits will continue. The supervisory response is pastoral and administrative and shall be directed toward a just resolution. It is not a part of any judicial process. The supervisory response should be carried out in a confidential and timely manner, with attention to communication to all parties regarding the complaint and the process. Its only object is resolution or reconciliation. No verbatim record shall be made and legal counsel shall not be present although the bishop against whom the complaint was made may choose another bishop or clergy person to accompany him or her, with the right to voice. The person making the complaint shall have the right to choose a person to accompany him or her, with the right to voice. At the determination of the president (secretary) persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in the supervisory responses. Others may be consulted as well. The supervisory response also may include mediation in which the parties are assisted in reaching an agreement satisfactory to all parties by a trained, neutral third party mediator or mediation team. If the supervisory response does not result in resolution of the matter, the president or secretary of the College of Bishops may refer the matter as follows:

a) *Judicial Complaint* —If a complaint is based on allegations of one or more offenses listed in ¶ 2624, the president or and secretary of the College of Bishops (or the two members of the College who are handling the complaint) may refer the complaint to a

bishop from another jurisdictional or central conference, or to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right to choose one assistant counsel without voice who may be an attorney. The counsel for the Church shall draft and sign the complaint as a judicial complaint, forward it to the jurisdictional or central conference committee on investigation (¶ 2626), and represent the Church in the judicial process. ~~the any proceedings of the committee on investigation.~~ The fair process provisions in ¶ 2623 shall apply to this judicial process. The statute of limitations in ¶ 2624.4 should be considered prior to the referral of a judicial complaint. ~~No complaint shall be considered for any misconduct that shall not have been committed within six years immediately preceding the filing of the complaint, except in cases of sexual or child abuse. In the case of sexual or child abuse, there shall be no limitation.~~

b) *Administrative Complaint* —If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the president or and secretary of the College of Bishops (or the two members of the College who are handling the complaint) may refer the complaint to the jurisdictional or central conference committee on episcopacy.<sup>11</sup> The committee may recommend involuntary retirement (¶ 409.3), disability leave (¶ 411.4), remedial measures (¶ 358), other appropriate action, or it may dismiss the complaint. In rare instances when the jurisdictional or central conference committee on episcopacy deems the matter serious enough and when one or more offenses listed in ¶ 2624 are involved, the committee may refer the complaint back to the president or and secretary of the College of Bishops (or the two members of the College who are handling the complaint) for referral as a judicial complaint to the jurisdictional or central conference committee on investigation. The provisions of ¶ 358.2 for fair process in administrative hearings shall apply to this administrative process.

4. Any actions of the jurisdictional or central conference committee taken on a complaint shall be reported to the next session of the jurisdictional or central conference. ~~This paragraph shall become effective at the conclusion of the 1996 General Conference, except as to matters that have already proceeded to the Jurisdictional Review Committee.~~

¶413.

Petition Number: 30769-HE-413-D; Gen'l Board of Higher Ed & Ministry.

### Complaints against bishops

#### Amend 413:

*Complaints Against Bishops*—1. Episcopal leadership in . . . sacred trust of their ordination. . . . Whenever a bishop violates this trust or is unable to fulfill appropriate responsibilities, continuation in the episcopal office shall be subject to review. This review shall have as its primary purpose a just resolution of any violations of this sacred trust, in the hope that God's work of justice, reconciliation and healing may be realized. ~~This review shall have as its purpose reconciliation and restoration of the bishop and the strengthening of the Church.~~

2. Any complaint concerning . . . or central conference. . . . A complaint is a written statement claiming misconduct, unsatisfactory performance of ministerial duties, or one or more of the offenses listed in ¶ 2624.4. For the purpose of this paragraph, the United Methodist bishops of the central conferences shall constitute one College of Bishops.

3. After receiving a complaint as provided in ¶ 413.1, ~~the president of the College of Bishops, or secretary if the complaint concerns the president, and the secretary of the College of Bishops, or the secretary and another member of the College if the complaint concerns the president (or the president and another member of the College if the complaint concerns the secretary),~~ in consultation with a lay and clergy member of the jurisdictional or central conference committee on episcopacy appointed by the chair of the jurisdictional or central conference committee on episcopacy, shall make a supervisory response. This response shall be directed toward a just resolution ~~and/or reconciliation~~ among all parties and may include consultation with the jurisdictional committee on episcopacy or voluntary mediation in which the parties are assisted in reaching a settlement or agreement satisfactory to all parties by a trained neutral third party mediator or mediation team. ~~In unusual circumstances, When deemed appropriate to protect the well-being of the complainant, the Church and/or bishop, the College of Bishops, in consultation with the jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty (60) days. During the suspension, salary, housing and benefits will continue. The supervisory response is pastoral and administrative and shall be directed toward a just~~

resolution. It is not a part of any judicial process. The supervisory response should be carried out in a confidential and timely manner, with attention to communication to all parties regarding the complaint and the process. Its only object is resolution or reconciliation. No verbatim record shall be made and legal counsel shall not be present although the bishop against whom the complaint was made may choose another bishop or clergy person to accompany him or her, with the right to voice. The person making the complaint shall have the right to choose a person to accompany him or her, with the right to voice. At the determination of the president (secretary) persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in the supervisory responses. Others may be consulted as well. The supervisory response also may include mediation in which the parties are assisted in reaching an agreement satisfactory to all parties by a trained, neutral third party mediator or mediation team. If the supervisory response does not result in resolution of the matter, the president or secretary of the College of Bishops may refer the matter as follows:

a) *Judicial Complaint* —If a complaint is based on allegations of one or more offenses listed in ¶ 2624, the president or secretary of the College of Bishops (or the two members of the College who are handling the complaint) may refer the complaint to a bishop from another jurisdictional or central conference, or to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right to choose one assistant counsel without voice who may be an attorney. The counsel for the Church shall draft and sign the complaint as a judicial complaint, forward it to the jurisdictional or central conference committee on investigation (¶2626), and represent the Church in the judicial process. ~~the any proceedings of the committee on investigation.~~ The fair process provisions in ¶ 2623 shall apply to this judicial process. The statute of limitations in ¶ 2624.4 should be considered prior to the referral of a judicial complaint. ~~No complaint shall be considered for any misconduct that shall not have been committed within six years immediately preceding the filing of the complaint, except in cases of sexual or child abuse. In the case of sexual or child abuse, there shall be no limitation.~~

b) *Administrative Complaint* —If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the president or secretary of the



College of Bishops (or the two members of the College who are handling the complaint) may refer the complaint to the jurisdictional or central conference committee on episcopacy.<sup>11</sup> The committee may recommend involuntary retirement (§ 409.3), disability leave (§ 411.4), remedial measures (§ 358), other appropriate action, or it may dismiss the complaint. In rare instances when the jurisdictional or central conference committee on episcopacy deems the matter serious enough and when one or more offenses listed in § 2624 are involved, the committee may refer the complaint back to the president or and secretary of the College of Bishops (or the two members of the College who are handling the complaint) for referral as a judicial complaint to the jurisdictional or central conference committee on investigation. The provisions of § 358.2 for fair process in administrative hearings shall apply to this administrative process.

4. Any actions of the jurisdictional or central conference committee taken on a complaint shall be reported to the next session of the jurisdictional or central conference. ~~This paragraph shall become effective at the conclusion of the 1996 General Conference, except as to matters that have already proceeded to the Jurisdictional Review Committee.~~

The statute of limitations for bishops went into effect as law on a prospective basis on April 27, 1996. All alleged offenses that occurred prior to this date are time barred. See Judicial Council Decision 691, 704 and 761.

#### ¶413.

Petition Number: 30933-HE-413-D; Robert L. Kuyper, Cal-Nev.

Change trial of bishop from jurisdiction to denominational level

Amend 413.2-3, 3a-b; 4:

2. Any complaint . . . shall be submitted to the president of the College Council of Bishops in that jurisdictional or central conference. If the complaint concerns the president, it shall be submitted to the secretary of the College Council of Bishops. . . .

3. After receiving a complaint as provided in paragraph 413.1, the president of the College Council of Bishops, or secretary if the complaint concerns the president, in consultation with a lay and clergy member of jurisdictional or central conference committee on episcopacy from the jurisdiction or central

conference of the bishop against whom the complaint is made, appointed by the chair of the jurisdictional or central conference committee on episcopacy, shall make a supervisory response. The president of the Council of Bishops may designate another bishop to carry out this response as long as this bishop is a member of another jurisdiction than the one the bishop against whom the complaint is made is from. The response shall be directed toward a just resolution and/or reconciliation among all parties and may include consultation with the jurisdictional committee on episcopacy or voluntary mediation in which the parties are assisted in reaching a settlement or agreement satisfactory to all parties by a trained neutral third-party mediator or mediation team. In unusual circumstances, to protect the well-being of the complainant, the Church and/or bishop, the president of the College of Bishops, or secretary if the complaint concerns the president, in consultation with the affected jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty (60) days. . . . If the supervisory response does not result in resolution of the matter, the president or secretary of the College Council of Bishops may refer . . .

a) If a complaint is based on allegations of one or more offenses listed in paragraph 2624, the president or secretary of the College Council of Bishops may refer the complaint to a bishop from another jurisdictional or central conference than the one the bishop against whom the complaint is made is from, or to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church . . . The counsel for the Church shall sign the complaint as a judicial complaint, forward it to the jurisdictional or central conference committee on investigation . . .

b) If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the president or secretary of the College Council of Bishops may refer the complaint to the jurisdictional or central conference committee on episcopacy from the jurisdiction or central conference of the bishop against whom the complaint is made. The committee may recommend involuntary retirement (paragraph 409.3), disability leave (paragraph 411.4), remedial measures . . . In rare instances . . . the committee may refer the complaint back to the president or secretary of the College Council of Bishops for referral as a judicial complaint to the jurisdictional or central conference committee on investigation. . . .

4. Any actions of the jurisdictional or central



conference committee taken on a complaint shall be reported to the next session of the ~~jurisdictional or central conference~~ Council of Bishops. This paragraph shall become effective at the conclusion of the 1996 2000 General Conference, except as to matters that have already proceeded to the ~~former Jurisdictional Review Committee~~ jurisdictional committees on investigation.

### ¶413.

Petition Number: 31498-HE-413-D; Earl R Black, Illinois Great Rivers.

#### Holding bishops accountable

Amend 413.2 and :3:

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶2624 shall be submitted to the ~~president of the College of Bishops~~ chairperson of the Jurisdictional Episcopacy Committee in that jurisdictional or to the chairperson of the central conference Episcopacy Committee (not a bishop). ~~If the complaint concerns the president, it shall be submitted to the secretary of the College of Bishops.~~ A complaint is a written statement . . .

3. After receiving a complaint as provided in ¶413.1, the ~~president of the College of Bishops, or secretary if the complaint concerns the president,~~ chairperson of the Jurisdictional or Central Conference Episcopacy Committee, in consultation with a lay and clergy member . . . shall make a supervisory response. This response . . . or mediation team. In unusual circumstances, to protect the well-being of the complainant, the Church and/or bishop, ~~the College of Bishops,~~ the Jurisdictional or Central Conference Episcopacy Committee, in consultation with the jurisdictional or central conference committee on episcopacy College of Bishops, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty (60) days. During the suspension, . . .

a) If a complaint is based on allegations of one or more offenses listed in ¶2624, the ~~president or secretary of the College of Bishops~~ chairperson of the Jurisdictional or central Conference Episcopacy may refer the complaint to a bishop from another jurisdictional or central conference, or to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church . . .

b) If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, ~~the president or secretary of the College of Bishops~~ the chairperson of the Jurisdictional or central Conference Episcopacy may refer the complaint to the jurisdictional or central conference committee on episcopacy. The committee may recommend . . .

### ¶413.

Petition Number: 30931-HE-413.1-D; Local church, Christ UMC, Mayfield, KY.

#### Define whose satisfaction is met by the supervisor response in a complaint

Amend 413.3.:

After receiving a complaint . . . If the supervisory response does not result in resolution of the matter to the satisfaction of the person making the complaint, the bishop who is the subject of the complaint, and the president of the College of Bishops as representing the church (or secretary if the complaint concerns the president), the president or secretary of the College of Bishops ~~may~~ shall refer the matter as follows:

(a) If a complaint is based . . . the president or secretary of the College of Bishops ~~may~~ shall refer the complaint . . .

(b) If the complaint is based on . . . the president or secretary of the College of Bishops ~~may~~ shall refer the complaint . . .

### ¶413.

Petition Number: 30690-HE-413.2-D; Howard Lydick, First UMC, Richardson, TX.

#### Replace "College of Bishops" with "Council of Bishops"

Amend 413.2-3,3a and 2627.2a:

2. Any complaint . . . president of the ~~College~~ Council of Bishops in that . . .

3. After receiving . . . president of the ~~College~~ Council of Bishops, or . . .

3a) If a complaint . . . secretary of the ~~College~~

Council of Bishops may . . . The council for the Church . . . complaint, forward it to the ~~jurisdictional or central conference~~ Council of Bishops committee on investigation (§2626), and . . .

2627.2a) The President of the ~~College~~ Council of Bishops of the . . .

#### ¶413.

Petition Number: 30932-HE-413.3-D; Local church, Christ UMC, Mayfield, KY; 65 individuals.

#### Set timeline for supervisory response to complaint

Amend 413.3:

After receiving a complaint . . . If the supervisory response does not result in resolution of the matter within six months of the date the complaint was received or initiated (paragraph 413.2), the president or secretary of the College of Bishops may refer the matter as follows: . This deadline may be extended by the mutual written consent of both the person filing the complaint and the clergyperson who is the subject of the complaint.

#### ¶413.

Petition Number: 30872-HE-413.3b-D; Howard Lydick, First UMC, Richardson, TX.

Council of Bishops investigation committee shall review episcopal matters referred to it

Add to the end of 413.3b:

The Council of Bishops committee on investigation shall review the decision of any jurisdictional or central conference committee on episcopacy on matters which have been referred to them. After reviewing that decision, the Council of Bishops committee on investigation may refer the matter for further judicial consideration and trial.

#### ¶414.

Petition Number: 30015-HE-414.3-D; Randall Aldering, First UMC, Kalamazoo, MI, 3Ad Bd, 24 indiv., 1 church.

#### Broaden bishops' doctrinal responsibilities

Amend second sentence of 340.7:

They shall have the right to voice, ~~but not~~ and vote in the annual conference in which they are appointed to serve as student local pastors.

#### ¶414.

Petition Number: 30934-HE-414.5-D; Ad Council, Visalia UMC, Visalia, CA.

#### Responsibility of bishops to uphold doctrinal standards of UMC

Amend 414.5:

To teach and uphold the Doctrinal Standards of The United Methodist Church as found in paragraphs 62 and 63 of the Book of Discipline, as well as the theological traditions of The United Methodist Church.

#### ¶415.

Petition Number: 31499-HE-415-D; Gary L. Thurman, First UMC, Midland, TX.

#### Mutual accountability of bishops w/district superintendents

Amend 415.5:

5. To appoint review with the district superintendents annually their mutual accountability as servant-leaders and to encourage the extension of such accountability among the clergy and laity. (¶¶417-418).

#### ¶415.

Petition Number: 30601-HE-415.6-D; Church Council, Zion UMC, Marshfield, WI; 4 Ad Bd; 1 Ch Co; 78 indiv.

#### Use historic language for the Holy Trinity: Father, Son, and Holy Spirit

Add a final sentence to 415.6:

All consecrations, ordinations and

commissionings shall use the historic language for the Holy Trinity: Father, Son, and Holy Spirit.

Petition Number: 30043-HE-417-D; Preston D. Miller Jr., Christ UMC, Memphis, TN.

#### Add basis for removing clergy

Add to the end of the paragraph 417:

Bishops may not remove district superintendents during their normal term of office unless 1) the district superintendent has been tried and convicted of chargeable offenses or 2) the district superintendent or the Committee on District Superintendency concur.

#### ¶416.

Petition Number: 30770-HE-416.6-D; Gen'l Board of Higher Ed & Ministry.

#### Working with ordained, licensed, consecrated and commissioned personnel

Amend 416.6:

To appoint associate members, probationary members, or full members to attend any school, college, or theological seminary listed by the University Senate, or to participate in a program of Clinical Pastoral Education in a setting ~~certified~~ accredited by the Association of for Clinical Pastoral Educators Education. Such appointments are not to be considered as ~~appointments beyond the local church extension ministry appointments.~~

#### ¶417.

Petition Number: 31501-HE-417-D; Gary L Thurman, First UMC, Midland, TX.

#### Elders elect DS by secret ballot & 3/5 vote count

Amend 417:

Selection and Assignment—Inasmuch as the district superintendency is an ~~extension of~~ adjunct to the general superintendency, the elders of each Annual Conference bishop shall ~~appoint elders to serve as~~ by a secret ballot and a three-fifths majority of elders present and voting elect district superintendents to be servant leader members of the Cabinet together with the resident bishop. Unless an election occurs earlier, a minimum of three such secret ballots shall be taken after which balloting may be terminated by a simple majority vote of the elders present and voting. Prior to each appointment assignment or reassignment of each district superintendent, the bishop shall consult with the cabinet and the committee on district superintendency of the district to which the new superintendent will be assigned (¶431) for the purpose of determining leadership needs of the annual conference and the district (¶¶401-402). ~~In the selection of superintendents, bishops shall give due consideration to the inclusiveness of The United Methodist Church with respect to sex, race, national origin, physical challenge, and age, except for the provisions of mandatory retirement. In the case the elders fail to elect district superintendents as provided, the resident bishop may appoint district superintendents, ad interim, to serve until the subsequent annual conference is convened.~~

#### ¶416.

Petition Number: 31500-HE-416.7-D; Earl R Black, Illinois Great Rivers.

#### Files used in action against a pastor shall be available to that pastor

Amend 416.7 by adding new material at the end:

To keep and maintain . . . by the bishop are not the personnel records of the annual conference.

If any materials in the supervisory files are being used in any way as part of an action against a pastor judicially or administratively, they may not be withheld from the respondent at the discretion of the superintendent or bishop but must be made available as required by paras. 358.2e and 2623.6. Further, if any such documents or related materials generated by hearings are kept for use with other Cabinet members, churches, etc., the pastor shall have the right to include with each document a response that must then go with the materials to those other people.

#### ¶417.



## ¶418.

Petition Number: 31502-HE-418-D; Gary L Thurman, First UMC, Midland, TX.

DS term extension shall be by re-election

Amend 418:

Limitations on Years of Service—The normal term for a district superintendent shall be up to six years, but this may be, by reelection, extended to no more than up to eight years at the discretion of the bishop, in consultation with the cabinet and the district committee on superintendency. No superintendent shall serve for more than eight years. . . as described in ¶¶401-402.

## ¶419.

Petition Number: 30771-HE-419-D; Gen'l Board of Higher Ed & Ministry.

Specific responsibilities of district sup'ts

Add new text to 419(d) and (e) and reletter accordingly:

(d) by nominating persons to serve as guides for the ministry inquiring process; (e) by nominating clergy in full connection to serve in the ministry of mentoring candidates, commissioned ministers, local pastors and other probationary members;

## ¶421.

Petition Number: 30772-HE-421-D; Gen'l Board of Higher Ed & Ministry.

Supervision by district superintendents

Amend 421.1 and 4:

Supervision—1. To work with pastors, elders, deacons, local pastors, diaconal ministers, and charge conferences in formulating statements of purpose for congregations in fulfilling their mission and with committees on pastor-parish relations to clarify the pastors' and diaconal ministers' priorities for the ministry of clergy and diaconal ministers.

4. To make specific provision for the supervision of probationary members and local pastors appointed within the district and for building clusters for supervision with the assistance of mentors.

## ¶422.

Petition Number: 30773-HE-422-D; Gen'l Board of Higher Ed & Ministry.

Superintendents work with diverse personnel

Amend 422.1:

To work with pastors and diaconal ministers, committees on pastor-parish relations, and congregations in interpreting the meaning of ministry and in identifying and enlisting candidates of the highest quality for ordained ministry, with special concern for the inclusiveness of the Church with respect to sex, gender, race, and national origin; and disabilities; to encourage candidates to attend United Methodist seminaries in preparation for their leadership in the church.

## ¶423.

Petition Number: 31208-HE-423.13-D; Council of Bishops.

President of AC may affirm, modify or reverse a question or observation brought by a DS

Amend 423.13:

To see that the provisions . . . , subject to an appeal to affirmation, modification or reversal by the president of the annual conference.

## ¶425.

Petition Number: 30774-HE-425-D; Gen'l Board of Higher Ed & Ministry.

A district superintendent has three months for sabbatical

Amend 425:

A district superintendent may take up to three consecutive months leave from his or her normal superintendent responsibilities....

## ¶427.

Petition Number: 30474-HE-427-D; UCom.

### Open meetings, Council of Bishops

Add a new paragraphs to 427:

In the spirit of openness and accountability, all meetings of the Council of Bishops shall be open. Portions of a meeting may be closed for consideration of specific subjects if such a closed session is authorized by an affirmative public vote of at least three-fourths of the voting members present. The vote shall be taken in public session and recorded in the minutes. Documents distributed in open meetings shall be considered public.

Great restraint shall be used in closing meetings. Closed sessions should be used as seldom as possible. Subjects that may be considered in closed session are limited to negotiations, when general knowledge could be harmful to the negotiation process; information shared by council members that, if public, might endanger their lives and the lives of their family members; personnel matters; discussions relating to litigation; negotiations involving confidential third-party information. A report on the results of a closed session shall be made immediately upon its conclusion or as soon thereafter as is practicable.

## ¶427.

Petition Number: 31503-HE-427.3-D; Alvin J Horton, VA; Lonnie Brooks.

Council of Bishops' meetings shall conform to  
¶ 721

Amend 427.3:

In order to exercise meaningful leadership, the Council of Bishops is to meet at stated intervals. All meetings of the Council of Bishops shall conform to the requirements regarding open meetings and closed sessions as they are prescribed in paragraph 721 for other bodies of the church. The Council of Bishops . . . service agencies of the Church.

## ¶429.

Petition Number: 31094-HE-429.6-D; Nat'l Assoc. of Conf. Council Directors.

### Director of Connectional Ministries replaces Conference Council Director

Amend 429.6:

When the cabinet considers matters relating to coordination, implementation, or administration of the conference program, and other matters as the cabinet and d-Director of connectional Ministries may determine, the conference council director shall be present. ~~The director shall not be present during the cabinet discussion on matters related to the making of appointments.~~

## ¶429.

Petition Number: 31218-HE-429.6-D; GCOM.

Conf. council director or equivalent be  
present when cabinet works on admin of conf.  
program

Amend 429.6:

When the cabinet considers . . . the conference council director or equivalent shall be present. The director or equivalent shall not be . . .

## ¶430.

Petition Number: 30775-HE-430-D; Gen'l Board of Higher Ed & Ministry.

### Appointment making responsibilities

Amend 430.1:

1. ~~Clergy~~-Elders and local pastors shall be appointed by . . . is a part. . . . Open itineracy means appointments are made without regard to race, ethnic origin, gender, color, marital status, or age, except for the provisions of mandatory retirement. ~~The concept of itineracy is important, and~~ Sensitive attention should be given in appointing clergy elders and local pastors with physical challenges to responsibilities and duties that meet their gifts and graces. . . .

## ¶430.

Petition Number: 30042-HE-430.1-D; Preston D. Miller Jr., Christ UMC, Memphis, TN.

### Add basis for removing clergy

Add to the end of 430.1:

. . . Through appointment making, the connexional nature of the United Methodist system is made visible. Bishops may not remove clergy from congregations they serve unless: 1) the clergy has been tried and convicted of chargeable offenses, or 2) the pastor or the congregation approve.

## ¶430.

Petition Number: 30159-HE-430.1-D; Annual Conference, WNC; UM Rural Fellowship; Wisc; W Mich.

Include community as part of the charge of an appointed pastor

Amend second sentence of 430:

. . . . Appointments are to be made both to a charge and to the community(ies), with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics, and opportunities of the community(ies), congregation(s) and institutions, and with faithfulness to the commitment to an open itineracy.

## ¶432.

Petition Number: 30668-HE-432.2-D; Robert H Thompson, Wesley UMC, Oklahoma City, OK.

DS shall determine annually if pastor continues to meet ordination criteria

Delete current text in 432.2a and replace with the following:

Spiritual and personal sensibility: the district superintendent shall determine annually whether or not the pastor continues to meet the criteria for ordination listed in the *Discipline* (¶304). If the pastor no longer meets the qualifications for ordination, the district superintendent shall terminate the meeting and within seven (7) days following, notify the bishop in charge of that jurisdiction who will suspend the

pastor's ordination and which will be revoked by the proper authority. If the pastor meets all the criteria for ordination, the superintendent shall continue developing the profile.

## ¶433.

Petition Number: 30662-HE-433-D; George R. Caruso, North Indiana.

No change in appoint initiated if Church Conference called on same day of Charge Conference.

Amend 433.1

A change in appointment . . . or a bishop, with the exception that, no change in appointment shall be initiated if, in a Church Conference called on the same date as the Annual Charge Conference as required in paragraphs 248-249, and meeting immediately prior to such Annual Charge Conference, 80% of those voting in favor of keeping the current appointment, and the current pastor desires to continue the current appointment, and the charge has paid all apportionments for the preceding two years.

## ¶433.

Petition Number: 30185-HE-433.1-D; Robert E. Kiser, Kings Mt. Chapel UMC, York, SC.

Consideration for appointment change to occur only if pastor or PPR submits name to cabinet

Delete first sentence of 433.1 and replace with the following:

~~A change in appointment may be initiated by a pastor, a committee on pastor-parish relations, a district superintendent, or a bishop.~~

Appointment change will be made only upon the request of the pastor or the pastor-parish relations committee. When requested by either party, the pastor's name would be placed in consideration for reappointment as determined by the bishop and the cabinet. Consideration for appointment change would not occur unless the pastor or the pastor-parish relations committee submits the pastor's name for reappointment. The bishop will retain the authority to make appointment changes at her/his discretion, without name submission, if the bishop



finds unusual circumstance within the present appointment.

### ¶433.

Petition Number: 31712-HE-433.1-D; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

Appt change of minister of church which has voted to withdraw done only at req. of minister or l.c.

Amend 433.1:

A change in appointment may be initiated by a pastor, a committee on pastor-parish relations, a district superintendent, or a bishop. However, if a church has voted to withdraw from the annual conference (paras. 39, 264, 2503.7) except for cause of retirement, death, physical or mental disability, gross incompetence, or compelling evidence that the minister or ministers have committed one or more chargeable offenses (paras. 354-358, 2624.1), a bishop and cabinet may retire, locate, suspend, remove, transfer or replace said minister(s) only at the request of the minister(s) or the local church.

### ¶433.

Petition Number: 31102-HE-433.7-D; UM Rural Fellowship, Wisconsin.

Change "ordained minister" to "clergy person"

Amend 433.7:

When appointments are being . . . shall consult with the ~~ordained minister~~ clergy person to be appointed and the . . .

### ¶434.

Petition Number: 30031-HE-434-D; Annual Conference, Detroit, UM Rural Fellowship.

Lengthen pastoral appointments

Amend 434:

*Frequency*—While the bishop shall report all pas-

toral appointments to each regular session of an annual conference, appointments to charges may be made at any time deemed advisable by the bishop and cabinet. Appointments are made with the expectation that the length of pastorates shall respond to the long-term pastoral needs of charges, communities, and pastors. The bishop and cabinet ~~should~~ shall work toward longer tenure in local church appointments to facilitate a more effective ministry.

### ¶434.

Petition Number: 30776-HE-434-D; Gen'l Board of Higher Ed & Ministry.

Appointment of deacons in full connection

Add a new paragraph titled Appointment of Deacons in Full Connection after 434:

Appointment - The deacons shall be appointed by the bishop in the annual conference where they are members in full connection. Appointments of the deacons are to be made in consideration of the gifts and evidence of God's grace of the deacon, needs of the community and the gifts of the congregation and institutions. The appointment shall reflect the nature of the ministry of the deacon as a faithful response of the mission of the church meeting the emerging needs in the world. (¶322) It may be initiated by the individual deacon in full connection, the agency seeking their service, the bishop, or the district superintendent.

### ¶532.

Petition Number: 30777-HE-532-D; Gen'l Board of Higher Ed & Ministry.

Jur'l committee on ordained ministry to include chair of BOM, UM seminary and others

Amend 532: There may be a jurisdictional committee on ordained ministry. This committee shall ~~include representation from each conference board of ordained ministry~~ be comprised of the chair of the conference boards of ordained ministry or their representatives, the deans/presidents of the United Methodist Seminaries in the Jurisdiction, two representatives from the college of bishops and three members at large, named by the committee to insure inclusivity. Deacons and laypersons shall be represented in the committee.

**¶632.**

Petition Number: 30786-HE-632.-1-D; Gen'l Board of Higher Ed & Ministry.

**Annual conference board of higher ed & campus ministry shall promote UMC educational programs**

Add new text to 632.4a(8) and renumber accordingly:

(8) to promote the education award programs provided by the United Methodist Church, including the United Methodist Foundation for Christian Higher Education's award programs.

**¶632.**

Petition Number: 31229-HE-632.1-D; GCOM.

**AC shall have a conf. bom or other structure to provide for these functions**

Amend first sentence of 632.1:

There shall be in each annual conference a board of higher education and campus ministry or equivalent other structure to . . .

**¶632.**

Petition Number: 30787-HE-632.4b-D; Gen'l Board of Higher Ed & Ministry.

**Annual conference board higher education fiscal responsibilities include distrib. of scholarships from Foundation**

Amend 632.4b) (2):

To determine the distribution of the funds received from undesignated gifts, returns from special days, and annual conference and district Advance Specials for higher education, and scholarships of the United Methodist Foundation for Christian Higher Education.

**¶633.**

Petition Number: 30788-HE-633-D; Gen'l Board of Higher Ed & Ministry.

**Conference board of ordained ministry may include diaconal ministers plus other changes**

Amend 633:

*Conference Board of Ordained Ministry*—1. Each annual conference, ~~at the first session following the General Conference,~~ shall elect for a term of four years a board of ordained ministry consisting of not fewer than six ordained elders and deacons in full connection. ~~During the 1997-2000 quadrennium, one fifth of the members of the board, insofar as possible, shall be diaconal ministers or persons who have previously served on the board of diaconal ministry.~~ Each annual conference shall elect at least one-fifth laypersons, which may include diaconal ministers, and may at its discretion elect further lay members, up to one third of the membership of the board. Lay members shall have a vote, except on matters prohibited by ¶31, Article II, in the Constitution. ~~An ordained minister in retired relationship may be included as a member of the board. At least one member of the board will be engaged in extension ministry and will represent to the board all other clergy so assigned. The board membership shall include women and ethnic persons, at least one ordained clergyperson in the retired relationship, at least one ordained clergyperson in extension ministry and a district superintendent named by the bishop to represent the cabinet. Two thirds of the members shall be graduates of seminaries listed by the University Senate.~~

a. Members shall be nominated by the presiding bishop after consultation with the chairperson of the board, the executive committee, or a committee elected by the board of the previous quadrennium, and with the cabinet. To ensure adequate board membership, consultation shall include an evaluation of the workload of the board in meeting disciplinary and annual conference responsibilities. Vacancies shall be filled by the bishop after consultation with the chairperson of the board. An elected board member may serve a maximum of three consecutive four-year terms. The chairpersons of the Orders of Deacons and of Elders shall be members of the board of ordained ministry (633.1.c) and its executive committee.

a)b. This board shall be directly amenable to the annual conference, notwithstanding its organizational relationship within any other program or administrative unit of the annual conference. At



least two-thirds of the members shall be graduates of seminaries listed by the University Senate. Members shall be nominated by the presiding bishop after consultation with the chairperson of the board, the executive committee, or a committee elected by the board of the previous quadrennium, and with the cabinet. To ensure adequate board membership, consultation shall include an evaluation of the workload of the board in meeting disciplinary and annual conference responsibilities. The annual conference council on finance and administration shall recommend adequate administrative funds for the board and its staff in light of its workload.

b) It is recommended that each district be represented by a member of the board. The board may invite at least one member of the cabinet to serve as a member of the board if the cabinet is not already represented in its membership. Vacancies shall be filled by the bishop after consultation with the chairperson or a committee of the board.

c) The board shall organize by electing from its membership a chairperson, registrars, and such other officers as it may deem necessary. The board shall designate its executive committee, which shall include the chairpersons of the divisions of elders, and deacons, and laity. The board shall organize in such manner as to care for its responsibilities, including the needs of certified persons, diaconal ministers, local pastors, deacons, and elders. The organization of the board shall include a committee shall continue to fulfill the governance responsibilities for diaconal ministers and those in process of becoming diaconal ministers, (1992 Book of Discipline, paragraph 301-317 and 734) and shall provide for including their certification, care, and continuing formation; and it shall further ensure professional certification in specialized ministry careers the areas of Christian education, evangelism, music, and youth ministry as stipulated in ¶¶301-317 and ¶734 of the 1992 Book of Discipline) and under the guidelines of the General Board of Higher Education and Ministry (see ¶1424). The board shall, as a part of its organization, provide for a may include in its organization a division of deacons and a division of elders.

f) The board shall select from its own membership an official representative to serve on as a member of each district committee on ordained ministry, preferably from within said district, which shall function as sub-committees of the board.

2. The duties of the annual conference board of ordained ministry shall be:

n) To provide support services for the ordained minister's career development, including per-

sonal and career counseling, continuing education, formation in servant leadership and continuing spiritual growth in Christ, assistance in preparation for retirement, and all matters pertaining to clergy morale. In providing such support, the board, in cooperation with the cabinet, shall give training and guidance to each local committee on pastor-parish relations regarding its work and role.

t) To care for the administration of professional certification established by the General Board of Higher Education and Ministry through (1) enlisting and recruiting clergy and laity to become certified in Christian education, music, youth, evangelism and other areas established by the General Board of Higher Education and Ministry; (2) determining whether applicants meet the standards established by the General Board of Higher Education and Ministry; (3) to recommend to the annual conference board and the General Board of Higher Education and Ministry; (4) to renew or discontinue professional certification bi-annually based on a review of their ministry; and (5) to report annually to the annual conference for publication in the conference journal a roster of all persons certified in professional careers for which they have received certification, including places of service address.

t u) To administer the portion of the Ministerial Education Fund for use by the annual conference in its programs of enlistment, basic professional educational aid, continuing formation, ethnic ministry and language training, and professional growth of ordained ministers. Priority shall be given to scholarships for seminary students preparing for ordination.

u v) To cooperate with the General Board of Higher Education and Ministry and assist in: (1) the interpretation of current legislation concerning ordained ministry; (2) the interpretation and promotion of the Ministerial Education Fund; (3) the promotion and observance of Ministry Sunday; and (4) the supplying of a record of all information, recommendations, and action on each candidate for ordained ministry after each session of the annual conference; (5) the promotion and addition of standards required for certification in specialized ministry careers.

v w) To promote in the annual conference and/or jurisdictional conference a system of financial aid to ministerial students. A conference transferring a person with less than three years of active service into another conference may require reimbursement either from the person or from the receiving conference for outstanding obligations for



theological education financed through conference funds.

~~w) To work in cooperation with the board of diaconal ministry as long as such board is organized in the conference to enhance the total ministry of the Church.~~

~~x) To approve, train, and assign mentors recommended by the cabinet (§346).~~

### ¶633.

Petition Number: 31532-HE-633-D; L Vastine Stabler Jr, Highlands UMC, Birmingham, Alabama.

**Two-thirds of ordained members shall be seminary graduates**

Amend second sentence of 633a:

This board shall . . . of the annual conference. At least two thirds of the ordained members shall be graduates of seminaries listed by the University Senate.

### ¶633.

Petition Number: 31533-HE-633-D; Earl R Black, Illinois Great Rivers.

**Open nominations for personnel agencies to the floor**

Add six words to the end of third sentence of 633.1a:

Members shall be nominated . . . and with the cabinet; , and by nomination from the floor.

### ¶633.

Petition Number: 31534-HE-633-D; David L Severe, OK.

**Board of Ordained Ministry visit seminaries annually to both maintain contact and recruit**

Add a subparagraph to the end of 633.2:

y) To make annual visits to seminary campuses for the purpose of maintaining contact with all per-

sons appointed to seminary from the annual conference, and to inquire of seminary students with no actual conference affiliation the desirability of considering affiliation.

### ¶633.

Petition Number: 31535-HE-633-D; William Davis (Dave) Westlake, Oak Grove UMC, White, SD.

**Board of Ordained Ministry shall give a written response to candidates who were rejected**

Add a new subparagraph to 633.2

If a candidate receives either a deferral or a "do not recommend" when applying for commissioning/probationary membership or full membership in the annual conference, or a local pastor's license is not renewed, the board of ordained ministry will provide to the candidate, in writing, definitive reasons for the recommendation(s) and will provide up to ten (10) counseling sessions with a mental health professional of the candidate's choosing. All counseling, whether for a contingency for membership or to help the candidate work through the issues of not becoming a member of the annual conference shall be confidential. All other contingencies that involve more than \$100 in cost, such as Clinical Pastoral Education units, shall be split between the conference and the candidate in a ration of 75% conference, 25% candidate.

### ¶633.

Petition Number: 30186-HE-633.1-D; David M. Smith, North Arkansas.

**Add two local pastors as observers to Conference Board of Ordained Ministry**

Add text after the third sentence in 633.1:

. . . may at its discretion elect further lay members, up to one third of the membership of the board. Each annual conference shall elect two local pastors as observers, having voice without vote.

### ¶633.

Petition Number: 30365-HE-633.1-D; Gen'l Board of Discipleship.

**Lay "professing members" may vote as members of a.c. board of ordained ministry**

Amend fourth sentence of 633.1:

... board. Lay members, who shall be professing members of local churches, shall have a vote, except ...

**¶633.**

Petition Number: 31105-HE-633.1-D; UM Rural Fellowship, WI; W Michigan.

**BOD members to include 12 elders/deacons and 2 assoc. or local pastors**

Amend 633.1:

Each annual conference, at the first session following the General Conference, shall elect for a term of four years a board of ordained ministry ~~consisting of not fewer than~~. At least ~~six~~ twelve ordained elders and deacons in full connection ~~and at least two associate members or local pastors shall be included as members of the board.~~ During the 1997—2000 quadrennium, ~~one fifth of the members of the board, insofar as possible, shall be diaconal ministers or person who have previously served on the board of diaconal ministry.~~ Each annual conference ...

**¶633.**

Petition Number: 30229-HE-633.2-D; Administrative Council, Grace UMC, Willard, Ohio; 2 ChCo; 5 AdCo; 2 AdBd.

**Candidates for ordained ministry must subscribe to UM doctrine**

Add a new paragraph after 633.2g:

To insure that all candidates for ordained ministry who are accepted into connection subscribe to United Methodist Doctrine as delineated in paragraph 62 and 63 of *The Book of Discipline*.

**¶633.**

Petition Number: 30411-HE-633.2k-D; Study Commission for Health & Fitness Clergy/Lay.

**GBHEM will suggest guidelines to aid evaluation process**

Amend 633.2 k) (6) and q):

k) (6) ~~disability~~ incapacity leave;

q) ... in that annual conference. Suggested guidelines will be provided by the General Board of Higher Education and Ministry, Division of Ordained Ministry.

**¶634.**

Petition Number: 31164-HE-634-D; GCFA.

**Administrative review committee shall report its finding before AC takes action**

Amend first sentence of 634 and delete second paragraph:

There will be an administrative review committee composed of three (3) clergy in full connection and two (2) alternates who are not members of the cabinet or the board of ordained ministry: prior to any action by the annual conference.

~~This paragraph shall become effective at the conclusion of the 1996 General Conference, except for matters that have already proceeded to the Joint Review Committee.~~

**¶635.**

Petition Number: 31536-HE-635-D; Earl R Black, Illinois Great Rivers.

**AC episcopacy committee shall evaluate bishop using same tool used to evaluate pastors**

Add new text to 635.4 and renumber accordingly:

4. To evaluate the ministry of the bishop annually, the conference episcopacy committee shall provide a format through which every member of the annual conference may offer his or her perceptions of the work of the bishop. The means of evaluating the effectiveness of the bishop shall be based on what is being used by the annual conference for evaluation of its pastors.

## ¶635.

Petition Number: 30366-HE-635.1-D; Gen'l Board of Discipleship.

**Episcopacy committee members will be professing members of local churches**

Amend fourth sentence of 635.1:

...provided that one layperson shall be the conference lay leader. All lay members shall be professing members of local churches. Special attention shall be given to the ...

## ¶635.

Petition Number: 30645-HE-635.3f-D; Ad council, Epworth, Oklahoma City, OK.

**Delete "sex" add "color, social status, etc."**

Amend 635.3f):

to engage in annual ... and its ministry with respect to ~~sex~~, race, color, social status, gender, sexual orientation, gender identity, age, economic condition, disabilities, and national origin, and understanding ...

## ¶659.

Petition Number: 31108-HE-659-D; UM Rural Fellowship, W Michigan.

**District com. on ord. min. include 6 clergy and at least one local pastor or assoc. member**

Amend 659.1

The district committee ... ordained ministry. It shall be composed ... who may serve as the executive secretary; and at least ~~five~~ six other ~~ordained ministers~~ clergy in full connection in the district, ... approved by the annual conference. The district superintendent shall ensure that deacons in full connection and at least one local pastor or associate member are members of the committee whenever possible. ... The conference board ... regarding the ministry and roles of ~~deacons and elders~~ all clergy and distribution of any available written guidelines.

## ¶659.

Petition Number: 31109-HE-659-D; UM Rural Fellowship.

**DCOM member to be present at candidates interview by PPR or SPRC**

Add a new subparagraph 659.6 and renumber accordingly:

A member of the district committee on ordained ministry shall be assigned to be present at the interview by the pastor/staff parish relations committee of declared candidates seeking to become certified candidates, in order to give guidance to the committee regarding their decision and its importance for the church and its ministry.

## ¶659.

Petition Number: 31538-HE-659-D; Frances Smathers Sisson, Long's Chapel UMC, Decatur, GA.

**Elder on DCOM shouldn't review a candidate from her/his charge**

Add the following new sentence to 659:

An elder serving on the district council on ministries shall not be responsible for reviewing a candidate from his or her charge.

## ¶659.

Petition Number: 31539-HE-659-D; Earl R Black, Illinois Great Rivers.

**DCOM shall evaluate DS annually using the same tool used to evaluate pastors**

Add the following new text to 659.9 and renumber accordingly:

The committee shall evaluate the ministry of the superintendent annually by providing a format through which every member of the annual conference in the district may offer his or her perceptions of the work of the superintendent. The means of evaluating the effectiveness of the super-



intendent shall be based on what is being used by the annual conference for evaluation of its pastors (§633.2q).

### ¶659.

Petition Number: 30372-HE-659.1-D; Gen'l Board of Discipleship.

District committee on ordained ministry shall have three professing members of local churches

Amend second paragraph of 659.1:

At least three laypersons professing members of local churches shall be members of the committee with vote . . .

### ¶659.

Petition Number: 30946-HE-659.1-D; Annual Conference, East Ohio.

Dist.Com.Ord.Min. include elders/deacons in full connection & assoc. member as well

Amend 659.1:

There shall be a district committee on ordained ministry. . . . It shall be composed of a representative from the board of ordained ministry, named by the board after consultation with the district superintendent, who may be named chairperson; the district superintendent, who may serve as the executive secretary; and at least five six other ordained ministers clergy in full connection in the district, including women and ethnic clergy, . . . The district superintendent shall ensure that members of the committee include elders in full connection, and whenever possible, deacons in full connection are members of the committee whenever possible. At least one associate member, or elder who has taken the course of study, shall also be included whenever possible. deacons in full connection are members of the committee whenever possible. Interim vacancies may be filled by the district superintendent. The conference board of ordained ministry shall provide orientation for new members, including education regarding the ministry and roles of all clergy deacons and elders and distribution of any available written guidelines.

### ¶662.

Petition Number: 30373-HE-662.1-D; Gen'l Board of Discipleship.

Lay members of committee on district superintendency will be professing members

Add a final sentence to 662.1:

All laypersons shall be professing members of a local church.

### ¶1405.

Petition Number: 31573-HE-1405-D; Nina H Sozansky, St Luke's UMC, Kokomo, IN.

Encourage Christian presence in UM related institutions

Add new text to 1405.3 and renumber accordingly:

3. To encourage a Christian presence in institutions related to the United Methodist Church.

### ¶1405.

Petition Number: 30415-HE-1405.24-D; Study Commission for Health & Fitness Clergy/Lay.

Include persons with disabilities in Course of Study

Amend 1405.24:

To provide . . . English and to persons with disabilities.

### ¶1406.

Petition Number: 31574-HE-1406-D; Mark Tooley, Pender UMC, Fairfax, VA.

All UM affiliated school uphold historic Christian and Wesleyan beliefs

Add a new subparagraph at the end of 1406:

To ensure that all United Methodist affiliated schools shall uphold historic Christian and Wes-

leyan beliefs, as found in our doctrinal standards.

### ¶1407.

Petition Number: 31575-HE-1407-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

**CC board members of GBHEM be elected by  
Comm. on Conf. Affairs**

Amend 1407.2c:

Four (4) Central Conference members shall be elected to the board on nomination by the Council of Bishops Commission on Central Conference Affairs according . . .

### ¶1408.

Petition Number: 30789-HE-1408.1-D; Gen'l Board of Higher Ed & Ministry.

**Gen'l Board of Higher Ed & Ministry  
divisions**

Amend 1408.1:

The board shall provide for a Division of Higher Education and ~~such divisions as required to meet the needs of ordained elders, ordained deacons, and chaplains;~~ a Division of Ordained Ministry providing support for ordained clergy, local pastors and diaconal ministers. ~~The board shall provide within its organization for the continuing support and guidance of diaconal ministers so long as such persons continue their status and service.~~ Further, the board is authorized to alter its organization to adjust to changing circumstances, within the parameters of responsibility established by the *Book of Discipline*, 1996.

### ¶1410.

Petition Number: 30790-HE-1410-D; Gen'l Board of Higher Ed & Ministry.

**Delete 1410 through 1412**

Delete 1410 ¶ 1412

### ¶1417.

Petition Number: 30960-HE-1417.2-D; Annual Conference, East Ohio; 1 Ad Council; Wisconsin.

**Regarding membership in the University  
Senate**

Delete current text of 1417.2 and replace with the following:

The senate shall be composed of twenty-five voting members who, at the time of their election, shall be a member of the United Methodist Church and who, by reason or professional background or education, are qualified for the work of evaluating educational institutions. Election is for the quadrennium. Of the twenty-five members, nine shall be nominated by the General Board of Higher Education and Ministry, eight shall be nominated by the Council of Bishops, and eight shall be nominated by the National Association of Schools and Colleges of The United Methodist Church. At the same daily session at which the above nominations are announced, additional nominations may be made from the floor but at no other time. The members shall be elected by the General Conference and by plurality vote, with any replacement members made necessary by death or resignation being elected by the Council of Bishops. Of the members nominated by each group and of the total elected by the General Conference, no more than one-third shall be professionally affiliated with a United Methodist related educational institution. The general secretary of the General Board of Higher Education and Ministry shall serve as an ex-officio member of the senate with voice but without vote. The associate general secretaries of the Divisions of Higher Education and Ministry and one representative of the General Board of Global Ministries appointed by the board's General Secretary may attend meetings with voice but without vote. The senate, at its originating meeting each quadrennium, shall elect as its president a member not professionally affiliated with a United Methodist related educational institution.

### ¶1417.

Petition Number: 30961-HE-1417.2-D; Administrative Council, Visalia UMC, Visalia, CA; 1 Ad Board.

**University Senate members shall subscribe to  
UMC doctrinal standards**

## Amend 1417.2:

The senate shall be composed of twenty-five voting members who, at the time of election, are actively engaged in the work of education through employment in an educational institution and are fitted by training and experience for the technical work of evaluating educational institutions. All elected members will subscribe to the United Methodist Doctrinal Standards as delineated in paragraphs 62 and 63 of the Book of Discipline. Election is for . . .

## ¶1418.

Petition Number: 30017-HE-1418-D; Admin. Council, Grace UMC, Willard, OH, 3 AdBd, Nina Sozansky.

**Establish process for recognizing UM doctrine at UM seminaries & affiliated institutions**

Add a new paragraph to the end of 1418:

5. To establish an effective evaluation process so that United Methodist theological seminaries and other United Methodist institutions providing professional training for ministry will be recognized as teaching theology which faithfully reflects United Methodist doctrine as delineated in paragraphs 62-63 of *The Book of Discipline*.

## ¶1418.

Petition Number: 31021-HE-1418.3-D; Riley B. Case, North Indiana.

**GBHEM review schools to assure they fit w/mission and doctrine of UMC**

## Amend 1418.3:

To provide . . . well structured programs, sound management and clearly defined Church relationships and a mission and philosophy consistent with the mission and doctrine of the United Methodist Church.

## ¶1419.

Petition Number: 30963-HE-1419-D; Administrative Board, Middleburg UMC, Middleburg, OH; 1 Ad Council; 1 Ad Board.

**Institutions affiliated w/UMC must reflect UMC theology**

Add a new paragraph to 1419:

Bi-annual on-site evaluation of institutions otherwise qualified for achieving or maintaining affiliated status, the purpose of which is to monitor the teaching content of affected schools and ensure that they faithfully reflect the United Methodist theological perspectives as outlined in paragraphs 63-63 of *The Book of Discipline*, shall be a part of the process for approving or continuing affiliation with the United Methodist Church.

## ¶1424.

Petition Number: 30791-HE-1424-D; Gen'l Board of Higher Ed & Ministry.

## Division of Ordained Ministry

Delete current text of 1424 and substitute the following new text:

The Division of Ordained Ministry shall be responsible for leading and serving the church in inviting, equipping and supporting faithful and effective spiritual leaders who serve as ordained deacons and elders, licensed local pastors, diaconal ministers, certified persons in specialized ministries and clergy endorsed for extension ministries in order to fulfill the mission of The United Methodist Church and the proclamation of the Gospel of Jesus Christ. The division's work includes all who are serving in categories of appointment by a bishop. This responsibility shall be discharged in active relation with schools of theology, annual conference boards of ordained ministry, cabinets, jurisdictional boards or committees on ordained ministry, central conferences, and other appropriate bodies. This division shall be responsible for the promotion of theological education and its support for the whole church.

In fulfillment of this responsibility and in accordance with the disciplinary requirements established for each region of the church in the world, the division will:



1. Study ministerial needs and resources in The United Methodist Church and cooperate with appropriate groups in the interpretation of ministry as a vocation, in an effort to enlist suitable persons for ordained ministry.

2. Provide for the enlistment, training, continuing education and formation and career development of faithful and effective spiritual leaders of all races and ethnic origins in the ordained ministry serving in local churches, extension ministries and other appointed ministries in the church and world. Provision shall be made for special resources in training for ministry in distinctive ethnic minority groups. Attention shall be given to the specific needs of persons with disabilities.

3. Provide resources for enlisting and supporting women in ordained, licensed and certified ministry.

4. Work with boards of ordained ministry, district committees on ordained ministry and other appropriate agencies by a) developing guidelines, training and resources for their work; b) providing guidance and counseling in the examination of ministerial students; c) assisting in the training of mentors; and d) interpreting current disciplinary legislation concerning ordained and licensed ministry.

5. Maintain the educational standards of the ordained ministry of The United Methodist Church; certify the course offerings in all seminaries for meeting the requirements in United Methodist history, doctrine and polity specified in ¶326.(3); provide boards of ordained ministry with a list of the courses approved; and monitor the implementation of ¶1428.

6. Provide educational programs and standards for the training of local pastors.

7. Identify the areas of need for specialized ministries and to provide standards and educational programs for candidates for certification

8. Provide guidance and resources for a system of support for clergy in their work, for ongoing formation in ministry subsequent to ordination, including continuing education and spiritual growth, giving attention to the needs of all racial, cultural, and special needs groups within the denomination. This will include resources for bishops and annual conferences in the development of the Order of

## Deacon and Order of Elder.

9. Support and cooperate with bishops and district superintendents in the fulfillment of their ministry of superintending by a) providing jointly with the General Council on Ministries and the Council of Bishops for the training of new district superintendents; b) providing on-going training and support for bishops and superintendents in their work; and c) developing resources to assist clergy, superintendents and local churches in assessment and evaluation of ministry.

10. Study and coordinate mutual ministry between United Methodist schools of theology and annual conferences in fulfillment of ¶1429.

11. Lead in the church-wide interpretation and promotion of the Ministerial Education Fund and support other funds and programs which assist in training persons for ordained ministry.

12. Work with other bishops, cabinets, boards of ordained ministry and other church agencies in maintaining the professional and ethical standards of the United Methodist ordained ministry for all persons within the covenant of conference membership.

13. Provide the connectional relationship whenever agencies of the General Church wish to enter into discussion with or make inquiry into the work of The United Methodist seminaries.

14. Relate to the University Senate and its Commission on Theological Education in the review and approval on non-United Methodist seminaries for candidates for ordination.

## ¶1425.

Petition Number: 30792-HE-1425-D; Gen'l Board of Higher Ed & Ministry.

### GBHEM section of chaplains and related ministries

Delete current title and text and add the following new title and text to 1425:

### SECTION OF CHAPLAINS AND RELATED MINISTRIES

SCRM supports chaplains and clergy in endorsed extension ministries and the mission and

ministry of The United Methodist Church locally and globally through programs and activities which:

1. Identify, assess and support clergymen and clergywomen who serve in pastoral care, making the church visible for persons in health care settings, retirement homes, prisons, workplaces, counseling centers and the armed forces

2. Establish standards calling for endorsed persons to have special education, training and skills and, when required, professional certification, in order to assure that The United Methodist Church provides quality pastoral care to prisoners, patients, counselees, armed forces personnel, and workers

3. Carry out procedures for providing Ecclesiastical Endorsement for elders and, when required, for deacons under appointment to ministries of chaplaincy and pastoral care.

a. The Section of Chaplains and Related Ministries, through its endorsing committee, shall have the authority to grant and remove endorsement and to adopt appropriate rules of procedure for such, providing that the rights of appeal shall be adequately safeguarded.

b. An endorsing committee, consisting of elected members of the Section and representation from the other sections of the Division and chaired by a bishop, shall represent The United Methodist Church in all endorsing procedures.

c. Endorsement is affirmation that a person is performing a valid ministry of The United Methodist Church and has presented evidence of having the special education, training, skills, and, when required, professional certification necessary to perform that ministry. Endorsement is authority granted by the denomination to be appointed to and provide ministry in a specific setting. When such authority is no longer required, the endorsement ceases to exist.

4. Carry out procedures for Ecclesiastical Approval for persons in the armed forces student chaplain candidate programs, intermittent chaplaincy with the Department of Veterans Affairs, certain volunteer chaplaincy settings such as those relating to the Civil Air Patrol, the International Conference of Police Chaplains, and other entities.

5. Maintain programs for the oversight, support and advocacy of endorsed/approved persons

a. General Oversight - The section shall provide general oversight for all those under endorsement,

particularly for those serving outside the bounds of their annual conferences. The section shall assure conference boards of ordained ministry of the validity of ministry of clergy serving under its endorsement. The section shall verify annually to bishops and conference boards of ordained ministry those clergy under its endorsement and request their reappointment.

6. Establish and maintain standards for ecclesiastical endorsement and professional certification

a. the section shall establish standards for endorsements for all ministry settings in ¶335.1b. In addition, it shall provide standards for use by annual conference boards of ordained ministry in determining the appropriateness of other extension ministry settings not identified in ¶335.1 and will assist, as requested, in evaluating specific settings. It shall provide advocacy for persons appointed under ¶335.1d and encourage new efforts to enrich the missional emphases of our denomination through the development of new extension ministry settings.

b. the section shall work with certifying bodies in the development of standards for pastoral care certification in a variety of ministry settings.

7. Link congregations, conferences, and church structures with those persons in specialized ministry settings.

8. Resource congregations, conferences and church structures in the development of programs of pastoral care in specialized settings.

9. Interpret these specialized ministries to the church and serve as an advocate for persons in extension ministries under its endorsement. Such advocacy may include: representing their interests within the nonchurch institutional systems where they serve; representing their interests within the connectional system of The United Methodist Church in conferences and boards and agencies; being in dialogue with the various professional and certifying agencies; helping to facilitate, as an agent on their behalf, the transition into or out of extension ministries; and giving attention to the needs for continuing education and ongoing spiritual formation for those under endorsement.

10. Assist in providing a ministry to United Methodist laity in or associated with the armed forces, particularly those stationed in locations outside the United States. The General Board of Higher Education and Ministry, through the section, shall cooperate with the General Board of Discipleship, the General Board of Global Ministries, and other agencies of the Church in preparing materials, planning



programs, and providing a continuing ministry that includes such activities as retreats, confirmation classes, and other pastoral functions. Basic to all such ministry will be involvement in the life of the local United Methodist community and existing ecumenical and interreligious programs. These shall take into account the language and cultural needs of the persons involved.

## ¶1426.

Petition Number: 30793-HE-1426-D; Gen'l Board of Higher Ed & Ministry.

### GBHEM Section of deacons and diaconal ministries

Add a title, delete current text and add the following new text to 1426:

### SECTION OF DEACONS AND DIACONAL MINISTRIES

The Section of Deacons and Diaconal Ministries (SDDM) shall be responsible for the work of the Division of Ordained Ministry relating to the clergy order of deacon and persons who are preparing to serve as deacons in full connection, diaconal ministers (under provision of the 1992 *Book of Discipline*); persons certified in various specialized ministries for which an agency has set professional standards; and persons in professional ministry careers as their vocation.

In fulfillment of this responsibility, the section will:

1. Cooperate with other sections in the Division of Ordained Ministry and groups and agencies in the church in the study of the needs of United Methodist ministry; especially regarding the order of deacon, diaconal ministry, and certification in specialized areas of ministry and to make recommendations accordingly;

2. Provide resources and training to conference Boards of Ordained Ministry and similar recognized bodies in their responsibility for administering the standards, requirements, examination, and interviews for the order of deacon and certification in ministry careers;

3. Provide guidance and standards for preparation for the ordination as deacon in full connection;

4. Work with the graduate theological seminaries and other graduate schools in development of curricula for the academic preparation of deacons;

5. Lead in the interpretation of the ministry of the deacon and other diaconal careers and work with cabinets and bishops on the interpretation of the Order of Deacon;

6. Encourage and resource conference Boards of Ordained Ministry and other similar bodies for the on-going support of deacons, diaconal ministers, and persons in professional careers;

7. Study needs and recommend to GBHEM and General Conference the requirements and standards that shall be minimal for certification in professional ministry careers after consultation with the agencies responsible for programs and areas of work related to the careers;

8. Work with conference Boards of Ordained Ministry regarding their responsibility for recruitment and administration of the standards and requirements for certification in professional ministry careers.; Particular emphasis will be given to the recruitment of ethnic minority persons to strengthen the church;

9. Review the conference Boards of Ordained Ministry recommendations of persons to be approved for professional certification;

10. Work with seminaries, graduate schools, universities, and colleges by providing guidance and standards for the academic preparation for professional ministry careers;

11. Provide guidance through the Division of Ordained Ministry for continuing education of ordained deacons, diaconal ministers, and certified persons;

12. Provide guidance to cabinets and other annual conference agencies to ensure conditions of employment, support, and benefits commensurate with their training, ability, and experience for the deacon in full connection, diaconal ministers, and certified persons;

13. Foster cooperative relationships among persons in the diaconate in The United Methodist Church, including the Central Conferences, and with their colleagues in other denominations and faiths and participate in the continuing study of ministry related to the diaconate;

14. Cooperate with professional associations and fellowships of The United Methodist Church in ways



that will be supportive of their professional ministry careers;

15. Cooperate with other United Methodist agencies and general boards in their resourcing members of professional associations and fellowships;

16. Provide leadership to Diakonia of the America and Caribbean (DOTAC), DIAKONIA (World Federation of Diaconal Associations), the North American Association of the Diaconate, and other emerging ecumenical and international groups to support the on-going development of the diaconate;

17. Consult with United Methodist seminaries and all University Senate approved seminaries regarding the requirements for ordination as a deacon and the development of curriculum and other programs related to the training of the deacon;

18. Relate to the University Senate Commission on Theological Education regarding the review and approval of non-United Methodist seminaries for candidates for ordination as deacon;

19. Promote the Ministerial Education Fund as a primary means of assuring well educated, effective and faithful certified persons in specialized ministries and deacons in full connection to serve the church.

#### ¶1426.

Petition Number: 31022-HE-1426-D; Riley B. Case, North Indiana.

**GBHEM section of elders shall encourage diversity to include charismatics and evangelicals**

Amend 1426:

To participate in the Crusade Scholarship program.

To have conversations with the theological schools of the United Methodist Church to encourage a theological diversity which will include charismatic and evangelical perspectives.

The purpose and responsibilities . . .

#### ¶1426.

Petition Number: 30964-HE-1426.2-D; Board of Ordained Ministry, North Arkansas.

**Course of Study shall be done under the direction of a Regional or Extension Course of Study School**

Amend 1426.2:

To prescribe the Course of Study . . . All work in the ministerial Course of Study for candidates . . . shall be taken under the direction of the section in an approved Regional or Extension Course of Study school. The section shall . . .

#### ¶1427.

Petition Number: 30794-HE-1427-D; Gen'l Board of Higher Ed & Ministry.

**GBHEM section of elders and local pastors**

Delete current title and text and replace with the following new title and text in 1427:

#### **SECTION OF ELDERS AND LOCAL PASTORS**

The mission of the Section of Elders and Local Pastors shall be the calling, training and supporting of pastoral leadership by elders and local pastors, to the end that the Gospel of Christ might be proclaimed and the mission of The United Methodist Church accomplished. The section will provide leadership and resources for the church in interpreting the ministry of the elder and local pastor as pastor in charge in local congregations and the elder in extension ministries.

To accomplish this mission, the section will cooperate with schools of theology, boards of ordained ministry, cabinets and other agencies in interpreting the pastoral needs of the church in ways that are appropriate to each region of the church in the world. The section will:

1. Study the needs of the annual conferences in terms of pastoral leadership, including retirement trends, retention of clergy, shifting pastoral needs in annual conferences and lead the church in the enlistment of persons to serve as elders and local pastors.

2. Lead the church in lifting up God's call to pastoral ministry in the local congregation and in cooperation with the Section of Chaplains and Related Ministries, interpret and encourage the ministry of elders serving in extension ministries.

3. Work with ethnic centers related to the United

Methodist seminaries, general church initiatives and the ethnic caucuses to enlist ethnic minority candidates for pastoral ministry.

4. Prescribe the Course of Study for local pastors and an advanced Course of Study for local pastors who seek to qualify for full membership and ordination as an elder (paragraph 315.6) The Course of Study shall include studies for license as local pastor, the basic five-year curriculum and the advanced Course of Study. All work in the Course of Study shall be taken in programs approved by the section. The section will be responsible for the requirements of the Course of Study and will consult with annual conference boards of ordained ministry and seminaries in the organizing, funding and managing of Course of Study schools, (paragraph 343.1).

5. Maintain the educational standards and requirements of the *Book of Discipline* for full membership and ordination as elder.

6. Consult with the United Methodist seminaries and all University Senate approved seminaries concerning the requirements for ordination as an elder, the development of the M.Div. curriculum and other programs related to the training of the elder and local pastor.

7. Relate to the University Senate Commission on Theological Education regarding the review and approval of non-United Methodist seminaries for candidates for ordination as elder.

8. Consult with the schools of theology and programs of pastoral training in the Central Conferences concerning the pastoral needs, the relationship between United Methodist seminaries in the Central Conferences and the United States and other resources for training pastors to serve in the Central Conferences.

9. Promote the importance of theological training in the Wesleyan tradition for all pastors in the United Methodist seminaries and in the whole church. The section will work with the Office of Loans and Scholarships, the Foundation for Christian Higher Education, the Crusade Scholarship Program and other funding agencies in regard to scholarship assistance for persons preparing for ordination as an elder with a particular concern for financial assistance for ethnic minority students.

10. Lead the church in the acceptance and support of women in pastoral ministry, particularly in annual conferences where 10% or less of the elders in full connection are women.

11. Cooperate with the other sections of the division in the training and resourcing of boards of ordained ministry, particularly in regard to the enlistment, review and examination of candidates for ordination as elder or licensing as local pastor, the probationary process and the mentoring of new clergy.

12. Consult with the Council of Bishops and cabinets with regard to issues of itinerant ministry and the appointive system of The United Methodist Church, the ministry of the district superintendent and supervision of itinerant elders and local pastors. The section will provide resources for bishops and district superintendents, particularly in regard to the supervision and evaluation of effective pastoral leadership in local churches.

13. Provide guidance regarding the on-going needs of elders and local pastors for continuing education, spiritual growth, vocational development and career assessment. The section will give leadership to the development of support systems for elders and local pastors, resources for the Order of Elders and support for the associations of local pastors, including women, ethnic minority persons and clergy with disabilities.

14. Cooperate with the GCFA and boards of ordained ministry concerning legal issues, policies of professional ethics for pastors and other matters related to clergy practice.

15. Promote the Ministerial Education Fund as a primary means of assuring well-educated, faithful and effective pastoral leadership for the church.

16. Cooperate with ecumenical groups and other agencies of The United Methodist Church in matters related to the calling, training, and supporting of pastoral leadership throughout the church.

#### ¶1427.

Petition Number: 31576-HE-1427-D; Riley B Case, North Indiana.

#### UM theology schools maintain, defend Church's doctrine and faith

Amend 1407.1:

The schools of theology of The United Methodist Church . . . of ordained ministers and the clarification defense of the Church's faith through research and prophetic inquiry on behalf of the whole Church and



doctrine.

## ¶1428.

Petition Number: 30795-HE-1428-D; Gen'l Board of Higher Ed & Ministry.

### GBHEM schools of theology of the UMC

Delete current text; add a new title and the following new text in 1428:

### SCHOOLS OF THEOLOGY OF THE UNITED METHODIST CHURCH

1. United Methodist schools of theology share a common mission of preparing persons for leadership in the ministry of The United Methodist Church; of leading in the on-going reflection on Wesleyan theology and of assisting the church in fulfilling its mission to make disciples of Jesus Christ. They contribute to the life of the global United Methodist connection through theological education for the sake of the world-wide mission of the church. These schools of theology are maintained for the education of ordained and lay leadership, for the interpretation of the Christian faith and United Methodist tradition through biblical and theological research and for prophetic leadership. The General Board of Higher Education and Ministry provides leadership and support in this common mission and in the development of relationships among the schools of theology in the USA and the central conferences and the various agencies of the General Church.

2. All candidates for ordination as deacon or elder in The United Methodist Church are strongly encouraged to attend United Methodist schools of theology since these schools share with the General Board of Higher Education and Ministry and the conference Boards of Ordained Ministry in the work of preparing persons for ordination and leadership in The United Methodist Church.

3. Schools of theology of The United Methodist Church located in the USA

A. Schools of theology of The United Methodist Church located in the USA exist to serve The United Methodist Church, primarily in the United States, but with concern for the witness of the church around the world. In addition to their commitment to United Methodism, they also serve students of other denominations in witness to United Methodism's ecumenical relationships. As denominational schools, they have

a historic relationship to the denomination and are officially related to The United Methodist Church through the Board of Higher Education and Ministry and the approval of the University Senate. The following schools comprise this network of United Methodist schools of theology in the USA: Boston University School of Theology, Claremont School of Theology, Duke Divinity School, Candler School of Theology, The Theological School - Drew University, Gammon Theological Seminary (ITC), Garrett-Evangelical Theological Seminary, Iliff School of Theology, Methodist Theological School in Ohio, Perkins School of Theology, Saint Paul School of Theology, United Theological Seminary (Dayton, Ohio) and Wesley Theological Seminary. They are accountable to the church through the General Board of Higher Education and Ministry and the University Senate. Therefore, agencies of the church seeking to monitor the use of the schools will do so in cooperation with the General Board of Higher Education and Ministry, Division of Ordained Ministry.

B. These schools of theology shall receive financial support for the current operating expenses from the annual conferences in the USA through the Ministerial Education Fund, administered by the Division of Ordained Ministry, General Board of Higher Education and Ministry. (See ¶ 821.2.) The Ministerial Education Fund shall be regarded by the annual conferences in the USA as a priority to be met before any additional benevolence, grants, or funds are allocated to other theological schools or schools of religion.

C. In fulfilling their task of preparing persons for effective service for Christ and the church, The United Methodist schools of theology located in the USA shall acquaint students with the current polity, theology and programs of The United Methodist Church and shall offer practical experience in administration, evangelism, stewardship, and other areas which will prepare them for effective Christian ministry in a multi-cultural society. Each school of theology, in consultation with the General Board of Higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶¶ 326(3) and 1426.10 and seek to form persons for ministry in the Wesleyan tradition.

D. Any institution seeking affiliation with The United Methodist Church for the preparation of candidates for ordination must first present its plan to the General Board of Higher Education and Ministry, Division of Ordained Ministry for approval and recommendation to the University Senate, which alone can grant affiliation and listing as a United Methodist school of theology. A select number of non-United



Methodist schools of theology may be granted approval for the preparation of candidates for ordination under the criteria of the University Senate.

4. Schools of theology of The United Methodist Church located in the central conferences.

A. In order to meet the needs for theological education and clergy training in their regions, the central conferences establish schools of theology to serve the United Methodists in their distinct cultural, social and linguistic context. Schools of theology and programs of clergy training are also established by General Board of Global Ministries and the General Board of Higher Education and Ministry to serve the needs of the central conferences. These schools may be supported through the central conference and/or the General Board of Global Ministries and/or the General Board of Higher Education and Ministry and are accountable to the appropriate bodies for their program and their relationship to the denomination.

B. Additional schools of theology and pastoral training may be established by the central conference, General Conference, General Board of Higher Education and Ministry or the General Board of Global Ministries and accountability depends on the founding

documents of the institutions.

5. The United Methodist Church also shares in global theological education through ecumenical schools of theology where The United Methodist Church is a partner. Though not United Methodist-related, these institutions serve on behalf of United Methodists in those regions and may relate to the General Board of Global Ministries and/or General Board of Higher Education and Ministry, in accordance with their charter and mission.

#### ¶1431.

Petition Number 31795-HE-Dis-1431; Ann Britton, Beach Lake, Pa, and 342 individuals

#### **Seminary faculty must uphold doctrine**

The UMC shall uphold for all persons the traditional Christian standard of sexual morality as taught in Scripture: fidelity in marriage and celibacy in singleness. All faculty and administrators of UM schools of theology shall, in teaching and practice, uphold this standard. All agencies and schools of theology shall as a matter of policy defend and strengthen the married, two-parent family and shall extol marriage as a biblically sanctioned, lifelong covenant between one man and one woman.

## Proposed Resolutions

Petition Number: C. Karen Covey Moore,  
Peninsula-Delaware; New York Ann Conf.

### Eliminate mandatory retirement clauses 355.1, 409.1 417, 430.1, 714.3, 1506.3c

Whereas, the government of the United States of America requires that age may not be a factor in employment; and

Whereas, our founder, John Wesley, preached and led the church until a few months before his death at the age of eighty-seven; and

Whereas, the 1996 *Book of Discipline* of the United Methodist Church states that "the goodness of creation is fulfilled in human beings, who are called to covenant partnership with God," (paragraph 60;) and

Whereas, the "covenant-making and covenant-keeping" that the 1996 *Book of Discipline* of the UMC states is "central in Christian experience" (paragraph 101) and is "expressed in God's covenant with Abraham and Sarah, in the Exodus of Israel from Egypt, and in the ministry of the prophets" is not limited by age regulations. . . ; and

Whereas, the 1996 *Book of Discipline* of the UMC states that "the covenant of ordained ministry is a lifetime commitment and those who enter into it dedicate their whole lives to the personal and spiritual disciplines it requires" (paragraph 303.3), and "Elders are ordained to a lifetime ministry of Service, Word, Sacrament and Order" (paragraph 323); and

Whereas, "... appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itinerary. Open itinerary means appointments are made without regard to race, ethnic origin, color, marital status, or age. . ." (paragraph 430.0); and

Whereas, the General Conference of 1988 adopted the Resolution on Aging in the USA which states in section III. D: "Older persons are not simply to be served but are also to serve; they are of special importance in the total mission of the church. Since the Christian vocation has no retirement age, the special contribution of elderly persons need conscious recognition and employment. The experience of all older persons, and the wisdom of many, are special resources for the whole church." (Page 170, *Book of*

*Resolutions*, 1996); and

Whereas, Section IV.B.6 (*Book of Resolutions*, page 175) calls upon all levels of the Church to: "promote flexible retirement and eliminate mandatory retirement solely on age,"

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church eliminate all references to mandatory retirement in the *Book of Discipline*. References include, but are not limited, to the following: 355.1, 409.1, 417, 430.1, 714.3, 1506.3c.

Petition Number: 30170-HE-NonDis-O; Lynn M. Somers, Eastern Pennsylvania; 76 individuals.

### Reinstate lay order of Diaconal Ministry

Whereas, the General Conference of 1996, in seeking to create the new order of permanent Ordained Deacon, discontinued the lay ministry of Diaconal Ministry; and

Whereas, church growth experts are continuing to stress that thriving, transformational congregations are ones that are empowering the laity to be actively involved in ministry and ministry leadership roles; and

Whereas, some of those laity may, through their involvement in meaningful ministry leadership, sense a call to full-time ministry, but not sense a call to be ordained; and

Whereas, many who are already consecrated as diaconal ministers do not feel a call on their lives to be ordained, but strongly believe in the ministry of the laity as a servant ministry encouraging the ministry of all believers; and

Whereas, we celebrate our brothers and sisters who formerly were diaconal ministers and did feel the call to be ordained, we now ask for our opportunity to be affirmed in a continuing lay diaconate,

Therefore, let it be resolved, that the General Conference of 2000 seek to affirm the ministry of the laity by reinstating the Lay Order of Diaconal Ministry as described in paragraphs 301-399 of the 1992 *Book of Discipline* of The United Methodist Church.

Petition Number: 30182-HE-NonDis-O\$; Annual Conference, North Indiana; TN; MN; FL; NC; NY; GBHEM; BMCR.

**GBHEM develop endowment funds for Black colleges & universities of UMC**

Whereas, the United Methodist Church and its predecessor denomination, the Methodist Episcopal Church, from its inception in 1784, has been deeply rooted in the social order; and

Whereas, the United Methodist Church has actively identified with the problems of society and this has been one source of its strength and spiritual life; and

Whereas, after slavery, the establishment of schools for African-Americans immediately after the Civil War was a powerful expression of the very nature of the denomination's doctrine derived from John Wesley; and

Whereas, the United Methodist Church today supports the largest number of historically Black colleges and universities of any denomination in the United States; and

Whereas, these eleven (11) institutions provide access to higher education for thousands of young women and men of promise; and

Whereas, the historically Black colleges and universities are preparing a new generation of leaders, lay and clerical for the next millennium; and

Whereas, the Black College Fund, created by the 1972 General Conference, is essential to the ongoing life of these eleven (11) academic institutions; and

Whereas, technological demands, library resources and faculty development are critical driving forces for continual accreditation and academic excellence that the United Methodist Church build sufficient permanent endowment funds to enable these academic institutions to sustain their long term institutional viability and effectiveness and to advance their mission in partnership with the United Methodist Church in preparing a new generation of leaders for our church and society; and

Whereas, the General Council on Finance and Administration made a unanimous decision at its December 1-4, 1998, meeting that "GCFA encourage the General Board of Higher Education and Ministry to consider creation of an endowment fund for the col-

leges" in addition to the church's continuing support of the Black College Fund,

Therefore, be it resolved that the General Board of Higher Education and Ministry request that the 2000 General Conference authorize the General Board of Higher Education and Ministry to develop and implement a twenty-five (25) year plan to raise \$300 million in endowment funds, to be managed by GBHEM, that will increase and strengthen the \$205 million endowment now held collectively by the eleven (11) historically Black colleges and universities of the United Methodist Church.

Be it further resolved that said endowment funds will be raised by private programs under the leadership of BGHEM.

Petition Number: 30184-HE-NonDis-O; Course of Study Advance Class, Duke Divinity School, Durham, NC.

**Set up study team to examine the elimination of mandatory retirement age**

Whereas, people are living longer, are going into the ministry at a later age, are being involved in ministry as a second career; and

Whereas, paragraph 355.1 requires mandatory retirement of clergy, paragraph 409.1 requires bishops to retire "on August 31 next, following the regular session of the jurisdictional conference if the bishop's 66th birthday has been reached on or before July 1 of the year in which the jurisdictional conference is held"; and

Whereas, paragraph 714.3 requires some personnel staff of general agencies to retire at specific ages; and

Whereas, the United Methodist Church is attempting to remove all elements of discrimination; and

Whereas, we believe that the mandatory retirement age of persons mentioned above violates this principle of inclusiveness; and

Whereas, the above paragraphs discriminate by age;

Therefore, be it resolved that a study team be constituted by the General Conference to examine, re-



vise or eliminate the mandatory retirement paragraphs in *The Book of Discipline*.

Petition Number: 30256-HE-NonDis-O; Annual Conference, South Carolina; TN; Minn; SEJ BMCR.

### Make Africa University a priority

Whereas, the Africa University initiative formally began by the inspiring address delivered by Bishop Emilio de Carvalho of Angola at the General Board of Higher Education and Ministry of The United Methodist Church in October, 1984; and

Whereas, Bishop de Calvaho was joined by Bishop Arthur Kulah of Liberia, Bishop F. Herbert Skeete, then president of the General Board of Higher Education and Ministry, Bishop Felton E. May, then president of the General Council on Ministries, and other members in discussing the educational needs of Africa and ways the United Methodist Church might respond to this challenge; and

Whereas, the African Central Conferences of The United Methodist Church asked the General Board of Higher Education and Ministry and the General Board of Global Ministries to assist them in developing significant post-secondary institutions of learning for the churches of Africa; and

Whereas, in St. Louis, Missouri, the 1988 General Conference of The United Methodist Church

overwhelmingly approved the establishment of a university on the continent of Africa, to be built in Zimbabwe, and authorized an apportionment of \$10 million over a four-year period and an additional \$10 million to be raised through World Service Special Gifts; and

Whereas, the first major gift given to start the university was given by Dr. Jonas and Dr. Odette Kennedy, who are United Methodists and farmers from Bennettsville, South Carolina; and

Whereas, the official ground breaking for the university occurred on-site in Old Mutare in 1991, and Africa University opened in 1992 with forty students representing six countries on the continent of Africa and two faculties; and

Whereas, the enrollment of the university is currently 784 students representing 18 countries and has five faculties; and

Whereas, the support and enthusiasm by United Methodists for this project are demonstrated in the apportionments remitted annually and contributions from churches and individuals for the Africa University Endowment Fund;

Therefore, be it resolved that Africa University is a dynamic and important program of The United Methodist Church; we affirm the leadership of all those involved in the development of the university; we commend the Africa University Trustees and the Development Committee for persistence, diligence, and visionary leadership in overcoming the obstacles and barriers to fulfilling the dream; and

Be it further resolved, that the General Conference make Africa University a priority at its 2000 General Conference and support \$20 million in apportioned funds to continue development, construction, and endowment of the Africa University as outlined in the planning process determined by the Africa University Board of Trustees.

Petition Number: 30271-HE-NonDis-O;  
Administrative Council, First UMC, Horton, KS.

### Change Black College Fund to UM College Fund

Whereas, the United Methodist Church is seeking always and in all ways to be an inclusive church; and

Whereas, to be inclusive, all persons must be included, regardless of any distinction; and

Whereas, singling out any one group of persons for any reason causes alienation and segregation of all others; and

Whereas, the need for inclusiveness looms before us, and the need to put race specific language behind us,

Therefore, be it resolved that the United Methodist Church shall truly strive for inclusiveness especially in the area of our college relations by changing the concept of college support. Let the Black College Fund become the United Methodist College Fund and let it include all United Methodist students in all schools of higher education, and let the fund help any student who has the need.

Petition Number: 30592-HE-NonDis-O; Gen'l Board of Higher Ed & Ministry.

**Challenge local churches to study "Education: The Gift of Hope"**

Whereas, John Wesley was a "unique and remarkable educator (who) gave to the whole Methodist movement . . . a permanent passion for education", and

Whereas, Wesley believed that persons develop their full God-given potential when they educate their mind as well as nurture their spirit; and

Whereas, the historic United Methodist concern for education is witnessed through commitment to educational opportunity for all persons regardless of gender or ethnic origin, or economic or social background; and

Whereas, this commitment continues as United Methodist individuals, congregations, colleges, campus ministries, and other groups become involved in local education in their communities; and

Whereas, these efforts make a significant contribution to furthering access, advancing and enhancing student learning, and advocating for the continued improvement of educational opportunity; and

Whereas, educators, families, and communities are concerned about substance abuse and violence in our schools and communities, along with other social problems which undermine the safety of children and the quality of their lives in school and in society at large; and

Whereas, United Methodists have a moral concern to take initiatives to support and create alliances involving educators, community leaders, and students to address the challenges of contemporary education and to work to resolve the threats to quality education; and

Whereas, the 1996 General Conference of The United Methodist Church received Education: The Gift of Hope, a study of the historic and current United Methodist concern for education, and urged every local church to use the study to understand our historic educational concern and to become enlivened in educational partnerships in the local community; and

Whereas, the General Board of Higher Education

and Ministry has revised Education: The Gift of Hope, to address concerns about drugs and violence in our schools and to further remind United Methodists of the Wesleyan challenge to become involved in local efforts in education;

Therefore, be it resolved, that the 2000 General Conference challenges each local United Methodist congregation to study Education: The Gift of Hope to learn of our heritage and concern; and

Be it further resolved, that each local congregation develop a strategy for being in partnership with local educators, community leaders, and students in providing a positive, safe, helpful and hopeful environment in which students can live and learn and grow.

Petition Number: 30593-HE-NonDis-O; Gen'l Board of Higher Ed & Ministry, Wesleyan; Randolph-Macon; Columbia; Bennett Cg.Pres.

**UM related women's colleges**

Whereas, the Methodist movement historically has espoused the unity of "knowledge and vital piety"; and

Whereas, The United Methodist Church currently supports and advances higher education as a ministry of the Church, giving expression to the commitment so that the faithful may become informed citizens and so that the citizenry may remain faithful; and

Whereas, The United Methodist Church has increasingly affirmed the role of women in the Church and in society as decision-makers, leaders, and active participants in ministry, business, private life, and public life; and

Whereas, access to higher education for women is crucial to their success in these important roles; and

Whereas, women have not always had access to the same level of higher education as men; and

Whereas, Methodist leaders were responsible for creating the first institution of higher learning for women, equivalent to those available to men; and

Whereas, graduates of women's colleges excel in private, public, and professional life; and



Whereas, in the last twenty years the number of women's colleges in the United States has diminished precipitously, from 298 to 77 with an average of at least two colleges closing per year in the last six years; and

Whereas, four of the 77 remaining women's colleges in the nation are affiliated with The United Methodist Church; and

Whereas, Wesleyan College in Macon, Georgia was, in 1836, the first college in the world

chartered to grant baccalaureate degrees to women and thrives today "affirming its relationship with The United Methodist Church, [emphasizing] a search for knowledge in the Judeo-Christian ethic and the supporting tradition of open inquiry and the pursuit of truth"; and

Whereas, Columbia College, in Columbia, South Carolina, was founded in 1854 to "educate young women for fruitful service to church, state, and nation," and continues today to educate women in a vital learning community which emphasizes academic excellence, diversity, technology, globalization, and leadership enhanced by ethics and values; and

Whereas, Randolph-Macon Women's College in Lynchburg, Virginia, founded in 1891 and proud of its historic relationship with The United Methodist Church, embodies today a firm grounding in the liberal arts, a residential environment, and an education of academic excellence fully and completely directed toward women to prepare them for leadership, responsibility, and service; and

Whereas, Bennett College in Greensboro, North Carolina, founded in 1873 and proud of its heritage as an institution deliberately reorganized to become Bennett College for Women in 1926, provides a strong academic and personal development program in a residential setting, and continues its strong relationship with The United Methodist Church as it produces phenomenal, serious women leaders, primarily African American, grounded in a spiritual value system, for scholarship, citizenship, service and social justice,

Therefore, be it resolved that the 2000 General Conference of The United Methodist Church affirm the Church's longstanding and faithful ministry in higher education for women with and through the four women's colleges affiliated with The United Methodist Church and listed by the University Senate;

Be it further resolved that the Church encourage

each of these institutions to continue to advance its role in the educational ministry of the Church and to interpret that ministry to United Methodists worldwide,

Be it further resolved that the Church encourage each of these institutions to continue to advance its role in the educational ministry of the Church and to interpret that ministry to United Methodists worldwide;

Be it further resolved that the 2000 General Conference of The United Methodist Church direct the General Board of Higher Education and Ministry to undertake a study of women in higher education and the role of women's colleges in the education and training of women leaders in an effort to strengthen the Church's commitment to the education of women;

Be it finally resolved, that United Methodists learn more about the contributions to the Church's ministry and to society made by these four institutions, and that they counter the rapid attrition of women's college by fortifying these colleges with prayer and support.

Petition Number: 30594-HE-NonDis-O; Gen'l Board of Higher Ed & Ministry.

### Seminary student indebtedness

Whereas, the future of The United Methodist Church will, in large part, be shaped by the ordained clergy who will serve our 30,000 congregations; and

Whereas, these local congregations cannot call their own pastors, but depend upon the United Methodist connection for the formation, ordination and appointment of pastors through the action of annual conference and the appointment of the bishop; and

Whereas, the United Methodist connection has responsibility for training clergy and has created 13 United Methodist seminaries to assist in fulfilling that responsibility; and

Whereas, the church has established the Master of Divinity degree, or its equivalent, as the basic requirement for elder's ordination and has set the appropriate educational requirements for the ordained deacon in full connection; and

Whereas, in fulfillment of these requirements many candidates for ordination are incurring signifi-



cant debt, often between \$10,000 and \$20, 000; and

Whereas, this indebtedness has significant impact on the clergyperson's ability to provide effective leadership in the local congregation; and

Whereas, the need to attract highly qualified, gifted and called candidates for ordained ministry will be profoundly influenced by the issue of student indebtedness,

Therefore, be it resolved that the General Board of Higher Education and Ministry/Division of Ordained Ministry, in cooperation with the Council of Bishops, the United Methodist Foundation for Christian Higher Education and the Office of Loans and Scholarships, will develop a plan to reduce the seminary indebtedness of candidates for ordained ministry though various means including:

1. Assisting annual conferences in addressing the seminary indebtedness of probationary members in their conference,

2. Challenging local churches to support candidates for ordination with scholarship assistance during seminary,

3. Working with United Methodist seminaries to minimize student borrowing and the potential for indebtedness,

4. Raising endowment funds to provide tuition scholarships for United Methodist candidates for ordination attending United Methodist seminaries, and

Be it further resolved, that the General Board of Higher Education and Ministry set aside funds, as they become available, to assist students and annual conferences in addressing the issue of seminarian indebtedness, for the sake of effective clergy leadership for the future of the Church.

Petition Number: 30595-HE-NonDis-O!; Gen'l Board of Higher Ed & Ministry.

### Theological education in Europe

Whereas, the United Methodist Church in post-communist Europe has been growing in witness and strength since the collapse of communism in eastern Europe and the former Soviet Union; and

Whereas, the Baltic Methodist Theological Semi-

nary in Estonia, the first United Methodist seminary founded in post-communist Europe by the only Methodist group to survive in the former Soviet Union, has recently moved into a new facility and is currently the largest Methodist seminary in Europe; and

Whereas, Russia Methodist Theological Seminary, the newest United Methodist educational institution in the world, was established by the revived United Methodist Church in Russia to serve the vast expanse and population of Russia, and has recently purchased a new facility; and

Whereas, the seminary in Poland has continued to serve the Polish Church with limited funding throughout the years of communist rule; and

Whereas, a new Theological Training Center for the Balkans has been established in Graz, Austria, to provide training for pastors and church leaders in the Balkans; and

Whereas, the Course of Study has emerged as an effective program for pastoral training in Bulgaria, the Czech and Slovak Republics and Hungary; and

Whereas, there is an urgent need for trained pastoral leadership in the emerging church in order to effectively proclaim the Gospel; and

Whereas, with limited funding and in the face of conflict and war, the United Methodist Church in post-communist Europe has continued to grow, establish new churches and reach youth and young adults with the Gospel, creating an urgent need for trained pastoral clergy leadership,

Therefore, be it resolved that the General Conference of the United Methodist Church establish a new "Fund for Theological Education in Post-Communist Europe," which would provide annually for the quadrennium, 2001-2004:

Russia Methodist Theological Seminary and Course of Study, Moscow: \$340,000

Baltic Methodist Theological Seminary, Estonia: \$250,000

Methodist Seminary of Poland: 50,000

Theological Training Center for the Balkans, Graz, Austria: \$100,000

Local pastors' Course of Study for Bulgaria, Macedonia & Hungary: \$40,000

Czech. & Slovak republics, including Mission

School in Banska Bistrica, Slovakia, and pastoral training in Prague: \$80,000

New pastoral training program initiatives: \$40,000

Publication of materials in the various languages: \$70,000

Travel support for visiting faculty: \$30,000

Annual: \$1,000,000

Quadrennial total: \$4,000,000

Be it further resolved, that the General Conference will provide \$2,000,000 and the General Board of Higher Education and Ministry will provide \$2,000,000 from funds to be identified and redesignated for this purpose, and

Be it further resolved that these funds will be in addition to support currently provided through the various agencies of the Church, and direct fund-raising, and will be administered through the Division of Ordained Ministry/General Board of Higher Education and Ministry, which will provide staff support.

Petition Number: 30596-HE-NonDis-O; Gen'l Board of Church & Society.

#### 2001-2004 A time to discern the ministry of the church

Whereas diaconal ministers, local pastors, deacons, and elders have been living into the new United Methodist ordering of ministry as framed by the 1996 General Conference; and

Whereas during the present quadrennium we have engaged in prayer, conversation, action, and planning for the future which have inspired our ministries and opened new paths for mission,

Therefore, be it resolved that the General Board of Higher Education and Ministry

1. Declare the 2001-2004 quadrennium as a time for discerning the ministry of the church as laity, diaconal ministers, local pastors, deacons, and elders continue to live into and embody faithful ministry in The United Methodist Church;

2. Hold consultations throughout the quadrennium with the groups named above to explore the ways we are able to support one another and enhance our common and distinctive ministries, all for the purpose of building and equipping the Body of Christ and sharing God's good news with the world. The consultations would be hosted by the General Board of Higher Education and Ministry;

3. Support the present orders of ministry so they can emerge with increasing fullness, focusing on supportive and clarifying legislation rather than restructuring or restrictive legislation.

Petition Number: 30597-HE-NonDis-O; Gen'l Board of Church & Society.

#### Create task force on immigration/naturalization issues related to clergy appointment

The General Agencies of the United Methodist Church receive numerous inquiries and requests for information on issues related to immigration rules and regulations as they apply to local churches, boards of ordained ministry, districts, and annual conferences.

The Immigration Reform and Control Act of 1986 states, "Employers are to comply with the requirements to confirm that new employees are American citizens or aliens legally authorized to work in the United States."

paragraph 120 of the *Book of Discipline* states, "United Methodist pastors appointed to local churches are not employees of those churches. It is recognized that for certain limited purposes such as taxation, benefits, and insurance, governments and other entities may classify clergy as employees."

The role of local churches, boards of ordained ministry, bishops and the annual conference in relation to the appointment of clergy and federal reporting involves a potential conflict between federal laws/regulations and the *Book of Discipline*/United Methodist polity. Also, situations have arisen in which federal laws/regulations have not been complied with in relation to clergy or other staff which may result in serious penalties, including possible deportation of the individuals.

In the United Methodist polity there is no clear understanding of what entity (local church, district,

boards of ordained ministry, conference or other organization) may be required by law to complete the proper immigration paperwork for newly appointed elders, probationary members, deacons, local pastors or diaconal ministers.

For all these reasons, it is recommended that General Conference 2000 direct a task force be appointed to examine the issues of immigration and naturalization with specific regard to complying with federal laws and regulations for United Methodist clergy under appointment; and

It is further recommended that the task force be empowered to study how church organizations can most effectively meet their legal obligations regarding immigration, review who in the church can best fulfill these legal requirements, consider what education and guidance should be given, decide who should disseminate this information and to whom such information and guidance should be given, and as appropriate, forward such recommendations and information to the annual conferences and other church organizations prior to 2004; and

It is further recommended that this task force be instructed and empowered to report its findings, conclusions and actions to the 2004 General Conference, including, if necessary, proposals for any clarifying legislation to be considered by the 2004 General Conference; and

It is further recommended, that the appointment of the members of this task force include the following:

1 bishop of The United Methodist Church, to be selected by the Council of Bishops

1 representative of the Division of Ordained Ministry with the General Board of Higher Education and Ministry, selected by BGHEM

1 representative of the General Board of Global Ministries, selected by GBGM

2 lay individuals with expertise in the area of immigration and naturalization law

Costs of travel for task force members named by a United Methodist organization are to be borne by the United Methodist organization that names the individual(s); costs for the last five listed representatives and meeting costs are to be shared jointly by GCFA and GBHEM. There are no new or additional funds being requested from General Conference to fund this task force.

Petition Number: 30671-HE-NonDis-O; Council on Ministries, Roanoke District, Roanoke, VA.

### **Expand criteria for Merit scholarships to include nonUMC college/university students**

Expand the criteria of the United Methodist Merit Scholarships to include students who attend non-United Methodist-related colleges and universities as well as United Methodist-related colleges and universities.

Petition Number: 30726-HE-NonDis-O; Annual Conference, Nebraska; Davis Roy Carothers Jr.

### **Have no mandatory retirement age listed in Book of Discipline**

Whereas, age alone is not an accurate indicator of pastoral effectiveness; and

Whereas, with improved health care and extended life expectancy, a growing number of pastors are able to serve effectively beyond the age of seventy years; and

Whereas, some second career pastors are forced to retire after only a few years of ministry; and

Whereas, mandatory retirement at age seventy may be perceived as age discrimination; and

Whereas, some annual conferences are experiencing a shortage of qualified pastors; and

Whereas, before 1980 the mandatory retirement age was seventy-two years;

Therefore, be it resolved that we petition the 2000 General Conference to amend *The Book of Discipline* so that no mandatory retirement age is stated.

Petition Number: 30917-HE-NonDis-O; A. Spencer Turnipseed.



Verify grounds for admin. review and pastor has right of appeal to JCD within 30 days of review

Amend 351.1b, second subparagraph:

The administrative review committee (paragraph 634) shall ensure that the disciplinary procedures for involuntary leave of absence were properly followed and that the grounds for this action were properly verified and support the action. The pastor shall then have the right of appeal to the Jurisdictional Appellate Committee (JCDs 799 and 830) within 30 days of the ruling of the administrative review committee. The entire process leading to the recommendation for involuntary leave of absence shall be reviewed by the administrative review committee, and it shall report its findings to the clergy session of members in full connection with the annual conference.

Petition Number: ; Jim Sutton, Warwick UMC, Warwick, NY; 368 individuals.

Faculty & staff of UM schools shall affirm classical Christianity

Insert a new paragraph to follow 1429:

All faculty and administrators of United Methodist schools of theology shall honestly affirm classical Christianity as stated in the historic Christian ecumenical roots. They shall be disciples of Jesus Christ and active members in a local Christian church.

Petition Number: 30966-HE-NonDis-O; Sharon Millsap, Otterbein UMC, Dayton, OH; 31 individuals.

UM seminaries shall defend the married, two-parent family between a male and a female

Add a new paragraph to follow 1429:

The United Methodist Church shall uphold for all persons the traditional Christian standard of sexual morality as taught in Scripture: fidelity in marriage and celibacy in singleness. All faculty and administrators of United Methodist schools of the-

ology shall, in teaching and practice, uphold this standard. All agencies and schools of theology shall as a matter of policy defend and strengthen the married, two parent family and shall extol marriage as a biblically-sanctioned, lifelong covenant between one man and one woman.

Petition Number: 30999-HE-NonDis-O; Allison Gambre, Texas.

Reinstate transitional diaconate

Amend 315, 316, 317, 318:

~~Qualifications for Election and Consecration to Probationary Membership and Commissioning—~~A person shall be eligible for election to probationary membership and commissioning in the annual conference by vote of the annual conference on recommendation of its board of ordained ministry after meeting the following qualifications (§ 633).

1. Candidacy Requirement: Each candidate shall have been a certified candidate for probationary membership ~~and commissioning~~ for at least two (2) years and no more than twelve (12) years (§ 633). . . .

3. Undergraduate Requirement: A candidate for probationary membership ~~and commissioning~~ shall have completed a bachelor's degree from a college or university recognized by the University Senate. . . .

~~316. Commissioning—Commissioning is the act of the Church that acknowledges God's call according to the talents, gifts, and abilities the person has received; the individual's response to that call; the equipping of the person for specialized ministry; the examination by the Church to determine if the gifts meet the needs of the community and world; the validation of that call by the faith community through the laying on of hands; the invocation of the Holy Spirit for empowerment of the person's ministry on behalf of and with the Church community; the commitment of the person to seek avenues of growth to equip others for ministry and to be accountable to the covenant community. The service for commissioning and the service for ordination of deacons and elders may be incorporated into one service symbolizing the total ministry of Jesus Christ. After fulfilling all the candidacy requirements and upon the recommendation of the conference board of ordained ministry, the clergy session, composed of ordained elders and deacons in full connection, shall vote on the commissioning of the candidates. The bishop and secretary of the an-~~

annual conference shall provide credentials to the commissioned minister upon commissioning.

317. Probationary Service of ~~Commissioned Ministers~~—All persons who are commissioned ministers candidates shall be appointed by a bishop (§430) and serve a minimum of three (3) years as a probationary member of the annual conference. During the probationary period, arrangements shall be offered by the ~~board of ordained ministry~~ Board of Ordained Ministry for all commissioned probationary members ministers to be involved in a curriculum that extends theological education by using covenant groups to support the practice and work of their ministry as servant leaders, to contemplate the grounding of ordained ministry, and to understand covenant ministry in the life of the conference. The specialized service of probationary members shall be evaluated by the district superintendent and the ~~board of ordained ministry~~ Board of Ordained Ministry in terms of the probationary member's ability to express and give leadership in servant ministry.

1. The ~~commissioned~~ ministers planning to give their lives as deacons in full connection shall be in ministries of Service the entire probationary period.

2. The ~~commissioned~~ ministers planning to give their lives as elders in full connection shall be in ministries of Service, Word, Sacrament, and Order for their entire probationary period. Such members are eligible to be ordained to the transitional diaconate. A ~~commissioned minister~~ transitional deacon serving as pastor of a local church shall exemplify and be held accountable for leading the congregation in servant ministry.

318. Eligibility and Rights of Probationary Membership—Probationary members are on trial in preparation for membership in full connection in the annual conference as deacons or elders. They are on probation as to character, servant leadership, and effectiveness in ministry. The annual conference, through the clergy session, has jurisdiction over probationary members. Annually, the ~~board of ordained ministry~~ Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the clergy members in full connection regarding their continuance. No member shall be continued on probation beyond the sixth regular session following their admission to probationary membership and ~~commissioning~~ unless extended, upon recommendation of the ~~board of ordained ministry~~ Board of Ordained Ministry by a three-fourths vote, by the clergy session. Such extensions shall not be granted beyond three additional years.

1. Probationary members who are preparing for

deacon's in full connection or elder's orders may be ordained deacons in full connection or elders when they qualify for membership in full connection in the annual conference. . . .

Petition Number: 31006-HE-NonDis-O; Ad. Council, North Clairemont UMC, San Diego, CA.

### The Office of Presiding Bishop

Add new section title, new 403 through 409 and renumber accordingly:

#### Section II. The Office of Presiding Bishop

403. There shall be a Presiding Bishop of the United Methodist Church.

404. The person to hold this office shall be elected by the General Conference to a four-year term, by three-fourths majority upon first ballot, by two-thirds majority upon second ballot, and by simple majority on a ballot thereafter. When one person shall have obtained an electing vote, one day is to pass, and the General Conference is to be asked if it confirms that God has called it to elect this person. If one person shall have obtained an electing vote only upon the last scheduled day of the General Conference, or thereafter, there shall be a wait of at least one hour before the vote of confirmation shall be taken. If the majority does not confirm, then the process shall begin anew, and General Conference shall stay in session until an election is made and confirmed.

A person may be re-elected by the General Conference. For election to a third, four-year term, the election may be made by a simple majority but must be confirmed by a two-thirds majority, and for election to a fourth, or more, four-year term, election to the superintending episcopacy must be confirmed by three-fourths majority of those voting.

405. This person shall be not less than thirty-five years of age, and this person shall be an ordained elder in good standing and shall have been an ordained elder in the United Methodist Church for not less than three years preceding this election. This person shall meet all other qualifications for one to be a bishop in the United Methodist Church.

406. These are the responsibilities of the Presiding Bishop: 1) to promote the cause of Christ and the spiritual and temporal work of the United Methodist Church; 2) authority to appoint all management



personnel to the general boards and agencies of the United Methodist Church; 3) report each year to the Church at large and each quadrennium to the General Conference upon the spiritual and temporal health of the United Methodist Church. At the General Conference the Presiding Bishop shall stand for a season of questions from the delegates about the health of church. 4) The Presiding Bishop shall preside at all plenary sessions of the General Conference or appoint another bishop to reside in his or her absence.

407. Upon a charge of grievous error or misconduct against an active bishop which the Presiding Bishop finds worthy of pursuing, and which cannot be resolved amicably for the good of the cause of Christ and of the United Methodist Church, the Presiding Bishop may investigate the alleged offense, may suspend a bishop from episcopal duties, as hereinafter allowed, may propose a resolution agreeable to all parties concerned, and may, if need be, bring a bishop to trial before the College of Bishops. Upon good grounds, the Superintendent Bishop, with the written concurrence of five (5) active bishops, may suspend from episcopal duties a bishop, whose pay is to continue, for thirty (30) days. These suspensions may be repeated not more than three times, for a total consecutive period of not more than ninety (90) days.

With written assent from one third (1/3) of the active bishops, the Presiding Bishop may suspend a bishop from episcopal duties for not more than two hundred seventy days (270), still with pay, which may be in addition to one or more thirty (30) day suspension. Within three hundred sixty (360) days, if a resolution has not been reached, there is to be a trial before all the active bishops.

At the request of the Presiding Bishop, a simple majority of active bishops concurring is sufficient to suspend from episcopal duties, with pay, until final disposition at the next General Conference. At the request of the Presiding Bishop, a two-thirds majority concurring is sufficient to suspend from all episcopal duties and emoluments, including pay. A suspended bishop may present him or herself for appointment as an itinerant pastor in the annual conference from which elected to the episcopacy, providing that the bishop of that annual conference seeks that person's appointment, the majority of the leaders of that annual conference approve, and the College of Bishops has not barred it, and it is understood that final disposition of the person's relationship with the United Methodist Church shall be determined at the next General Conference.

408. Upon a written request by one-fifth (1/5) of the total number of active bishops, a meeting of the College of Bishops to investigate the fitness for service

of the Presiding Bishop may be called. At this meeting, those presenting a charge of grievous error or misconduct against the Presiding Bishop may request up to ninety (90) days to prepare their case, and the Presiding Bishop may request up to one hundred eighty days (180) to prepare a response. At the meeting, the Presiding Bishop may be suspended from duties, with pay, by a vote of the majority of all active bishops. The College of Bishops may vote interim arrangements for episcopal oversight.

A trial by all the active bishops is to begin within thirty (30) days after the time of preparation requested by the parties involved, as noted above. At the allegation meeting, the bishop shall be left in charge of his or her duties, unless a majority shall vote a suspension. At the time of trial, there may be amicable resolution for the cause of Christ, the good of the United Methodist Church and with the consent of the parties involved, or there may be a finding by the bishops that the grounds are inadequate for their intervention, or they may vote a suspension of the Presiding Bishop from that date until the next General Conference. A simple majority may vote suspension with all normal compensation. A two-thirds majority is required for suspension without compensation.

All votes are to be recorded, with each bishop's name and vote. Any decision on a Presiding Bishop's fitness for office shall be reviewed at General Conference, at which a majority vote may re-instate the Superintendent Bishop, may order back-pay if compensation was withheld, and may sanction one or all bishops for their action or inaction as the General Conference shall see fit, excepting that while a reprimand of active bishops may be voted by a majority, a loss of office based upon actions in such a circumstance will require a two-thirds vote of the General Conference.

409. The compensation of the Presiding Bishop shall be not less than 100% nor more than 150% of that of the most highly paid bishop in the United Methodist Church, the percentage to be determined by the General Conference. An appropriate episcopal residence shall be provided where the Presiding Bishop desires to establish his or her office, providing that it is in or near a city in which a general board or agency already has a major establishment. Appropriate funding for appropriate staff, office expenses and travel shall also be provided.



Petition Number: 31120-HE-NonDis-O; Annual Conference, Wisconsin.

**GC to set up study team to examine clergy deployment & rewrite 430-434**

Whereas the missional needs of congregations are best served through staffing deployment which is trusted as fair, effective and spiritually discerning; and

Whereas appointment-making may not be the best use of episcopal and superintendent resources; and

Whereas local churches often experience disempowerment in the present system of appointment-making;

Therefore be it resolved that a study team will be constituted by the General Conference to examine deployment of clergy within our connection, with the express goal of rewriting paragraphs 430-434, thus ensuring that the needs of congregations and clergy are balanced with those of the episcopacy and the cabinet.

Petition Number: 31209-HE-NonDis-O; GCOM.

**Continue funding the Evangelical Seminary of P.R.**

Whereas, The Methodist Episcopal Church, one of the predecessors of The United Methodist Church, was one of the founders of the Evangelical Seminary of Puerto Rico through the Board of Home Missions and Church Extension in 1919; and

Whereas, many graduates of the Evangelical Seminary of Puerto Rico are serving The United Methodist Church in the United States, and it is expected that the flow of pastors coming from Puerto Rico to serve in The United Methodist Church will continue,

Therefore, be it resolved, that the 2000 General Conference of The United Methodist Church requests the General Board of Global Ministries and the General Board of Higher Education and Ministry to consult with the Evangelical Seminary of Puerto Rico, and consider the continuation of financial support to the seminary through the year 2004, and explore what financial assistance is possible beyond the before-mentioned period in the light of our ecumenical

and moral responsibilities as founders. Both agencies shall report their findings and recommendations to the 2004 General Conference.

Petition Number: 31340-HE-NonDis-O; Allison Cambre, Houston.

**Use portion of Black College Fund money for direct scholarships for African-American UMs**

Resolved: that the 2000 General Conference allow a portion of the monies raised for the Black College Fund as direct scholarships to African-American United Methodists.

Petition Number: 31345-HE-NonDis-O; A. Dorsey, Ingleside Whitfield UMC, Chicago, IL; St James; E. Lockinour.

**Continue Black College Fund**

Resolved: please continue the Black College Fund. This is beneficial to many young people.

Petition Number: 31346-HE-NonDis-O; A. Dorsey, Ingleside Whitfield UMC, Chicago, ILL.

**Continue Africa University**

Resolved: please continue Africa University. This is a great institution for young people in this country and abroad.

Petition Number: 31347-HE-NonDis-O; A. Dorsey, Ingleside Whitfield UMC, Chicago, IL; BMCR;2indv;Minn;St James.

**Continue Strengthening the Black Church**

Resolved: please continue the program "Strengthening the Black Church."

Petition Number: 31348-HE-NonDis-O; Pat Trainor, El Paso, TX.

**Combine apportionment entries of Af. Univ., Black College Fund, McMurray Univ & SMU Ministries**

Whereas, we in the United Methodist church are all Christians; and

Whereas, a lot of United Methodist families are integrated, a combination of college giving should suffice,

Therefore, the following apportionment entries could be combined: Africa University Fund, Black College Fund, McMurray University and SMU University Ministries thereby giving the appearance that the apportionment list is getting smaller.

Petition Number: 31350-HE-NonDis-O; Annual Conference, Virginia.

**Defeat CPT recommendation to remove voice/vote of retired pastors**

Whereas, the Connectional Process Team is recommending to General Conference in May, 2000, that retired pastors lose their vote and voice at annual conference sessions after four years of retirement; and

Whereas, they also are recommending that after four years, retired pastors will have to attend annual conference at their own expense, unless they are still serving an episcopal appointment as a retired pastor; and

Whereas, this comes at a time when the United Nations is observing the Year of Older Persons; and

Whereas, this approach is contrary to the spirit of emphasizing that the wisdom of all age groups, especially of retired persons is important,

Therefore, be it resolved, that the Virginia Annual Conference hereby expresses its opposition to this change being recommended by the Connectional Process Team; and

Be it further resolved, that the Virginia Annual

Conference hereby wishes to inform the General Conference of the year 2000 of this opposition and urge the General Conference to defeat this recommendation.

Petition Number: 31354-HE-NonDis-O; Charles Sigman, Little Rock.

**Establish committee to examine ways to offset clergy seminary debt**

Resolved: that the 2000 General Conference of the United Methodist Church establish a committee or commission with the following responsibilities:

- 1) compile and examine statistics of the amount of student loan debt incurred by ordained clergy in each annual conference and throughout the General Conference,
- 2) determine a method to offset and/or to assist with ordained clergy seminary debt,
- 3) establish a method to raise the necessary funds,
- 4) implement a debt payment program retroactive to 1990.

Petition Number: 31362-HE-NonDis-O; Ad Board, Little Mtn UMC, Winchester, VA.

**Change name of Black College Fund as is offensive**

Resolved: we, the Little Mountain United Methodist Church, respectfully petition the General Conference to change the name of the "Black College Fund." We find that name to be racist, offensive and improper in a church that claims to be racially inclusive.

Petition Number: 31366-HE-NonDis-O; Local church, Groveton First UMC, Groveton, TX; 7 individuals.

**Those who don't believe in Bible, want to  
change its teachings should be taken out of  
leadership**

Whereas, communication over the past several years has improved and we the people on the local church level, specifically Groveton First United Methodist Church, have been able to track, with more accuracy and speed, what is going on above the local church level, and have become alarmed at what we have learned; and

Whereas, the founder of the Methodist Church, John Wesley, would be heart broken to know that the Methodist Church has wandered off in the wrong direction and from our reading on John Wesley and from his own writings we know what he believed and upon our own study of the Bible, we know he was strictly on track with the teachings of the Bible; and

Therefore, be it resolved that having said the above, we and countless others believe, deserve, and want our leaders as mentioned above to be screened as to their beliefs. Those who do not believe in the teachings of the Bible, who want to change the teachings of the Bible, who want to weaken the teachings of the Bible should be taken out of leadership.

Be it further resolved, that this recommendation could get lengthy and cover many specifics, however, we see people in leadership who do not believe the Bible is the word of God. They do not believe in the Virgin Birth, the teachings of the Bible and in some cases, God Himself. The UMC is on the verge of complete collapse or splitting. There is no single cause for this condition and we submit the above is the root of all the other major problems of the UMC.

Petition Number: 31691-HE-NonDis-O; Harold W McSwain, Memphis.

**Commend and affirm commitment to rural  
chaplains**

**Ministries of Rural Chaplains**

Whereas, the General Conference of 1996 clearly affirmed the ministries of Rural Chaplains and called on the United Methodist Church to pursue Rural Chaplaincy as a significant means of resourcing renewal in rural churches and communities throughout the world; and

Whereas, the Rural Chaplains Association now has 201 certified members (women, men, laity and

clergy, United Methodist and ecumenical) including African Americans, Caucasians, Hispanics, Native Americans and persons from the international community (England, Philippines, Russia) with several persons in process from Mexico, and has initiated relationships with representatives from Africa, Australia and Canada; and

Whereas, the Report on the National Comprehensive Plan for Town and Country Ministry, mandated by the General Conference of 1996, states that "Rapid changes are occurring in town and country . . . including the looming loss of thousands of family farms, the changing face of agricultural production, the growth of ethnic/migrant and other new populations; the emerging challenges of forestry, mining, fisheries and other industries such as small manufacturing and prisons; the prevalence of 'Appalachian-like' economies in many places changing patterns of use and control; and struggles over environmental issues, water quality and hazardous waste disposal"; and

Whereas, rural communities in the United States and worldwide continue to experience: losses of agricultural employment and processing, mining, timbering, textile industries and of small family-owned businesses; a shortage of needed leadership and opportunities for youth; losses of human service institutions; exploitation of their poor and powerless; the destruction of environment; and lack of a balance of political power; and

Whereas, special learning events have been provided to rural chaplains on: long-term rural-family crisis; ministry in the midst of hate and violence; and the administrative and ministering capabilities of co-operative parish ministries, shalom ministries and ecumenical ministries in rural settings; and

Whereas, the Rural Chaplains Association has given significant attention to the causes and effects of the escalating control of agricultural and food products by powerful multi-national corporations upon rural communities within the United States and the world; and

Whereas, Rural Chaplains are recognized as a special type of mission personnel of the General Board of Global Ministries for town and rural settings;

Therefore, be it resolved, that: The United Methodist Church commend and reaffirm its commitment to Rural Chaplains and request the Rural Chaplains Association to increase its work nationally, internationally, and ecumenically with lay and clergy Rural Chaplains, many of whom carry out their ministries



under trying conditions and in difficult places; and,

Be it further resolved, that the General Board of Global Ministries be commended for its support of Rural Chaplaincy as a significant means of resourcing the renewal of rural churches and communities throughout the world, and that the Board be encouraged to continue its support of the Rural Chaplains Association in the future.

Petition Number: 31703-HE-NonDis-O; Stan Basler, OK.

### **Guidelines for baptism of marginalized persons by UM clergy**

#### **On Baptism**

Whereas the United Methodist practice of Holy Communion is egalitarian, mobile and inclusive, the guidelines for baptism, on the other hand, tend to be exclusive, stationary and selective; and

Whereas, United Methodist clergy provide spiritual and devotional ministry in prisons, jails and other confined residential settings;

Be it therefore resolved that it is appropriate for United Methodist clergy to baptize persons in the contexts of such situations;

Be it further resolved that candidates unlikely to affiliate in the future with any United Methodist congregations but who hunger for the means of grace are eligible to be baptized by United Methodist clergy, who shall perform the baptism, issue a certificate, and identify the baptism as "missional."

Petition Number: 31720-HE-NonDis-O; David A Rash, VA.

### **Retired clergy attendance at annual conference**

Whereas, many retired clergy members of a conference do not attend annual conference for various reasons; and

Whereas, the active and retired clergy who do attend are often below their assumed numbers due to

the absence of retired clergy; and

Whereas, retired clergy who wish to remain active and to have a vote should not be denied the opportunity;

Be it therefore resolved that a conference may choose to poll its retired clergy members to determine if they: (1) are not able to attend annual conference due to a permanent condition of infirmity, illness, and/or disability, or (2) are living outside of conference boundaries and too distant from the site of the conference to make attendance convenient or (3) choose not to attend annual conference in retirement. Upon making such a count an annual conference may determine its makeup of clergy and lay delegates based on the results and may make the count up to one year before the next scheduled annual conference.

Petition Number: 31722-HE-NonDis-O; Annual Conference, Holston.

### **Make available to clergy families spousal rights during a marital separation/divorce**

Whereas, clergy families may experience severe tensions that sometimes lead to marital separation and/or divorce; and

Whereas, clergy and their spouses in such situations may need mediation and counseling and may not seek it voluntarily; and

Whereas, clergy spouses are often vulnerable in such situations, being unaware of provisions in The United Methodist Book of Discipline and the General Board of Pension and Health Benefits of The United Methodist Church; and

Whereas, spouses may need assistance in obtaining guidance, support and temporary housing; and

Whereas, members of the Board of Ordained Ministries and the Cabinet encounter situations in which assistance is needed,

Therefore be it resolved that each annual conference study and make available to families of clergy an explanation of the requirements for clergy and the rights of spouses during a marital separation or divorce, in accordance with the Book of Discipline and the General Board of Pension and Health Benefits.

Petition Number: 31736-HE-NonDis-O; Bobby E Via Jr, Union UMC, Union, WVA.

**Restore language to BoD describing superintendency as in the "apostolic tradition"**

Whereas, John Wesley was not a bishop, and so "apostolic succession" cannot be claimed for the office of bishop in the United Methodist Church;

Whereas, bishops act as heirs and guardians of the historic tradition of the role of apostolic function;

Therefore be it resolved that the superintendency be described in the Book of Discipline as "in the apostolic tradition" of ministry and leadership, better enabling bishops to act as spiritual leaders and shepherds of the church, freed from serving primarily as administrative leaders.

Petition Number: 31749-HE-NonDis-O; Howard Lydick, First UMC, Richardson, TX.

**Bishops sitting as trustee of UM affiliated ed. organ. shall insist on alcohol abstention**

Whereas The United Methodist Church has from its beginning over two hundred years ago expected abstinence from all alcoholic beverages by its members; and

Whereas a number of United Methodist colleges and universities have seen fit to ignore United Methodist teaching on this question, acting like secular schools; and

Whereas parents sending children to United Methodist schools have every right to expect the school to follow United Methodist teachings on moral issues; and

Whereas all of these schools have several United Methodist bishops on their board of trustees;

Therefore be it resolved that bishops on any board of trustees of any United Methodist-affiliated school of university insist that the college or university follow United Methodist teachings as regards to alcoholic beverages; that is, that no alcoholic beverage of any kind be possessed or consumed on school

property or affiliated property such as fraternities, sororities or other leased or registered housing units with the violation of these rules being grounds for expulsion.

Petition Number: 31761-HE-NonDis-O; Angela Brown, Belmont UMC, Nashville, TN.

**Support UM student ministries w/funding & resource**

Whereas, the intercollegiate Christian movement known as the Methodist Student Movement (MSM) was phased out by the 1968 General Conference, and now functions under United Methodist Student Ministries; and

Whereas, the United Methodist Student Ministries is recognized as the church extending its ministry to students on Methodist campuses, Wesley Foundations at tax-supported and independent colleges and universities; and

Whereas, the United Methodist Student Ministries witnesses in the campus community to the mission, message and life of the church, and therefore deepens, enriches and nurtures the Christian faith of college and university students through commitment to Jesus Christ and his Church, and prepares them for active lives of service and leadership in and through the church during and after their student years;

Be it therefore resolved that the General Conference increase its support of the United Methodist Student Ministries, including national, regional and state conferences, with sufficient funding and human resources so as to reclaim the campus ministry's emphasis on Christian nurture at the exact moment young people are asking the important spiritual and philosophical questions of life.

Petition Number: 31763-HE-NonDis-O; Robert Lee Carbary, Holston.

**Exempt those still waiting reg. requirements for ordination as Elder from further processes**

Be it resolved that the General Conference allow those associate members ordained deacons who have met the requirements for ordination as elder in full

connection, and who are still waiting for their conference board and the national board of ordained ministry to give them clarity as to how they may accomplish this, be granted exemption from any further process and be ordained as elders in full connection in their respective annual conferences at the next conference session.

Petition Number: 31771-HE-NonDis-O; Kathy Shenkle, Aldersgate UMC, Alexandria, VA.

**Accept students from Gordon-Conwell, Oral Roberts and place these two seminaries on approved list**

Whereas, the UMC accepts believers of many leanings from liberal to conservative, and advocates equality among its members and society,

Therefore be it resolved, that the UMC return to its former policy of accepting candidates for ordination of students from Gordon-Conwell Theological Seminary in Massachusetts and from Oral Roberts University in Tulsa, Oklahoma and place these two accredited seminaries back on the list approved by the UMC for UMC members to attend.

Petition Number: 31772-HE-NonDis-O; Jeff Long, MO.

**Offer full-tuition to 200 seminarians as a pilot program**

Whereas, the cost of ministerial education at UM seminaries is a significant expense; and

Whereas, UM seminary students can reasonably expect a substantial debt upon graduation; and

Whereas, UM seminary students, post-graduation, are generally assigned to parishes where the compensation is low; and

Whereas, some UM students are forced, for cost reasons, to attend nonUM seminaries which may offer a more favorable scholarship package; and

Whereas, a high percentage of entering UM seminarians are second-career persons, often in mid-life, and carry significant financial and family obligations;

Whereas, UM students who attend nonUnited Methodist seminaries are deprived of the full benefits of a seminary education in the Wesleyan tradition,

Therefore be it resolved, that the General Board of Higher Education and Ministry receive funding to the level required to offer full-tuition scholarships to 200 entering UM seminarians who are accepted for enrollment each year at any of the 13 UM seminaries,

Be it further resolved that these 200 scholarships constitute a pilot program with a goal within the 2004-2008 quadrennium of offering similar scholarships to all United Methodist seminarians who attend UM seminaries,

Be it further resolved that the GBHEM grant these scholarships based on their qualifications, as per the *UM Book of Discipline*, on a first-come, first-served basis,

Be it further resolved, that the GBHEM be empowered, if necessary, to establish specific criteria to permit the awarding of said scholarships,

Be it further resolved, that all scholarships be awarded to seminarians who intend to pursue ordained ministry,

Be it further resolved that it is expected that scholarship recipients will be expected to serve at least five (5) years in a local UM pastorate or be involved in other full-time Christian service within the UM tradition for a five (5) year period in order for the scholarship to be considered a full and free grant. Less than five (5) years would necessitate some scholarship repayment—at terms set by the GBHEM, and

Be it further resolved that these 200 scholarships be offered effective with the 2001-2002 academic year.

Petition Number: 31780-HE-NonDis-O; Multi-Ethnic Center, Colombia MD.

**Each UM theological school include multi-ethnic development in curricula and program development**

Whereas, effective pastoral leadership is critical to the prophetic engagement of United Methodist churches in the world and in our communities; and

Whereas, the academic and spiritual formation



of persons entering the ministry is largely the responsibility of the theological schools of the United Methodist Church; and

Whereas, the theological schools of the United Methodist Church are institutions which exist within the context of the whole church, in service with and for the Church, for the purpose of developing the Church's future leadership,

Therefore, be it resolved that each theological school of the UMC be required to reflect multi-cultural leadership development in all areas of curriculum and program development, and

Be it further resolved that each theological school of the UMC make an intentional commitment to promoting ethnic, gender and other cultural diversity as demonstrated in the hiring of faculty and staff, as well as in respective student enrollments, and

Be it further resolved that the General Board of Higher Education and ministry and the General Commission on Religion and Race include as part of any respective review processes, the adherence of each of the theological schools of the United Methodist Church to this mandate.

Petition Number: 31781-HE-NonDis-O; Multi-Ethnic Center, Columbia, MD.

**All ordained clergy participate in an intensive training to help develop multi-cultural sensitivity**

Whereas, pastoral leadership is critical to the future of the United Methodist Church; and

Whereas, pastoral leadership and those who recruit and support pastoral leadership—conference boards of ordained ministry, district committees on ordained ministry and district superintendents—have responsibility for identifying and shaping pastoral leadership; and

Whereas, our communities are becoming more racially and culturally diverse; and

Whereas, it is critical that pastoral leadership understands and is supportive of ministry in a diverse society,

Therefore, be it resolved that all members of conference boards of ordained ministry and district committees on ordained ministry and district superintendents be mandated to participate in an intensive training to help persons develop multi-cultural sensitivity and competence, assist leaders in strategies to better identify, recruit, develop and support racial-ethnic leadership, and support pastors in cross racial appointments; and

Be it further resolved, that individuals participate in their first year of service, and

Be it further resolved, that each annual conference, in consultation with the General Commission on Religion and Race and the ethnic centers/caucuses within their jurisdiction, develop or utilize an exiting program for this intensive training, and

Be it further resolved that the General Commission on Religion and Race include as part of its conference review process the involvement of each annual conference in the training, and that as annual conferences develop and implement training programs, the results will be forwarded by the Conference Commission on Religion and Race to the General Commission on Religion and Race.

# Independent Commissions

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### The General Commission on Archives & History

The General Commission on Archives and History was created in 1968 to "gather, preserve, and . . . disseminate interpretive materials on the history of The United Methodist Church and its antecedents." Since 1982 the Commission has been housed in the Archives and History Center of The United Methodist Church on the campus of Drew University in Madison, New Jersey.

The Center is a modern facility with 160,000 cubic feet of climate-controlled archival vault space and a library capacity of approximately 80,000 volumes. It also includes a small museum, archival processing area, and administrative offices. The Center is open Monday through Friday for visitors and researchers. The staff, numbering five full-time employees, also handles email, telephone, and mail inquiries from around the world.

There are several major quadrennial accomplishments which the Commission is pleased to report to the church this year.

(1) The General Commission is on the Web! In the fall 1997 we established our website: [www.gcah.org](http://www.gcah.org). Since its inception it has been visited by thousands of people each month. The site includes information about the history of the denomination, resources for local churches published by GCAH (including an order form), practical leaflets on doing oral history and preservation work, manuals for annual conference commissions and the directory of annual conference archives and history leaders, guidelines for annual conference and local church record keeping, genealogical research forms, and an electronic museum exhibit. There is also an extensive on-line finding aid (catalogue) of the holdings of our archives. Early in the next quadrennium we expect to have a complete finding aid of all of our archival holdings on the website. Come visit the site and see a vast amount of information about the history of our church.

(2) In 1998 the Commission began a new project, the United Methodist Annual Conference Archives

Survey (UMACAS). The goal of this endeavor is to have each annual conference in the United States conduct a survey of its holdings, which will be made available in hard copy and on the website. Researchers and others will then have access to the holdings of the general church and the annual conference depositories. This project should be completed early in the next quadrennium.

(3) The Commission has taken steps to include the Central Conferences of the denomination in its ministry. In July 1999 it conducted a workshop in Zimbabwe for archives and history leaders in the Africa annual conferences and began work to help the library staff at Africa University establish and maintain a central archives for United Methodism in Africa. A workshop for the annual conferences in the Philippines is planned for July 2000.

(4) United Methodism has two designations for locations of special historic significance: Historic Sites and Heritage Landmarks (*Discipline*, ¶1712). The Commission has major responsibility for registering Historic Sites as they are designated by annual conferences. It recommends to the General Conference locations to be designated and marked as Heritage Landmarks and receives a modest amount from the General Conference to allocate to the Landmarks as needed. There is a published guide to the Landmarks titled *A Traveller's Guide to the Historic Landmarks of United Methodism*, which is available in hard copy and on the web site. A new Heritage Landmark commemorating the bicentennial of the Church of the United Brethren in Christ, an antecedent to the UMC, is proposed to the 2000 General Conference.

(5) The Commission sponsored its Fourth Historical Convocation at Hamline University, St. Paul, MN, in June 1999. The theme was, "United Methodism's Historic Involvement In Higher Education." There is also continuing support and encouragement for the Historical Society of The United Methodist Church with which the Commission occasionally holds its annual meeting.

The Commission is grateful to the church for supporting its unique ministry. We are represented at every level of the connection: local church historians; annual conference commissions on archives and history; jurisdictional and Central Conference commissions on archives and history; and, of course, the

General Commission. We look forward to continued ministry in the new quadrennium.

Emilio J. M. de Carvalho, President

Charles Yrigoyen, Jr., General Secretary



# General Commission on Christian Unity and Interreligious Concerns

The General Commission on Christian Unity and Interreligious Concerns has spent the 1996-2000 quadrennium working diligently on behalf of Christ's prayer and The United Methodist Church's stated intentions that the "Lord's people be one." (Preamble to the Constitution). As contained in the Book of Discipline (1902), the purpose of the GCCUIC is to "fulfill two major responsibilities in the context of the search for the unity of the human community and the renewal of creation: 1. To advocate and work toward the full reception of the gift of Christian unity in every aspect of the church's life and to foster approaches to ministry and mission which more fully reflect the oneness of Christ's Church in the human community. 2. To advocate and work for the establishment and strengthening of relationships with other living faith communities, to further dialogue with persons of other faiths, cultures, and ideologies."

The Commission has sought to fulfill these responsibilities through activities in four broad categories: I. Unity in The United Methodist Church; II. Unity of the Churches in the Methodist Tradition; III. Unity of the Church Universal; and IV. Unity of the Children of God. This report summarizes the projects and activities within each. All express our commitment to celebrate unity where it can be found and to work to further manifest God's gift of unity where we have opportunity.

## I. Unity in The United Methodist Church

### A. Dialogue on Theological Diversity within the UMC, *In Search of Unity*, and local diversity dialogues

A dialogue on the diverse theological positions held by United Methodists took place in two 2-day sessions: Nashville, November 20-21, 1997, and Dallas, February 19-20, 1998. Thirty-three United Methodists chosen to represent theological diversity deliberated for four days and produced the document *In Search of Unity*. This document describes elements that contribute to our unity and identifies some aspects of life in the church that threaten to pull us apart. The document also contains recommendations to the church to address our present situation.

Following the dialogue, approximately 20,000 copies of *In Search of Unity* were distributed throughout the connection to encourage similar dialogues at the local level. In addition, the GCCUIC approved at its Spring Board of Directors Meeting in 1998 a fund to provide grants to local districts and conferences to hold dialogues using guidelines that were helpful in the original dialogues. Among these were: 1) holding the dialogue in the context of prayer and worship; 2) using a professional facilitator, skilled in conflict resolution; 3) employing consensus as a decision-making technique; and 4) using *In Search of Unity* as a basis for the discussions. Since the fund was initiated, over \$35,000 has been awarded to twelve local constituencies including annual conferences, districts, and local churches for diversity dialogues.

## B. Follow-up Consultations on Unity

In order to continue the conversation and prayerful reflection upon the elements which unify us and those which threaten to divide The United Methodist Church, the GCCUIC held the following consultations:

### 1. In Disagreement, Charity: A Conversation on Homosexuality

Thirty chairpersons of annual conference delegations to General Conference, Conference Christian Unity and Interreligious Concerns chairpersons, five bishops chosen by the Council of Bishops, and eight GCCUIC directors, met in Chicago November 16-17, 1999, to receive the testimonies of six United Methodists whose deep beliefs about homosexuality have led them to various acts of conscience. Some have left the church, citing either its permissive or prohibitive attitudes. Others have taken actions in violation of the Book of Discipline. The dialogue was conducted not as a debate, but in the manner of "holy conferencing." Bishop Robert Fannin facilitated. A resource to assist local congregations in holding similar conversations is in process.

### 2. Biblical Authority and the Nature of Revelation

In partnership with the General Board of Discipleship, a consultation was held in Nashville, December 7-9, 1999, to discuss the authority of Scripture and the nature of revelation and how United Methodists

use scripture. Of the thirty discussion partners, six gave presentations: Wesley Ariarajah, Delwin Brown, Scott Jones, David Lull, Rebekah Miles, and Bruce W. Robbins. Two led worship: Dan Benedict and Joy Moore. These presentations and worship services are being developed into a resource for local congregations.

### C. Acts of Repentance

The Acts of Repentance for Reconciliation for Racism originated as a program in a Ministry Group of the GCCUIC. The original idea was that the members of the GCCUIC would gather at one of their regular meetings, perhaps in Philadelphia, for a service of repentance for the institutional racism of which The United Methodist Church has been a part. However, over time the GCCUIC came to feel that the church as a body, not just the GCCUIC, needed to be a part of the repentance. The 2000 General Conference and the Annual Conferences following were targeted as the logical arenas for the event. The Commission then determined that in conjunction with the Acts of Repentance, church members needed to be better informed about the history of the involvement of the church in the area of racism. A task force was appointed to work out the details of the project. A writer, Carolyn Henninger Oehler, was engaged to prepare a study guide to be distributed to congregations all across the connection. The Commission on Pan-Methodist Cooperation and the Commission on Union were brought into the discussion. Churches of various sizes and demographic composition were enlisted to be pilot churches to test the study. A supplemental brochure on the history of the racial divisions of The Methodist Church has also been prepared.

Several groups were asked to name persons to serve as advisors to the task force. These groups included the Committee on Strengthening the Black Church in the 21st century, Inter-Ethnic Strategy Development Group, General Board of Church and Society, Black Methodists for Church Renewal, General Commission on Religion and Race, General Commission on United Methodist Men, National Youth Ministry Organization, Christian Methodist Episcopal Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, General Board of Global Ministries (United Methodist Women).

A liturgy of repentance has been prepared for use at the 2000 General Conference, and distribution of the study guide has commenced.

The Commission believes that repentance is not a single act, but an ongoing and growing responsiveness to God's will. The Commission is prayerfully

optimistic that the Acts of Repentance for Reconciliation for Racism will aid in healing the divisions of racism which continue to be a part of our church, even now, at the threshold of the new millennium.

### D. The Ecumenical Implications of the Discussion of "The Global Nature of The United Methodist Church"

The Council of Bishops presented to the 1996 General Conference a statement on "The Global Nature of The United Methodist Church" in which the bishops stated their belief that "the next step in the pilgrimage of 'the people called Methodist' is to become a global church." The same General Conference appointed the Connectional Process Team (CPT) to define our calling and to reorder our common life in the UMC both in the U.S.A. and internationally.

As the official body of the church charged to advocate for the full reception of Christian unity by the church, the General Commission on Christian Unity and Interreligious Concerns felt it imperative that the church examine the ecumenical implications of these proposals. Thus, it called together some 35 people from October 5 to 7, 1998, in Tulsa, Oklahoma, to reflect upon these issues. Twenty-three papers were prepared prior to the consultation and became the focus of the discussions. Questions for the discussion included:

- What kind of connection is required to continue the fellowship and mutual accountability within The United Methodist Church as well as within the wider Methodist family?
- What are the necessary connections or elements for United Methodist relationships and participation in the movement to express more fully the unity of the whole church of Jesus Christ and its mission?
- What are the implications of these connections for United Methodist structures?

The papers and the results of the discussions were published in early 1999 as *The Ecumenical Implications of the Discussions of "The Global Nature of The United Methodist Church,"* the same title as the theme of the consultation. The report reaffirmed that "to be United Methodist is to be ecumenical; that this is a fundamental characteristic of what it means to be United Methodist." It recognized that "as The United Methodist Church seeks to transform its life and ministry, it needs to assess its understanding of and commitment to 'common witness' with other Christians." The freedom and responsibility of The United Methodist Church to preach the gospel must be held together



with "responsibility in our relationships with (other) Methodists or other churches in a place." It called for the church "to address questions related to the global nature of The United Methodist Church in the context of the church's ecumenical commitment. And to engage in dialogue with other (autonomous) Methodist Churches on these concerns."

"Connection" is a precious concept for United Methodists and one that requires further exploration in this context. The consultation pointedly recognized that "demonic processes of globalization are taking place in the world, where wealth is distributed unjustly, where marginalization is the plight of millions, and local cultures are being destroyed." It strongly declared that "we would like to see our church as a counter-power to these tendencies, proclaiming and living the Gospel values for the defense of life and the safeguard of the whole creation."

Several models were suggested, but the consultation issued a strong caution that "whatever (global) model is chosen for the future of The United Methodist Church, the church in the United States should not dominate its processes." Also, as the church seeks transformation, its structure and life should be seen "as a work in process, and fluid, open to further development."

### E. Seminary Relationships

In previous years we have tried to develop a strong link between the GCCUIC and the thirteen United Methodist seminaries. Students and faculty members from particular seminaries have been invited to attend the Commission meetings and contribute to the discussions. The Commission also sponsored various consultations on the ecumenical implications of theological education. Another consultation, with representatives from each seminary, examined how interfaith issues were addressed in seminary curriculum and campus life.

The following are some additional ways we have been in relationships with seminaries.

- Seminary faculty have been placed in leadership in ecumenical commissions and organizations. We celebrate David Yemba's appointment as moderator of the World Council of Churches' Faith and Order Commission. Professor Yemba is dean of the Africa University. Theodore Campbell of Wesley Theological Seminary has also worked with the National Council of the Churches of Christ in the U.S.A..
- GCCUIC offers scholarships for students to study at the Ecumenical Institute at Bossey,

Switzerland, a program of the World Council of Churches.

- Seminary students have been invited to ecumenical consultations and meetings.
- Financial support has been provided for ecumenical programs on seminary campuses.
- The GCCUIC general secretary has lectured and preached at several United Methodist seminaries. He also gave a paper at the Oxford Institute which is to be published through a research project at Duke Divinity School.
- Seminary faculty have been recruited to assist in discussion of issues challenging the UMC, such as biblical authority and revelation.

## II. Unity of the Churches in the Methodist Tradition

### A. Pan-Methodist Commissions

Building on a three-quadrannium tradition of deepened relationships, the Commission on Pan-Methodist Cooperation has met during the 1996-2000 quadrannium twice each year to strategize and carry out ways in which the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal and United Methodist churches can work more closely in areas such as social justice, Christian education, mission and discipleship. This quadrannium has also seen the creation of the new Commission on Union, authorized by the 1996 and 1998 General Conferences of these four historic Wesleyan denominations. While the work of the Commission on Union seems to be in its early stages, it has clearly been a catalyst for soul searching and deep conversation as never before. Each of these two bodies has a separate report to General Conference appended to this report. The GCCUIC has received reports about the work of these two Commissions throughout the quadrannium from the United Methodist members of each Commission.

### B. Wesleyan-Holiness Consultation

For some time the GCCUIC explored hosting a conversation with churches in the Wesleyan tradition that continued to emphasize holiness as it was taught in early 19th-century Methodism. Through the generosity of retired Bishop John Wesley Hardt, the hospitality of Perkins School of Theology, and programmatic funds of the GCCUIC, the consultation was held at Highland Park United Methodist Church, Dallas, Texas, February 18-29, 1999.



Persons from the Church of the Nazarene, the Church of God (Anderson, IN), the Church of Christ Holiness (USA), the Christian Methodist Episcopal Church, the Episcopal Church, the Free Methodist Church, the Korean Evangelical Holiness Church, the Pentecostal Holiness Church, the Salvation Army, and the Wesleyan Church joined twenty members of The United Methodist Church in this historic conversation. Many expressed the sense of attending a family reunion.

One of the many recommendations coming from this consultation was to hold another one in which we explore 1) the role United Methodism plays in relation to its Wesleyan counterparts; 2) the specific ways the precursors of The United Methodist Church developed after the traditions went their separate ways. At the Fall Board of Directors Meeting 1998, the GCCUIC approved another consultation in 2001.

### III. Unity of the Church Universal

#### A. National Council of the Churches of Christ in the U.S.A.

The NCCCUSA is one of the primary ecumenical bodies supported by The United Methodist Church on the national level with funds from the Interdenominational Cooperation Fund. NCCC celebrated its 50th anniversary in the fall of 1999. The United Methodist Church and its predecessors have been members of NCCCUSA since its inception.

#### B. World Council of Churches

The World Council of Churches is one of the worldwide conciliar bodies supported by The United Methodist Church with funds from the Interdenominational Cooperation Fund. The Commission also provided modest budget support for some programs of the World Council of Churches and for staff and members who participated in the work of committees and events to attend the World Council of Churches' Graduate Program of the Ecumenical Institute in Bossey, Switzerland. The recipients this quadrennium were Christopher Allen Franks and Denise Wood. Assistance was also given to the Council of Bishops in nominating persons as delegates for the World Council of Churches Eighth Assembly, held in Harare, Zimbabwe, in December 1998.

The Jubilee year of the World Council of Churches was celebrated at the Eighth Assembly with the theme, "Turn to God—Rejoice in Hope." Among those attending the Assembly held on the campus of the University of Zimbabwe, December 3-14, 1998, were thirty-five delegates from The United Methodist Church from the United States, Philippines, Zim-

babwe, Germany, Liberia, Democratic Republic of Congo, Sierra Leone, Russian Federation, and Zambia. The Reverend Kathryn Bannister, from the Kansas West Annual Conference, a young adult and former member of the GCCUIC, is now one of the eight presidents of the World Council of Churches. The Reverend Dr. Bruce W. Robbins, General Secretary of the Commission, Ms. Lois Dauway, Dr. Richard Grounds, and Ms. Beate Kraus will serve on the Central Committee until 2005.

#### C. Churches Uniting in Christ

The Consultation on Church Union is in a stage of transition as it moves from an institutional federation of denominations and lives into the reality of being Churches Uniting in Christ, the official name to be taken on by member churches in 2002. The GCCUIC had a role in the naming of the United Methodist delegates to the 1999 plenary of COCU in St. Louis, which took bold steps both in the area of racial justice and in understanding its future to lie in mutual recognition among the member churches. The GCCUIC has received continual reporting on the work of the Consultation from the United Methodist members of the COCU Executive Committee.

#### D. Ecumenical Shared Ministry

The number of united, merged, and union churches continues to grow across the United States, filling the call of Christ that we all be one. They also meet an important need in small communities which cannot afford pastors for several different denominations. While there may be challenges in putting together churches of different denominations, there are also many blessings. The GCCUIC has continued to support the Ecumenical Shared Ministry Roundtable, with representatives of The United Methodist Church, United Church of Christ, Presbyterian Church (U.S.A.), Evangelical Lutheran Church in America, American Baptist Church, and Christian Church/Disciples of Christ. The Roundtable meets annually.

The major accomplishment of this quadrennium was publishing a manual for Ecumenical Shared Ministry congregations, *GEMS: God's Ecumenical Ministry, Shared*. This is a companion to the book published last quadrennium, *The United Methodist Church and Ecumenical Shared Ministry*. The Roundtable's work focuses on networking, seminary education for serving ecumenical shared ministries, and planning another national conference or regional ecumenical shared ministry conferences.

### E. Roman Catholic Church-The United Methodist Church Dialogue

The fifth dialogue of United Methodists and Roman Catholics held under the auspices of the National Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and the GCCUIC of The United Methodist Church met eight times during the quadrennium. The 1995 Encyclical of Pope John Paul II, *Ut Unum Sint*, the understanding of Mary in the two traditions, authority structures, and the papacy were among topics discussed.

The dialogue was chaired by Catholic Bishop William Skylstad of Spokane and Bishop William Boyd Grove, retired United Methodist bishop of Charleston, West Virginia, and staffed by Brother Jeffrey Gros of the Catholic Church and the Reverend Dr. Bruce W. Robbins of The United Methodist Church. In addition, a dialogue team from each of the churches participated. Catholics were Msgr. John Strykowski, Sister Mary Aquin O'Neil, Dr. Margaret Nutting Ralph, Sister Ellen Joyce, and Msgr. Olin Murdick. United Methodists were Ruth A. Daugherty, Dr. Diedra Kriewald, The Reverend Yolanda Pupo-Ortiz, and the Reverend James Gaughan.

A study guide, *Yearning to Be One*, has been prepared to be used by persons in local congregations and parishes. Themes were selected from those discussed in the dialogues: 1) Discovering the need for each other; 2) Exploring the spirituality of dialogue; 3) Beginning our faith journey through baptism; 4) Worshiping on Sunday morning; 5) Living our faith; and 6) Becoming engaged in the mission of the Church.

### F. The Episcopal Church USA-The United Methodist Church Dialogue

The directors at the Spring Board Meeting 1999 discussed how to implement a formal dialogue with The Episcopal Church USA in the near future. A useful basis for these talks could be the work of the recent dialogues of the World Methodist Council and the Anglican Consultative Council.

### G. The Evangelical Lutheran Church in America-The United Methodist Church Dialogue

The 1996 General Conference adopted a resolution directing the Council of Bishops and the GCCUIC "to be in conversation with the leadership of The Evangelical Lutheran Church in America (ELCA) to explore further dialogue between the two churches, and to work seriously toward a continuation of the formal dialogue." The UMC and five bodies of the Lutheran Council were in dialogue from 1983 to 1987, before the ELCA was formed.

The Ecumenical Officer of the Council of Bishops and the GCCUIC have been in conversation with the ELCA about a new dialogue. A formal UMC-ELCA bilateral dialogue exploring full communion will be an important emphasis of the new quadrennium.

### H. Ecumenical Brochure

Working through one of its Ministry Groups, GCCUIC has produced the draft of a new brochure, *Striving for Christian Unity*. The document will be used primarily as a resource for local congregations to help answer questions about the church's ecumenical activities, provide information on available resources and the work of the GCCUIC.

### I. Ecumenical Video Resource

At the April 1999 Board of Directors Meeting, the GCCUIC voted to adapt and distribute a video developed in the Kentucky Annual Conference designed to teach ecumenism in local small groups. This video, *One in the Bond of Love*, explains the basic concepts of ecumenical ministry and challenges congregations to work for Christian unity in their own contexts.

## IV. Unity of the Children of God

### A. Native American Consultations

The Native American dialogues have been a special focus of the GCCUIC for several quadrennia. The dialogues have brought Christian Native people and Traditional Native people together to discuss common ground and learn to articulate and respect areas of difference. Commonalities are being discovered in the area of spirituality, a daily and integral part of Native lives which encompasses their relationships to the land, each other, and guiding spirits.

Statements generated in the dialogues and adopted by the GCCUIC are being brought to the 2000 General Conference. An additional piece, *Guiding Principles*, has recently been approved by the GCCUIC. It is intended both as an educational tool about Native practices and as a set of guidelines for those who may be considering incorporating elements of Native practice into Christian worship. *Guiding Principles* will cover sweat lodges, vision quest, other traditional practices, and issues of appropriation. Emphasis is placed on the importance of honoring the integrity of the cultural heritage of Native peoples.

### B. Guidelines for Interreligious Relationships

A ministry group of the GCCUIC has revised the brochure on guidelines for interreligious relationships previously authorized by the 1980 General Con-



ference. Titled *Called to be Neighbors and Witnesses*, the statement is being recommended for approval by the 2000 General Conference and, if approved, will be published.

### C. Jewish-Christian Relations

GCCUIC General Secretary Bruce W. Robbins and Rabbi Leon Klenicki have collaborated in publishing *Jews and Christians: A Dialogue Service About Prayer*. At one of its semi-annual meetings, the directors of the GCCUIC attended a Shabbat worship service with B'nai Jeshurun, a Jewish congregation in New York that was holding its services in the building of St. Paul and St. Andrew United Methodist Church while the congregation's temple was being restored. The directors were treated to a traditional Shabbat meal following the service in the sanctuary.

The GCCUIC is sending a resolution to the 2000 General Conference encouraging the observance of Yom HaShoah, the day of Holocaust remembrance. In addition, the resolution calls for the development of resources for local congregations promoting Holocaust awareness and the reduction of anti-Semitism.

## V. Summary and Looking to the Future

The members of the board of directors of The General Commission on Christian Unity and Interreligious Concerns have found themselves in many locations around the world during the past quadrennium as they have carried out their charge to manifest the unity of all the children of God. The realization of that unity has very far to go, and the GCCUIC recognizes that the steps it has taken are just the first in a journey of many miles. However, we remain hopeful that the Commission and The United Methodist Church are on the right road to see the vision realized. As we enter the first quadrennium of the new millennium, the Commission's directors are confident that their past efforts will have been the groundwork for many important future steps in the journey Christ has set before us.

### Listing of Membership and Staff

This list of the Commission's membership reflects the geographic diversity of The United Methodist Church. Less visible is the theological, cultural, and ethnic diversity present within the Commission. Furthermore, the directors are both clergy and laity, men and women, young and older adults, as well as youth. The Central Conferences were represented by one bishop and one clergy person.

We have mourned the loss and celebrated the life of one of our directors, Marian Henley, who passed

away in 1998. Marian was a faithful participant in the life of the Commission and in her church, the International Council of Community Churches. Mrs. Henley served on the GCCUIC as one of our two ecumenical members.

This quadrennium has seen significant changes in the executive staff of the Commission. The Reverend Jeanne Audrey Powers, Associate General Secretary, retired in August, 1996 after thirty-five years serving Christ through ministry in the general church. She was on the staff of the GCCUIC for twenty-three years. The Reverend Elizabeth S. Gamble, member of the Kentucky Annual Conference, joined the staff as Associate General Secretary in June, 1997.

Continuing staff include the Reverend Dr. Bruce W. Robbins as General Secretary, Ms. Anne Marshall as Associate General Secretary, and Ms. Clare J. Chapman as Executive Director of Finance and Administration.

### GCCUIC Board of Directors:

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*Marion Henley (1997-1998)*

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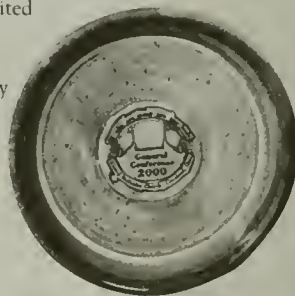
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# Report to the General Conferences of the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal and United Methodist Churches on the Progress of the Commission on Union and the Commission on Pan-Methodist Cooperation

## I. What is "Cooperation"?

The Commission on Pan-Methodist Cooperation, which came into existence nearly fifteen years ago, had as its primary objective to foster meaningful cooperation among the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal and the United Methodist Churches ("the Pan-Methodist denominations"). Bishop McKinley Young has served commendably as chair during this quadrennium.

The Commission on Pan-Methodist Cooperation that held its inaugural meeting in Atlanta in 1985 grew out of resolutions adopted at the Third Consultation of Methodist Bishops in 1983. Resolutions came forth from both the World Methodist Council and the Third Consultation of Methodist Bishops to establish a procedure by which to make permanent the process of interchurch cooperation. The Commission on Pan-Methodist Cooperation was created "to study and help implement ways and means of developing a cooperative Christian witness among People called Methodist to a fragmented world in such areas but not limited to: higher education, national and world mission outreach, social witness and evangelism." The General Conferences of all four denominations approved the formation of the Commission on Pan-Methodist Cooperation.

The Commission on Pan-Methodist Cooperation has spent much of the past quadrennium focusing on programmatic areas where the Pan-Methodist denominations can achieve a closer relationship. Chief among those efforts have been joint sponsorship of the Brother to Brother Conference held in Atlanta, Georgia in 1998, adoption of the Pan-Methodist Initiative on Children in Poverty, intentional justice advocacy in particular areas of our nation's economy, an increased sensitivity involving interdenominational transfers of ministers and property, joint sponsorship of the Acts of Repentance for Racism, and joint promotion of curriculum resources such as Revival of Hope.

## II. The Journey Toward Union

At the Fifth Consultation of Methodist Bishops

held in March 1991 at St. Simons Island, Georgia, a resolution was approved to request the "respective General Conferences to authorize a Study Commission for the purpose of exploring possible merger." Following much discussion, the vision began to shift from one of organic merger to the broader concept of union through cooperation and collaboration.

At the Sixth Consultation of Methodist Bishops held in Austin, Texas in April of 1995 a resolution was drafted to the respective General Conferences calling for the creation of a Commission on Union, whose purpose was to build on the work of the Study Commission established in 1994 and "*prepare a Plan of Union in order that the wounds resulting from the past divisions may be healed and that together have a more effective witness in the global community as well as be good stewards of our God-given resources.*" The following is a report of the Commission on Union accomplishments during the 1996-2000 quadrennium.

For the past quadrennium, while the Commission on Pan-Methodist Cooperation has continued its programmatic work, the new Commission on Union has begun to confront all the facets of what union might mean in the life of our four separate denominations. In addition to theological directives for union, the Commission on Union has recognized several disparities among our four denominations at all levels that keep us separated. The Commission on Union began its work by visioning any models of union that might be lifted up for consideration by our four denominations.

On December 1, 1997 in Cincinnati, Ohio the organizing session of the Commission on Union was convened by Bishop McKinley Young (AME). Each member church was represented by two Bishops and four other representatives comprised of clergy and lay persons. Bishop Marshall Gilmore (CME) was elected chair for the years 1997-1998 and Dr. Trudie Kibbe Reed and Bishop William Boyd Grove (UMC) were elected co-chairs for 1998-1999. At its next meeting held in New York three subcommittees were formed to gather information for the Commission. They are: Theological Basis for Union, Bishop Thomas L. Hoyt, Jr. (CME), chair; Act of Forgiveness, Bishop



McKinley Young (AME), chair; and Models of Union, Dr. Trudie Kibbe Reed (UMC), chair. The Commission on Union has met on five occasions in December 1997 in Cincinnati, March 1998 in New York, November 1998 in Orlando, March 1999 in Atlanta, and December 1999 in Los Angeles.

### III. Repentance and Forgiveness

The Commission on Union has spent much intense conversation on the call to repentance for the sin of racism that has led to such division within the Methodist family in America. As we have continued to work through issues of "union" and all that movement might hold for us in the future, we realize that this call goes far beyond the ecumenical dimensions of a closer relationship among denominations, but takes on the challenges of further desegregation of the Methodist family. The first step in this important process is repentance for all that has divided us. This division has been borne not of theological differences, geography or polity, but only race and culture. Repentance for racism in all of its forms must be of the heart. We understand that if change is to come, we must open our hearts to the grace and forgiveness already available to us through our Lord and Savior Jesus Christ.

The Methodist family has based its authority in matters of theology on scripture, tradition, reason and experience. One way of expressing the faith exemplified in the Methodist church is to explicate the Articles of Religion, which have long been part of our common Methodist heritage.

In 1990 President Vaclav Havel of the former Czechoslovakia made a very telling statement about the body politic: "... [W]e live in a spoiled moral environment. We have become morally ill because we are used to saying one thing and thinking another. We have learned not to believe in anything, not to care about each other, to worry only about ourselves. The concepts of love, friendship, mercy, humility or forgiveness have lost their depths and dimensions, and for many of us they represent only some sort of psychological curiosity or they appear as long-lost wanderers from faraway times, somewhat ludicrous in the era of computers and space ships."

We believe that President Havel is correct. We do live in a 'spoiled moral environment' where people claim repentance and ask for forgiveness. Such has become almost commonplace for national public figures and politicians in recent years. If repentance is instantaneous, rushed or not genuine in any way it has no place in this "union". As people of the Gospel we are called to love what is genuine. Whether we call it repentance, union, desegregation, regret or bridge

building, we are really talking about love..the love that we are commanded to have for our neighbor, for one another. Too often people today live in a fantasy world of claiming law over mercy. It is our conviction that those who stand in the shoes of those who have perpetuated racism and who now profit from that same racism in power positions within the Church and in society at large will seek God's guidance to true repentance leading to fruits of repentance. Those who have been and continue to be wronged both within and outside of the United Methodist Church must not sulk in self-pity or revenge, but must offer forgiveness in a spirit of love to those who honestly seek it. If there is to be a resumption of true community whatever the form, we must develop patterns of truthfulness in confronting sin and in seeking reconciliation and new life.

We find instruction from Bishop Thomas L. Hoyt, Jr. (CME) in his analysis of our approach to true repentance and confession. Bishop Hoyt cites the work of Dean Gregory Jones of Duke Divinity School in his recent book, *Practicing Our Faith*, (Ed. D. Bass, San Francisco: Jossey-Bass, 1997).

First, repentance and confession are not conditions of receiving God's forgiveness, though they are indispensable means of acknowledging our need for forgiveness and hence receiving and embodying that forgiveness in our relations with others in community. It should be remembered that Jesus said to the paralytic in need of healing that God had already acted to forgive him even before he asked for the same. That is the good news of the Gospel (Mk.2:1-12). The passive voice indicates a "divine passive". Jesus did not say, "I forgive you", but announced that God had done so. Yet, those who refuse to repent exclude themselves from forgiveness. This exclusion should be only temporary for our intent should be to treat the nonrepentant, "the enemy of truth", not as an enemy but as one in need of love. Loving the enemy is the only way to turn an enemy into a friend. What applies to individuals applies to nations and institutions who have had long years of enmity.

Second, the practice of forgiveness must become habitual for the one sinned against and the one who sins. Just as sin is habitual so that we enter into it without struggle, so must forgiveness become a habit, which transforms by God's gracious love, our sin and evil into signs of communion with God and with one another. Matthew 18: 21-22 sets the pattern for forgiveness as not one time but continuous. Our obligation is one of trust so that we can enter again and again into reconciling relationships. If the act of forgiveness is not reciprocal, that is a cross we are told to bear in love. Through baptism we experience initia-

tion into God’s forgiveness. We are called as Methodists to enter into baptism as forgiven persons and to recall our baptism as Christians called to forgive because we recognize that we have been forgiven.

It is through our act of repentance that we visibly show our acceptance of God’s grace. God’s prevenient forgiveness before we even repent. White United Methodists could do no greater injustice than to repent for the sin of racism through cheap grace. Dietrich Bonhoeffer defined *cheap grace* as the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without personal confession, grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate (D. Bonhoeffer, *The Cost of Discipleship*, (Trans. R.H. Fuller, Macmillan, 1963, p. 47). We must not let God’s forgiving grace be approached without right hearts. John Wesley said in his sermon, *Catholic Spirit*, “If thy heart is as my heart, then give me thy hand.” For it is only when our hearts are one, can we, with true hope, join hands without fear. Such a prophetic repentance and forgiveness is truly and profoundly a matter of the heart.

IV. What is “Union”?

A consensus on “models” plural rather than “a model” was reached as it is believed that an undertaking of this magnitude could not and should not be limited to one model. The consensus, too, was that our “models” should deal with “attitudinal change” as opposed to “behavioral” change. With those parameters before us, the Model of Union subcommittee used as a basis a question posed in our inaugural meeting — What is God calling Methodists to be and do in worship, ministry, and structure?

A number of steps were proposed as how we should proceed. Among the action steps that should take place was the call to urgency that the process begin. However, we feel that there must be on the part of all member denominations a sense of commitment and sincerity to the process. The following areas were discussed at length for inclusion in our models:

- Awareness of race and ethnicity
- Building Pan-Methodist relationships and trust
- Attitudinal changes
- Taking ownership (of the various models)
- Developing a consistent ongoing support system
- Racial inclusiveness

- Focus on children and youth
- Utilization of the study guide *Steps Toward Wholeness: Learning and Repentance* and models from other member denominations as resources.

Our work is incomplete as there was insufficient time to develop a model effectively that would respond to our initial query “What is God calling Methodists to be . . .”

V. Actions and Conclusion

In approaching each issue before the Commission on Union, the vital and urgent need for repentance and forgiveness continued to dominate the conversation. As a result, the Commission organized the co-sponsorship and drafting of two significant written pieces with a task force of the General Commission on Christian Unity & Interreligious Concerns of The United Methodist Church. First, members of the Commission on Union wrote portions of a brochure for wide distribution among the partners for a potential union about the history of each denomination, both together and separated. Second, the Commission on Union has participated in the editing and use of a study guide entitled *Steps Toward Wholeness: Learning and Repentance*. The study guide has been piloted by groups in diverse geographic regions of the United States and will soon be readily available to all local congregations, districts and conferences within the Pan-Methodist denominations. The first and most difficult lesson that the Commission on Union and Commission on Pan-Methodist Cooperation have learned during the past quadrennium is that, as with many worthwhile efforts that are of God, progress is slow and only comes with constant discernment of the will of the Holy Spirit. The Commission on Union and Commission on Pan-Methodist Cooperation, therefore, beseech the General Conferences of their member churches to continue this vital process and to authorize the provision of the membership and budget to allow its continuation as set forth below. The Commission on Union and Commission on Pan-Methodist Cooperation further request the respective bodies of bishops and other appropriate agencies to take further steps to implement our journey toward union by getting to know one another in deeper relationships that involve clergy and laity at all levels, through, for example:

- Ordination services,
- Joint study resources,
- Special joint celebrations,
- Ordained ministry boards, and
- Cooperation on church property issues.



We commend the process of repentance and forgiveness described by Bishop Hoyt as outlined above. The Commission on Union and Commission on Pan-Methodist Cooperation further request the General Conferences of the member churches to continue this vital process, to accomplish the following:

- A. Models of Union be tested and implemented before the close of the next quadrennium; and
- B. That the Bishops appoint a Committee on Pan-Methodist Cooperation in Annual Conferences of member denominations to involve the "grassroots" member churches in the implementation process to include at least one Pan-Methodist celebration or activity each year; and
- C. That the present Commission on Pan-Methodist Cooperation and Commission on Union be consolidated to form one Commission on Pan-Methodist Cooperation and Union,

to be composed of nine (9) persons from each Pan-Methodist denomination to include three (3) bishops, three (3) clergy and three (3) laity. A subcommittee within the Commission on Pan-Methodist Cooperation and Union should provide oversight for the implementation of the models of union; and

- D. The joint development of resources by Christian educators to be used in all four Pan-Methodist denominations.

As related to procedure, the Christian Methodist Episcopal Church's official decision-making process will authorize membership and budget until the resolution is brought before its 2002 General Conference.

We, the members of the Commission on Union and the Commission on Pan-Methodist Cooperation, give thanks to God and to you, our general conferences, for the important work entrusted to our care. We pray God's continued guidance and blessing for all that lies before us.

## COMMISSION ON UNION

### African Methodist Episcopal Church Representatives:

*Floyd Alexander*  
*Bishop Henry Belin*  
*Anna Milner*  
*Taylor T. Thompson*  
*Addison Young*  
*Bishop McKinley Young*

### African Methodist Episcopal Zion Church Representatives:

*Bishop Nathaniel Jarrett*  
*Gloria Moore*  
*F. George Shipman*  
*Betty V. Stith*  
*Bishop Richard K. Thompson*  
*Donnell Williams*

### Christian Methodist Episcopal Church Representatives:

*Juanita Bryant*  
*Darryl Coleman*  
*Matthew Davis*  
*Bishop Marshall Gilmore*

*Bishop Thomas Hoyt*  
*Sylvester Williams*

### The United Methodist Church Representatives:

*Byrd L. Bonner*  
*Bishop William Boyd Grove*  
*McAllister Hollins*  
*Bishop Christopher Jokomo*  
*Bishop Felton E. May*  
*Trudie Kibbe Reed*

## COMMISSION ON PAN-METHODIST COOPERATION

### African Methodist Episcopal Church Representatives:

*Floyd Alexander*  
*Bishop Henry Belin*  
*Anna Milner*  
*Taylor T. Thompson*  
*Addison Young*  
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### African Methodist Episcopal Zion Church Representatives:

*Bishop Clarence Carr*  
*Raymond Richmond*  
*F. George Shipman*  
*Betty V. Stith*  
*Bishop Richard K. Thompson*  
*Donnell Williams*

### Christian Methodist Episcopal Church Representatives:

*Barbara Bouknight*  
*Bishop Charles Helton*  
*Steven Hoyt*  
*Luther Smith, Jr.*  
*Bishop Paul A. G. Stewart, Sr.*

### The United Methodist Church Representatives:

*Byrd L. Bonner*  
*Ethel W. Born*  
*Bishop William Boyd Grove*  
*Bishop Charlene Kammerer*  
*Bishop Ernest Lyght*  
*Bradley Watkins II*



# The General Commission on Religion and Race

## Biblical and Theological Understanding of the Church's Commitment to Racial Inclusiveness

The stone foundation of the church's commitment to racial inclusiveness is our relationship with God through Jesus Christ. We believe that God is the creator of the world and our parent. All persons are created in the likeness of God and consequently all people regardless of their color, language, nationality, class, education, gender or life style are children of God. We are God's family; a family that is diverse because diversity is part of creation and a gift from God.

We believe that we disconnect our relationship with God when we disobey or rebel against God's will. Disobedience to God is a sin. The belief that one race, ethnicity, or group of persons are better than all others is sinful. For Christians racism is a sin because it is a direct affront to God's will.

In Christ our sins are forgiven and we can restore our relationship to God. The commandment of Jesus was to love God and to love one another. St. Paul expresses this commandment when he reminds us that we are called to be reconciled with God and with one another. "So if anyone is in Christ, there is a new creation; old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us" (II Cor. 5:17-19).

### The Church's response to the challenge of racial inclusiveness

The United Methodist Church is determined in its commitment to promote racial inclusiveness and eliminate racism. However, the journey has been long and arduous. As we enter the year 2000 we can celebrate many turning points in our struggle for racial justice- the leadership of the church is more inclusive, plans for the development and strengthening of Hispanic, Native American ministries and the Black church have been approved by General Conference and implemented by annual conferences, seminaries, and general agencies.

However, we must acknowledge that the task has not ended. The sin of racism is part of our lives, our communities, and a painful part of our church. Racism is still alive in our communities and its manifestations are both subtle and overt. Many communities have been hurt by the rising of hate groups. The church seems to continue struggling with issues such as cross racial appointments, church development plans which include in their vision ministry with the poor, the underclass and which seek to be multiracial and multicultural.

The 1992 General Conference approved a resolution entitled "A Program to Emphasize Inclusiveness in All Dimensions of the Church." The General Commission on Religion and Race was given the responsibility of monitoring the church's response to it. Due to the fact that one quadrennium had not been enough for the development of such a plan in all annual conferences, the 1996 General Conference approved again the resolution, this time with more specific directions. However, even when some annual conferences have made the effort to develop such a plan, they constitute a small percentage. In addition, implementation efforts have been lacking. Consequently not much progress has been made regarding annual conference inclusiveness plans.

According to the data provided by the General Council on Finance and Administration Records and Statistics, in 1998 the United Methodist Church had a membership of 7,784,443. The white membership represented 93.33% of that membership with a number of 7,265,021. The African American membership represented 5% with a number of 388,867. The Asian American membership represented 0.78% with a number of 60,819. The Hispanic American membership represented 0.56% with a number of 43,248. The Native American constituency represented 0.24% with a number of 18,346. The Pacific Islander membership represented 0.10% with a number of 8,142.

These figures tell us that the United Methodist Church is still a predominantly white denomination. Racial and ethnic minority persons constitute only a 6.48 % of the total membership. Even when the GCFA Statistical report is not complete due to the fact that not all local churches report the racial and ethnic background of their membership, the numbers are a far cry from the reality of the country. According to a Bureau of the U.S. Census Depart-

ment, the total population of the USA in 1997 was 263.5 millions. This population was composed by the following groups: White: 192.5 millions representing a 73.06%; Black: 33.8 millions representing a 12.83%; Asian (including Pacific Islander): 9.2 millions representing a 3.49%; Hispanic: 25.8 millions representing a 9.79%; Native American: 2.2 millions representing a 0.83%. The population growth projections for the early years of the twenty-first century point to an even more diverse society. Indeed, the rapid growth of the racial and ethnic minority population in the United States continues to be a challenge to the denomination's commitment for the inclusive church.

### Global Racism

The Commission understands that it has a responsibility to the Church in its global manifestations. Racism permeates all relationships and undergirds all institutions and cultures. During this quadrennium the Commission has been intentional in learning about the manifestations of racism in other countries. Episcopal leaders from Europe, Asia, and Africa lectured Commission members about the manifestations of racism in their countries and annual conferences. They also suggested ways through which the Commission can partner with Central Conferences in their journeys to the elimination of racism and to achieving inclusiveness.

Bishops Ruediger R. Minor, Russia Provisional Annual Conference; Daniel C. Arichea, Baguio Area in the Philippines; and Bishop Ntambo Nkulu Ntanda, from the North Katanga Area in the Democratic Republic of Congo, led the way of the Commission into new areas of ministry with Central and Autonomous Methodist churches.

### Annual Conferences

The Annual Conference Review Committee of the General Commission coordinates on-site reviews for annual conferences. The main purpose of the on-site review is to enable the conference to assess the progress they are making in enabling ethnic minority empowerment and achieving racial inclusiveness.

During the 1996-2000 Quadrennium the Commission made 12 annual conference on-site reviews. The following are the annual conferences reviewed: Alaska Missionary, Central Texas, California-Nevada, the Dakotas, Eastern Pennsylvania, Iowa, Memphis, New England, New York, Oklahoma, Tennessee, and Texas.

In addition to on-site reviews, the Commission maintains close relationship with the conference leadership and in particular with the Conference Commission on Religion and Race. The latter being the General Commission's partner in resourcing and monitoring the conference efforts towards racial inclusiveness.

During the quadrennium the Commission staff met with the five colleges of bishops for a special session on racism and racial diversity. Workshops on racism, racial diversity, cross racial appointments, what to do when "hate groups" come to town, shared facilities, proposal writing, and empowerment of racial and ethnic minority groups are some of the many services the Commission offers to annual conferences.

Based on the work done during this quadrennium the Commission offers the following recommendations:

1. Each College of Bishops should place in its agenda early in the quadrennium the issues of empowerment of racial and ethnic minority persons and inclusiveness.
2. Early in the quadrennium each annual conference needs to be reminded of the efforts to eliminate racism and that this must be the task of the entire church. Plans for racial inclusiveness must be in the agenda of the different conference's boards, commissions, councils, and committees. The Conference Commission on Religion and Race in consultation with the General Commission should monitor the plans and their implementations.
3. The Conference Board of Ordained Ministry should be diverse in its membership and sensitive to the different racial and ethnic minority groups perspectives, contributions and needs. The Board should be intentional about recruiting and nurturing racial and ethnic minority candidates and pastors.
4. Early in the quadrennium the cabinets led by their bishop should develop a plan for cross-racial appointment including education/sensitization of local churches and pastors, and support groups.

### General Agencies

In order to support a broader Vision Document, the Commission has sought alternative modes of fulfilling its responsibility for reviewing, evaluating



## 1. Employment

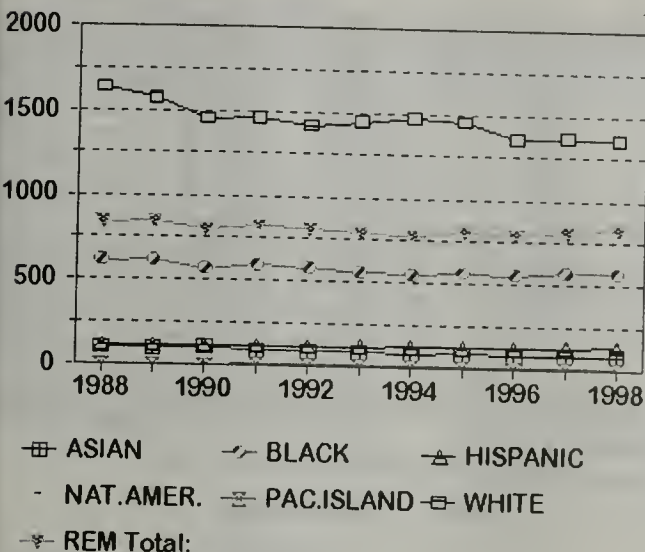
The shifts in employment and racial/ethnic minority representation were not dramatic over the eleven year period examined, but patterns and trends are nonetheless important. (See Chart #1)

The decline in employment at general agencies continued and bottomed out in 1996 at 2,144, then rose slightly to 2,170 in 1998. Racial/ethnic minority employment over the same period peaked in 1989 at 843, dropped to 778 in 1994, and has since recovered to 818 in 1998. As a percentage of total employees, racial/ethnic minority employees peaked in 1998 at 37.70%. This was due more to a decrease both in the number and percentage of White employees than to an increase in the number of racial/ethnic minority persons.

White employees as a percent of the total declined from 66.05% in 1992 to 62.3% in 1998. (See Table #1)

Although overall employment in general agencies has declined over a twenty-four year period, the number of executive, managerial and professional personnel (Category 1—3) has increased slightly from a low of 834 in 1989 to a high of 897 in 1995, then decreasing to 852 in 1998. The number of racial ethnic minority personnel in categories 1-3 has increased slightly during the same period of time, from a low of 199 in 1989 (8.24%) to a current peak of 257 in 1998 (11.84% of total). Total racial/ethnic minority employment percentages are illustrated in Chart #2.

A word of caution: the continuing pressure to economize through downsizing could have results



(Chart #1)

and assisting agencies and institutions of the denomination.

The Commission monitored the general agencies in a variety of ways during the 1997-2000 quadrennium. Desk audits were conducted as of December 31 of each year and all general agencies are in compliance. On-site visits, consultations and training events were held at the General Board of Discipleship, General Commission on Communication, General Board of Higher Education and Ministry, General Board of Publications General Board of Pension and Health Benefits, General Board of Church and Society, and Scarritt-Bennett Center. The Commission also continued to implement a mutual monitoring system with the general agencies: the respective Committees to Eliminate Institutional Racism.

GENERAL AGENCY PROFILE											
# Employees—1988-1998											
	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998
ASIAN	104	100	109	92	90	89	85	89	79	82	86
BLACK	610	615	563	591	577	552	546	561	555	567	566
HISPANIC	115	117	119	117	117	120	123	125	126	131	140
NAT.AMER.	9	11	10	11	12	12	15	14	15	15	15
PAC ISLAND	0	0	0	12	12	11	9	10	14	14	11
WHITE	1630	1572	1447	1457	1413	1441	1468	1450	1355	1362	1352
TOTAL	2468	2415	2248	2280	2221	2230	2246	2249	2144	2171	2170
REM Total:	838	843	801	823	808	789	778	799	789	809	818
% Employees—1988-1998											
ASIAN	4.21%	4.14%	4.85%	4.04%	4.05%	3.99%	3.78%	3.96%	3.68%	3.78%	3.96%
BLACK	24.72%	25.47%	25.04%	25.92%	25.98%	24.98%	24.31%	24.94%	25.89%	26.12%	26.08%
HISPANIC	4.66%	4.84%	5.29%	5.13%	5.27%	5.38%	5.48%	5.56%	5.88%	6.03%	6.45%
NAT.AMER.	0.36%	0.46%	0.44%	0.48%	0.54%	0.54%	0.67%	0.62%	0.70%	0.69%	0.69%
PAC ISLAND	0.00%	0.00%	0.00%	0.53%	0.54%	0.49%	0.40%	0.44%	0.65%	0.64%	0.51%
WHITE	66.05%	65.09%	64.37%	63.90%	63.62%	64.62%	65.36%	64.47%	63.20%	62.74%	62.30%
TOTAL	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%
% REM:	33.95%	34.91%	35.63%	36.10%	36.38%	35.38%	34.64%	35.53%	36.80%	37.26%	37.70%

Table #1



## Racial/Ethnic Minority Employees Percent -1998

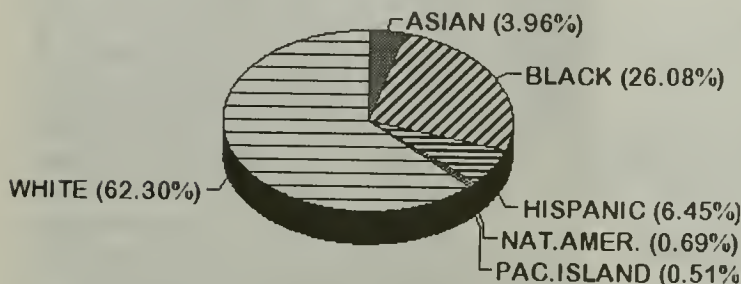


Chart #2

that are not just. General Agencies should continue to seek creative ways to "affirmatively downsize," to ensure continued, just and equitable representation of racial/ethnic minority constituencies. When the total numbers get smaller the result can often lead to more concentrated power in the hands of the White majority in the United States.

Among employees in categories 4-6 (Technical Support, Administrative and Clerical, Manufacturing, Sales & Service), the total has declined from 1,631 in 1988 to 1,291 in 1997, then rose slightly to 1,318 in 1998. Similarly, the number of racial/ethnic minority employees in categories 4-6 declined from a high in 1989 at 644 to 561 in 1998. As a percentage of the total in categories 4-6, racial/ethnic minority employees peaked in 1996 at 25.2% and has declined slightly since to 25.85% of total in 1998.

Agency ranking in terms of percentage of employees who are racial/ethnic minority persons ranges from the General Commission on Religion and Race leading with 81.82% to the General Commission on Archives and History at 0% at the end of 1994. Overall racial/ethnic minority employment at the general agencies stood at 34.64%. A similar snapshot in 1990 indicated little change except the bottom range was at 14.29% and overall racial/ethnic minority employment stood at 35.63%. (See Table #2)

### 2. Membership

The "range" of racial inclusiveness in United Methodist agency membership is represented by The General Commission on Religion and Race from a high of 69.77% to a low of 14.29% at The General Commission on Archives and History. Overall, the statistics are encouraging, though there is unevenness among the experiences of the general agencies. (See Table #3 on the next page)

The members are elected through several processes. The largest number are elected through the Jurisdictional Conference election process. The next largest number of members are elected as Additional Members by each general agency. The others are elected through various sources including the General Conference. The important question for the church is whether all these processes produce an equitable and just means to insure racial inclusive-

General Agency Profile Employees - 1998 Snapshot													
Sort by % REM	Asian	%	Black	%	Hisp	%	NAm	%	P/I	%	White	%	TOTAL %R/E
GCORR	1	9.09%	6	54.55%	2	18.18%	1	9.09%	0	0.00%	1	9.09%	11 90.91%
GBGM	30	6.71%	176	39.37%	83	18.57%	4	0.89%	11	2.46%	143	31.99%	447 68.01%
GBCS	4	11.11%	14	38.89%	3	8.33%	1	2.78%	0	0.00%	14	38.89%	36 61.11%
GCOSROW	0	0.00%	2	50.00%	0	0.00%	0	0.00%	0	0.00%	2	50.00%	4 50.00%
GBOPHR	15	7.32%	65	31.71%	16	7.80%	0	0.00%	0	0.00%	109	53.17%	205 46.83%
GCEA	6	12.50%	12	25.00%	2	4.17%	0	0.00%	0	0.00%	28	58.33%	48 41.67%
GCOM	1	4.35%	8	34.78%	0	0.00%	0	0.00%	0	0.00%	14	60.87%	23 39.13%
UMCOM	3	2.78%	29	26.85%	6	5.56%	3	2.78%	0	0.00%	67	62.04%	108 37.96%
GCUMM	0	0.00%	3	33.33%	0	0.00%	0	0.00%	0	0.00%	6	66.67%	9 33.33%
GCCUIC	0	0.00%	0	0.00%	1	14.29%	1	14.29%	0	0.00%	5	71.43%	7 28.57%
GBOD	4	2.12%	33	17.46%	13	6.88%	1	0.53%	0	0.00%	138	73.02%	189 26.98%
GBHEM	2	3.17%	12	19.05%	2	3.17%	0	0.00%	0	0.00%	47	74.60%	63 25.40%
UMPH	18	1.78%	206	20.42%	12	1.19%	4	0.40%	0	0.00%	769	76.21%	1009 23.79%
GCAH	2	18.18%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	9	81.82%	11 18.18%
TOTALS:	86	3.96%	566	26.08%	140	6.45%	15	0.69%	11	0.51%	1352	62.30%	2170 37.70%

Table #2

Table 3

GENERAL AGENCY PROFILE—S*															
Voting Members—1997-2000 Quadrennium															
	Asian	%	Black	%	Hisp	%	NAAm	%	P/I	%	White	%	TOTAL	%R/E	#R/E
GCORR	5	11.63%	12	27.91%	7	16.28%	4	9.30%	2	4.65%	13	30.23%	43	69.77%	30
GBCS	3	5.26%	16.5	28.95%	4.5	7.89%	2	3.51%	1	1.75%	30	52.63%	57	47.37%	27
GCCUIC	5	13.51%	8	21.62%	2	5.41%	2	5.41%	0	0.00%	20	54.05%	37	45.95%	17
GCOSROW	4	9.30%	8	18.60%	3	6.98%	2	4.65%	2	4.65%	24	55.81%	43	44.19%	19
GCOM	1	1.79%	11	19.64%	6	10.71%	4	7.14%	1	1.79%	33	58.93%	56	41.07%	23
GCUMM	1	4.55%	5	22.73%	1	4.55%	1	4.55%	0	0.00%	14	63.64%	22	36.36%	8
GBOD	3	5.88%	8	15.69%	5	9.80%	1	1.96%	1	1.96%	33	64.71%	51	35.29%	18
GBGM	4	5.06%	12	15.19%	8	10.13%	3	3.80%	0	0.00%	52	65.82%	79	34.18%	27
GBHEM	1	1.72%	13	22.41%	3	5.17%	2	3.45%	0	0.00%	39	67.24%	58	32.76%	19
GBOPHB	1	3.12%	5	15.62%	2	6.25%	1	3.12%	1	3.12%	22	68.75%	32	31.25%	10
UMCOM	1	4.00%	4	16.00%	1	4.00%	1	4.00%	0	0.00%	18	72.00%	25	28.00%	7
GCFA	2	4.76%	8	19.05%	1	2.38%	0	0.00%	0	0.00%	31	73.81%	42	26.19%	11
UMPH	1	2.70%	4	10.81%	1	2.70%	1	2.70%	0	0.00%	30	81.08%	37	18.92%	7
GCAH	0	0.00%	1	4.76%	2	9.52%	0	0.00%	0	0.00%	18	85.71%	21	14.29%	3
TOTALS:	32	5.31%	115.5	19.15%	46.5	7.71%	24	3.98%	8	1.33%	377	62.52%	603	37.48%	226

\*Includes all Bishops. Does NOT include Central Conference Members.

## Percent REM Voting Members

1997-2000 Quadrennium

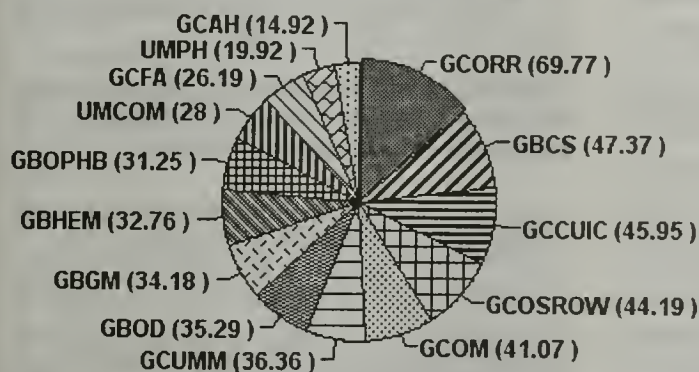


Chart #3

ness on general agencies. Are the agencies more racially inclusive now than they were in 1989-1992, or 1993 - 1996? Yes and No. The racial/ethnic minority percentages were 34.66% for the 89-92, 37.49% for 93-96, and 37.38% for the current quadrennium. Such a statistic is skewed, however, when consideration is given to the fact that nearly 70%+ of The General Commission on Religion and Race members are racial/ethnic minority persons. Without inclusion of Religion and Race's statistic, overall the percentage drops from 37½ % to 35% of the racial ethnic minority members of all agencies. (See Chart #3) Conversely, 81% of the members elected to The General Board of Publication and 86% of the members elected to the General Commission on Archives and History are White persons even after the additional member process. The additional member category is clearly necessary to provide the diversity and expertise needed. The election processes still need to be more inclusive to achieve the 30% goal recommended in the 1996 *Book of Discipline* (Paragraph 705.4b).

### 3. Monitoring of General Agency Relationships with the Methodist Church of Puerto Rico

The Puerto Rico Annual Conference determined, with the approval of the 1992 General Conference, to become an Affiliated Autonomous Church on January 1, 1993. However, there exists a lasting bond between the new church in Puerto Rico and the United Methodist Church. Puerto Rico continues to provide significant pastoral leadership for Hispanic ministries in the United Methodist Church. The Evangelical Seminary of

Puerto Rico continues serving as a center for theological education of Hispanic ministers, both for Puerto Rico and the United States. Also, Puerto Rico continues purchasing and utilizing materials published by the United Methodist Church. Relationships with the general agencies, according to Resolutions of the 1992 and 1996 General Conferences, are to continue "the same as any other annual conference" during the transition period to the year 2000. We support the Council of Bishops in their resolution to continue the current relationship with the Methodist Church of Puerto Rico until 2004.

### 4. Committees to Eliminate Institutional Racism (CEIR)

Each general agency now has in place a CEIR or its equivalent. They are serving as effective partners with the General Commission on Religion and Race in monitoring institutional racism. Training for CEIR chairpersons and staff will be conducted in 2001.



## 5. Issues into the Future

Transformation of the general agencies to a more racially and culturally diverse style may take a longer time and be a more difficult struggle than gaining access to job opportunity has been. To be rid of racism, there must be transformation. Transformation means radical change in the distribution of power in the church. There is no doubt that radical change will be resisted and the agencies and the church will be tempted to find "easy" solutions. Toward that end, the immediate issues for The General Commission are:

1. Training and Resourcing agency Committees to Eliminate Institutional Racism (CEIR).
2. Monitoring of structural changes within the denomination that are voluntary or directed.
3. Any relocations of general agency facilities.
4. Continuing to monitor changes in staffing patterns, particularly "downsizing" as they affect racial/ethnic minority employees.
5. Continuing to monitor changes in voting board/agency/commission membership, particularly as they affect racial/ethnic minority employees.

### Theological Schools

Over the years, dialogue has been carried out among the General Commission on the Status and Role of Women (COSROW), the General Commission on Religion and Race (GCORR), and the Commission on Theological Education of University Senate (CTE), convened by the General Board of Higher Education and Ministry (GBHEM), in search of a possible joint on-site review of the United Methodist theological schools.

During this quadrennium these three organizations reached the agreement to experiment the new way to review the seminaries. COSROW AND GCORR agreed to join the CTE review team making one visiting team.

The first joint on-site review was done for Methodist Theological School in Delaware, Ohio. All parties involved were satisfied with the outcome of this visit, and decided to continue this way for the future visits. In November, 1999, Garrett-Evangelical Theological School was visited in the same manner.

On October 29, 1999, GCORR and the Association of United Methodist Theological Schools (AUMTS) met in Denver to discuss how to work these two groups in the future in a more productive way.

The Commission has observed with pleasure that the seminaries are making continued efforts to make faculty more diverse, although the faculty of most seminaries are still predominantly white. The same effort has been made in revising the curriculum to make it more effective to train the students with diverse background, who will be sent to the churches in the multi-racial and multi-cultural communities. There are still many students who think the present curriculum in the seminaries are still white, middle-class European model. A continued effort in this area is needed.

The following are some recommendations for all United Methodist seminaries:

1. Intentional efforts must be placed in the integration of racial and ethnic minority theological perspectives in the Seminary curriculum.
2. Include courses/seminars for all students on racial diversity and its implication for ministry.
3. Seminaries should explore ways by which increased funding is provided for racial and ethnic minority students wanting to finish their Master degree or to pursue graduate studies.
4. Seminaries need to be more intentional in having a diverse board of trustees.

### Resourcing the Denomination

The Book of Discipline reminds us that racism is defined as *the combination of the power to dominate by one race over other races and a value system which assumes that the dominate race is innately superior to the others. Therefore, racism equals prejudice plus power.*

The Commission resources the denomination through its ministry of monitoring, advocating, empowering, sensitizing, counseling/consulting, investigating, enabling and funding. The Commission seeks to educate the church on the issue of racism in a variety of ways. Workshops are designed to educate and sensitize persons. The following resources have been developed:

*Anti-Racism Study/Action Guide*, which is a series of eight guides for persons to engage in a study



for four to six weeks around the issue of racism. The guide seeks to define and explain racism, highlight God's gift of diversity, empowerment of racial ethnic persons, cross racial appointments, and systemic racism in economics, education, health and the criminal justice systems.

*The United Methodist Monitor*, the semi-annual newsletter of the Commission. *The Monitor* highlights the various issues of Commission. *The Monitor* includes articles on racism, inclusiveness and diversity.

*In the Struggle Towards Racial Justice and Inclusiveness: Thoughts for Your Reflection and Action* is an offspring of *The United Methodist Monitor* which offers additional study and reflections. There have been two publications: This is a Complex and Convoluted Time for 'People of Color' in Church and Society by Rev. Gilbert Caldwell and Can We Share? A Latina Perspective by Rev. Yolanda Pupo-Ortiz.

*Diversity Is...* This 20-minute video offers a collection of insights into the place of diversity in our society from a range of perspectives. The video seeks to lift the voices of persons who may not be heard in other settings.

*Racism, the Church's Unfinished Agenda* is a book-mark that highlights the ways persons actively participate in or acquiesce in the perpetuation of racism.

The Commission houses a collection of books, audio and video tapes on topics of multi-cultural, diversity, hate groups, inclusiveness and racism which are available for rental to the denomination.

### The Minority Group Self Determination Fund

The General Commission on Religion and Race continues to carry an important part of its ministry through the Minority Group Self-Determination Fund. The Fund was established by the 1970 General Conference in response to the challenge that financial commitment to economic empowerment and self-determination of ethnic minority people would be a clear manifestation of commitment to justice and the elimination of racism.

The Fund has had an unique impact on people from the racial ethnic minority communities who have been the recipients of the funds. The principle of self-determination remains central to the concept of the Minority Group Self Determination Fund. The fund has throughout its existence endeavored to provide financial assistance to local church projects and to those community and economic development pro-

jects which are initiated, developed, controlled, and administered by racial and ethnic minority organizations. Many projects receiving assistance through this fund would not qualify for other church or government funding. Currently the Fund has two cycles for receiving proposals: May 1<sup>st</sup> and November 1<sup>st</sup>.

During the October 1996 thru September 1999 period one hundred and eighty-nine (189) projects in the amount of \$2,451,308 were allocated to a variety of projects addressing the various needs and issues facing the racial ethnic minority local churches and communities. Many of these projects were able to obtain other monetary support to continue their work and ministry. The Minority Group Self-Determination Fund certainly provides the needed empowerment, justice, self-determination, power and liberation to these communities. It also gives new visions and hope to the hundreds of the recipients of this unique support. The projects are developed and implemented by the racial ethnic minorities—the Asian American, African American, Hispanic American, Native American and Pacific Islander.

### Investigations on violation of the Church's policy on racial inclusiveness

An important function of the Commission is to receive complaints of racial discrimination from pastors, laity, seminary faculty or students, and general agencies staff. Several complaints have been received during the Quadrennium. In all of the cases the Commission has tried to find a just resolution. However, in general it has not been possible to identify clear cases of racism. Rather, vestiges of racism have always been found in processes utilized which were faulty such as poor communication and limited evaluation.

Investigations are painful to all the parties involved. However, requests for investigations on racial discrimination are a sad reminder that the sin of racism is still within us. While the Commission seeks justice in each of these cases, the ultimate goal is always to achieve racial and ethnic justice through healing and reconciliation.

### The African American Constituency

The church has made significant improvements regarding inclusiveness as it relates to the Black Constituency and continues to provide vital leadership across the denomination. The Black constituency continues to be the largest ethnic group within the denomination consisting of 382,243 members or 4.89% of the total membership. At the close of the 20<sup>th</sup> century, Blacks are represented in every segment of the church

at the local, district, jurisdictional and general church levels. However, Black women continue to struggle for true inclusiveness. There have been significant strides made regarding cross-racial appointments, appointments of district superintendents, conference staff, and general church executives.

Has the United Methodist Church become truly inclusive 60 years since the Central Jurisdiction has been dissolved? Or is the church operating as a church-within-a-church? This question and other concerns will be addressed as the membership strives to practice genuine Christian fellowship.

In consultation with the staff, the Black Concerns Committee of the Commission continues to monitor the accomplishments in the annual conferences and make necessary recommendations. In some annual conferences, there has been a decrease in the Black membership. The committee has noted that cross-racial appointment does not cure racism. Black pastors still feel isolated and frustrated in some cross-racial appointments. They are rejected in the community they have been called to serve. Black pastors and persons serving in all-white setting are having to alter their personality to be accepted. The Black constituency is constantly being asked to "give up" something to be a part of the "inclusive" church.

The Black Constituency recommends that:

1. Annual conferences find ways to deal with the vast inequities in the compensation of clergy so that Black clergy compensation is equitable with the compensation of white clergy with comparable experience and education.
2. The Cabinet discontinues using the term "qualified" as a requirement of Black candidates for positions or responsibilities, i.e., district superintendents or council director.
3. The Committee on Nominations considers Black people for other positions other than for ethnic or social issues.
4. The open-itinerant system truly becomes "open" to all Black pastors rather than the "selected" few. That support group for pastors and families become a part of the process.
5. Positions and funds be made available to all ethnic groups without pitting one group against the other or by saying, "we have already given to that group." This will ensure that the progress for one racial ethnic

group will not occur at the expense of the other racial groups.

6. General Conference 2000 approves the continuation of the plan for Strengthening the Black Church for the 21<sup>st</sup> Century and that annual conferences provide staff support for its implementation.

7. Seminaries, in consultation with annual conferences provide intentional cross-racial—cross-cultural experiences in the community where pastors will serve.

8. Annual conferences work with transitional congregations to ensure that the change does not become a financial liability for the ethnic group that will house the new congregation.

Recognizing the need for empowerment, the Commission continues to support the Black Caucus, Black Methodist for Church Renewal, Inc. (BMCR) through partnership with the Commission's staff and with financial support. The caucus has sought to inform and educate the Black constituency on issues of importance.

It is our hope that the United Methodist Church in the 21<sup>st</sup> Century will truly be a place of inclusiveness, and that the Church will continue to embrace and acknowledge the Black constituency's gifts and graces.

### **The Asian American and the Pacific Islander Constituency**

The Commission has worked in partnership with the Asian American and the Pacific Islander constituency. These groups are growing in the nation and in the denomination. The Asian American community is very diverse in its composition. The Commission, working closely with the National Federation of Asian American United Methodists (The Asian caucus), has made an effort to resource and respond to the unique needs of the groups. The Commission has rejoiced in the growth of many of these groups.

During the quadrennium much attention has been focused on the work of the 1996 General Conference Task Force for Korean American Ministry. The 24-member task force, established by the 1996 General Conference, has worked diligently since then and a specific plan for ministering to Korean Americans is ready to be presented to the next General Conference in Cleveland.

The Indochinese National Caucus (Vietnamese, Cambodian, Hmong and Laotian) has been constantly



working toward the goals each group established for its ministries. In May of last year this group held a study tour to Washington, D.C. sponsored by the General Board of Church and Society. Their common themes are: congregational development, leadership development, resource development and ministry to their homelands. In fact, the Cambodian constituency sent a missionary to Cambodia with the help of the General Board of Global Ministries.

Other Asian groups are working hard using their own established methods.

The Pacific Islanders constituency is alive and growing. The commission has worked closely with this community in its efforts to empower, and the continued development of its ministry. During this quadrennium they were able to organize a national caucus—Pacific Islander National Caucus United Methodists (PINCUM). The commission has worked closely with the caucus which is now considered one of the five national racial ethnic minority caucuses of the United Methodist Church. Their national office now receives funding from our Commission.

#### Recommendations:

1. General Conference 2000 to approve and support the plan for ministry "Korean-American Project."
2. General Conference 2000 to approve the recommendations from the Asian-American Language Ministry Study.
3. Annual Conferences to intensify their efforts in the development and strengthening of the Pacific-Islander and the Asian-American ministries.
4. General agencies to continue resourcing the specific needs of each of the Pacific Islander and the Asian-American ethnic subgroups needed for their empowerment and ministries.

#### The Hispanic Constituency

The major task for the Hispanic constituency during the quadrennium has been the Implementation of the National Hispanic Plan. The Commission has worked in partnership with the Committee on the National Plan as a resource and as a consultant. In addition the Commission has monitored the response of annual conferences and general agencies to the plan.

The Commission has worked in close relationship with the Rio Grande Annual Conference, la Iglesia Metodista de Puerto Rico (Puerto Rico Meth-

odist Church), and the national Hispanic caucus MARCHA. The Commission staff has resourced Hispanic local churches, jurisdictional groups and interest groups such as the Seminar for Hispanic Writers, Schools of Mission in Spanish and Hispanic Clergy women. The Commission has participated actively in events such as the Consultation on Hispanic Ministries for Non-Hispanic Churches and the II National Consultation on Hispanic Ministries.

The Hispanic/Latino constituency in the United States is a growing population estimated to reach the number of 61 million in 2020 and over 100 million by the year 2040. However, in 1997 the Hispanic membership in the United Methodist Church was 40,652, only a 0.52% of the total membership of 7,830,121. Even when today that percentage is larger, the Hispanic population in the United Methodist Church is still under represented. This community is still a challenge for the outreach efforts of the denomination.

#### Recommendations:

1. Each annual conference to increase their efforts to recruit Hispanic pastoral leadership as well as to the development and strengthening of Hispanic ministry.
2. General Conference 2000 to approve the continuation of the National Plan for Hispanic Ministry with the funding requested for its implementation including a central office and staff.
3. General agencies to continue their efforts of developing resources aimed specifically for Hispanic ministry and as most as possible developed and written by Hispanic writers.
4. Each annual conference to establish a Committee on Hispanic Ministry to oversee the implementation of the National Plan for Hispanic Ministry within the conference in coordination with the office responsible for implementing the National Plan.
5. United Methodist seminaries to develop specific programs that will prepare clergy for effective ministry with Hispanics. This should be done in collaboration with regional/conference training centers/institutes for Hispanic Ministry.

#### The Native-American Constituency

The estimated 16,000 Native American constituency in this denomination from the 2.4 million plus indigenous people in these United States continues the struggle to be present. However, the difficult



times appears to be bringing about an increase in strength and durability among a majority of Native people. The Native American spirituality is always the strong force to face the ever practicing genocide and exploitation by this society on the Native people. In all of the sins of racism, stereotyping and assimilation that continues toward this group today, they continue to have hope in the United Methodist Church for the needed support.

In a number of ways the Native constituency makes the effort at every level of the church to share its culture, traditions and customs in order to sensitize as well as educate this Christian denomination. The membership of the Native constituency has never been large within the United Methodist Church nor has it ever been strong political force and a strong advocacy as other racial ethnic minority groups in the Church. However, the General Commission on Religion and Race maintains its support and advocacy in every way possible for this group. The General Commission has made strong efforts in its ministry with the annual conferences to be in ministry with Native people. In some cases the annual conferences have begun to learn and have a meaningful experience working along side the Native people. To have this kind of experience certainly brings assurance that they are not a forgotten people in the United Methodist Church.

The General Commission is strongly committed to continuing to address the concerns and issues of the Native American constituency. Furthermore, it must be recognized that the General Commission has made significant strides in calling the Church's attention to becoming more sensitive, educated, and to recognize the diverse heritage, custom and traditions of Native people within the church and community alike.

The General Commission has strongly supported the Native American constituency and the United Methodist Church's position regarding the use of racially offensive mascots and logos by amateur and professional sports clubs. Because of this, the General Commission has requested the Commission on the General Conference to eliminate from its selection process for all future General Conferences any city which has professional sports teams who have Native American nicknames, mascots and symbols and which refuse to enter into dialogue to change their nicknames.

#### Recommendation:

1. General Conference 2000 to approve the continuation of the Native American Comprehensive Plan for

the continued ministry with the Native American Community.

#### The White constituency and its efforts to eliminate racism

##### White Anti-Racism Concerns Committee

During the quadrennium, the committee changed its name from "White Concerns," to "White Anti-Racism Concerns" in order to more accurately reflect the work of the group. In the United States, racism remains a "white problem." The committee spent many hours in study and strategy building to develop helpful and thoughtful behaviors and responses for white persons seeking to dismantle racism and confront the reality of their own racism. The definition of racism is still operative for us: Racism = prejudice + power and privilege.

White persons must recognize that racism is part of the White American condition, and that they themselves reap the benefits of and erect institutions bolstered by white racism. One who is truly committed to the fight against racism—as opposed to just waving a banner and winning the "good white folk" award—must stand up and say, "My name is Jim (or Joan) and I'm a recovering racist." At least say it to yourself.

To "do" anti-racism, white people must make a conscious choice, an active choice—a choice to suffer some discomfort and sacrifice some power and some assumptions. For those white people ready to do anti-racism, following are some strategic steps to be taken:

1. Choose repentance over denial.
2. Choose belief over doubt.
3. Choose to address white people's racism, not just people of color's powerlessness.
4. Choose anti-racism over non-racialism.
5. Choose joining with people of color already doing anti-racism.
6. Commit to anti-racism for the long haul.
7. Reexamine your inner circles at work and in other settings.
8. Examine not only your organizations's official policies, but also the "unwritten" ones.

9. Advocate for people of color whenever the opportunity arises, not only when it is politically to your advantage.

10. Move beyond guilt to responsibility and action.

### Conclusion

The General Commission affirms the efforts of United Methodists to eradicate racism from their midst. The Commission rejoices in the progress that the denomination has made in the journey towards racial and ethnic inclusiveness. However, the journey has not ended. Racial injustice and racial discrimination, personal and institutional, are still prevalent both in church and society. As the church

and the world become more diverse, racism takes different manifestations—some of them violent and blatant; others subtle and difficult to recognize. The mandate to the Church is to be at the vanguard of the ministry of healing, empowerment of the poor and the marginalized, justice, and reconciliation.

It is the Commission's prayer that empowered by the Holy Spirit our denomination may lead the way to conquer the evil of racism and hate. May the grace of Jesus Christ enable us to continue the journey of discipleship by pro-actively proclaiming and living the inclusive community of God. Amen.

S. Clifton Ives, President  
Chester R. Jones, General Secretary

### General Commission Members and Staff—1997-2000

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# WE'RE IN YOUR LIFE!

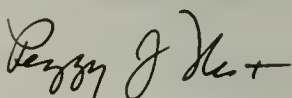
We hear about the communications revolution all the time, and we have experienced it. But what does it mean for the church? It means that we must be part of it because all ministry is communication.

Sitting beside a dying person communicates support and love; it *says* the person matters to you, that you care. And Christians know that it says Jesus cares.

So if all ministry is communication, what is the role of United Methodist Communications? Our role is to carry out critical tasks that can be done only at a denominationwide level. Such as:

- Giving the world a doorway to the whole church through the World Wide Web
- Letting the world know, through television and radio, who we are and what we believe
- Providing independent news coverage of what the church is doing (United Methodist News Service)
- Bringing the important issues of our time to the table of public discourse
- Supporting local church leaders through journals that share from across the connection practical ideas for strengthening church life (*Interpreter*, *United Methodists in Service*—Korean, *el Intèrprete*—Spanish)
- Planning strategic marketing for the funds of the church
- Providing video resources for group study on themes of faith and values (UMCom Productions and EcuFilm)
- Helping people navigate the sometimes complicated world of the church (InfoServ)
- Helping annual conferences strengthen and focus their communications efforts (CRT)

We're in your church; we're in your conference; we're in your life—for good.



Peggy J. West  
General Secretary (Acting)

UNITED METHODIST COMMUNICATIONS

# COMMUNICATING TO THE WORLD

## EMBARKING ON THE ODYSSEY ...

**U**MCom continues to represent the United Methodist Church in the bold and innovative TV venture called Odyssey. In 1998, the Odyssey Network (formerly Faith and Values), now in its 12<sup>th</sup> year, welcomed new partners in ownership and management. The Jim Henson Co. and Hallmark Inc. brought much-needed money and quality programming into the mix, allowing faith groups the ongoing ability to reach a substantial and growing segment of the U.S. population with programming and spots on issues of concern to faith with a presence where many of the values of our culture are developed.



Odyssey programming includes the UMCom-originated weekly series *News Odyssey* (examining faith and values in the news) and *Lawson Live!* (a half-hour call-in show focusing on issues of importance to minority communities, produced by UMCom), along with two worship services. In addition, UMCom produces special programs for network airing and is working with other faith groups on the development of a daily show on

## TURNING OUR RADIOS ON ...



spiritual well-being.

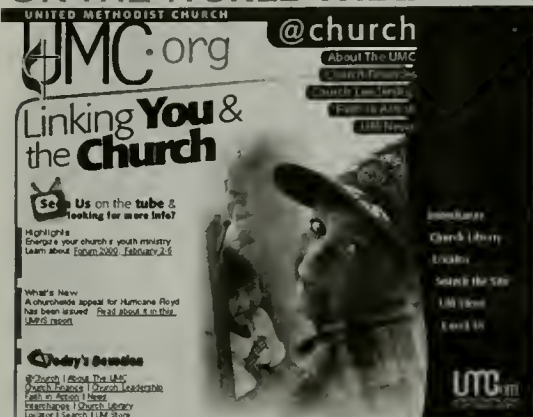
**S**ince the 1996 General Conference, UMCom has launched seven major radio spot campaigns that speak of hope and help—*take 5, toma 5, Move On, Civility, Jump In, Y2K* and *Lemon-aid*. An average of 900 stations has reported using each set of materials, donating the air time. An independent agency has verified that each of these campaigns has exceeded 115,000 airings, reaching an average of 127 million audience impressions per campaign. These resources have received 16 national awards for production and design.

Each day, nearly 600 stations use the 60-second *Passages* program, and nearly 800 stations use the 60-second *Survivors* program for youth. The daily audience is estimated in excess of 2 million listeners daily. Each week, 120 stations carry the 30- and 15-minute versions of *Passages*, and 203 stations carry *The Protestant*



## COMMUNICATING TO THE WORLD

## ON THE WORLD WIDE WEB...



**T**his General Conference marks the fourth anniversary of the official United Methodist Web site, created by UMCorn when the World Wide Web was still a new concept. This churchwide site at <http://www.umc.org> serves all the church through:

- United Methodist News Service, which publishes each daily release on the Web, helping the staff discover a whole new audience, and cultivate an e-mail list of thousands of people who were unreachable before
- InfoServ, which uses Web links to its e-mail accounts so that people worldwide can send questions about the church at any time of day or night
- emergency response information, church graphics, photographs and special events

Internet growth provided opportunities for UCom staff to visit or consult with some annual conferences as they planned, refined or refocused their Web presences.

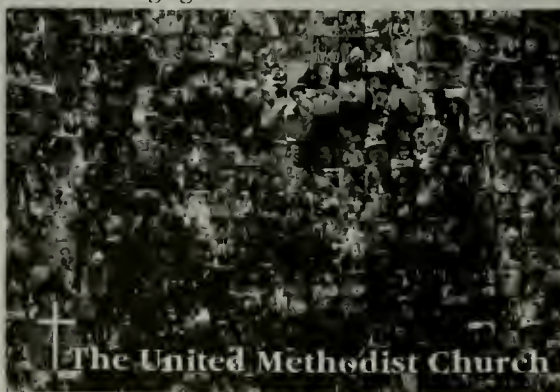
During the two weeks of General Conference, continuous coverage will be provided at <http://gc2000.umc.org>.

TO A  
WHOLE NEW MILLENNIUM...

**F**or the past three years, UCom has been developing *Igniting Ministry*, an ambitious media campaign designed to support local churches with a new kind of evangelism. UCom is proposing to the General Conference a plan for buying time to place on nationwide cable TV a powerful series of commercials that will raise awareness and address misconceptions about the United Methodist Church. (See *proposal immediately following this report.*) These spots about the beliefs and mission of the church are targeted especially to 25- to 54-year-olds.

The spots are only part of the campaign, however. Other parts funded through the regular UMCom budget include:

- **Matching Grants** to enable local and regional placement of the spots on broadcast TV
- **Igniting Ministry Planning Kits** to assist local churches in honing welcoming skills and in planning local media campaigns
- **Training** of lay and clergy offered jointly with General Board of Discipleship
- **Web presence** to provide further information about the United Methodist Church, including how to find nearby congregations



## UNITED METHODIST COMMUNICATIONS

# COMMUNICATING THE STORIES

## THROUGH MOVING PICTURES AND SOUNDS ...



**T**he sight of a hungry child being fed, the retelling of a favorite parable—both draw us into the lives of others because they speak to the struggles, the challenges, the successes and the miracles that are present in our lives.

UMCom Productions brings those same pictures and sounds, challenges and miracles to the church through video programs like *Hope for the Children of Africa*, *Diversity*, *Faith Quest* and *Small Church Ministry*.

Such important stories and the tellers of such important stories come from all corners. But when the tellers need the right tools and a little training to become great, UM-Com Productions can empower them, helping them capture and share the important messages of the church, with consultation, training seminars, production grants and equipment loans.

## THROUGH INTERACTING WITH OTHERS ...

**R**eceiving important messages is wonderful, but dialogue is sometimes even better. Such interaction allows each participant to become part of the learning process. Through satellite technology, the United Methodist Teleconference Connection (UMTC) builds ad-hoc communities around important, timely church concerns, delivering expert thinking and meaningful dialogue to concerned people across the connection and throughout the country.



Whether training church newspaper editors, leading discussion on youth violence, or helping people better understand end-of-life issues, UMTC succeeds—because viewers participate, because they care, because they want to learn, because they want to grow.

UNITED METHODIST COMMUNICATIONS

# COMMUNICATING THE NEWS

## WHAT'S NEW IN THE UNITED METHODIST CHURCH?

**U**nited Methodist News Service, the denomination's official news agency, can tell you! In fact, anyone with access to the World Wide Web is but a click away from daily stories (about 600 per year), a weekly news digest, a selection of items for use in local church newsletters, monthly news digests in Spanish and Korean, photographs and occasional commentaries.

News professionals rely on UMNS for quick, objective, fair details needed for their reporting tasks. Professionally trained newswriters in UMNS offices in Nashville, New York and Washington, often find themselves standing between the church and the news media, helping one understand the other. UMNS photos communicate a strong message about the way the connection works, helping the United Methodist Church enter a world that often says, "Show me," instead of "Tell me."

UMNS responds to dozens of inquiries each week, and provides news room services at major meetings including General and Jurisdictional conferences.



UNITED METHODIST COMMUNICATIONS



# COMMUNICATING IN A CRISIS

**G**od sends rain on the righteous as well as on the unrighteous (see Matt. 5:45), Jesus told us. And when it's the church that gets rained on, when the clouds of controversy are only beginning to gather, or even when the storm is still unseen on the horizon, UMCom's crisis communications efforts can help with damage control.

Its crisis manual, *Not If, But When*, acclaimed by the church and by public-relations practitioners in the secular world, is full of practical information, including four case studies faced by United Methodist communicators, on crisis preparation and management.

Half-day crisis workshops for individual churches and conferences offer instructions about preparing a crisis plan, dealing with a crisis when it hits, and dealing with the media.



# COMMUNICATING AROUND THE CONNECTION

**W**hen communicators have questions, need support or want to know how others communicate, UMCom's Conference Resourcing Team (CRT), formed in 1997, provides a bridge—to UMCom, to resources and to one another. Its four staff members maintain connection through e-mail, telephone, conference call, on-site visit or training event with conference communicators.

Depending on communicators' needs, CRT provides training, materials, seed money for projects, connection to experts and consultants, advocacy, access to communication networks and support. By enabling communicators to build

their skills and ministry, we work together to share the church's story in a way that can be better heard and understood.

As conferences look at the challenges facing the church, they increasingly request communications audits—comprehensive studies of the expressed communications needs of lay and clergy leaders. A full conferencewide communications audit, requiring six to nine months, involves lay and clergy focus groups, random questionnaires, interviews with conference staff and evaluation of print materials. Findings and recommendations have empowered many conferences to communicate more effectively.

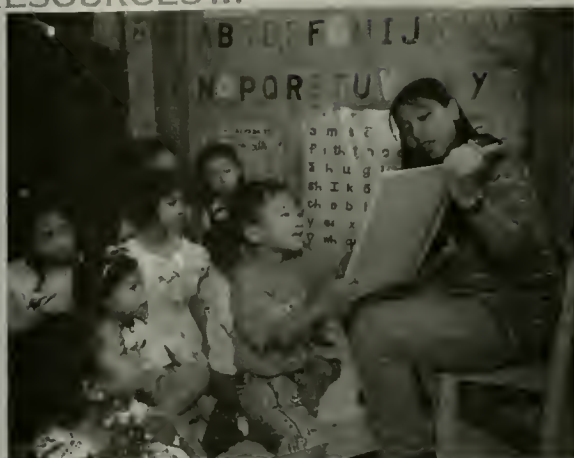
UNITED METHODIST COMMUNICATIONS

# COMMUNICATING ABOUT GIVING

## THROUGH RESOURCES ...

**A**t home and far away, United Methodists help alleviate suffering and bring physical and spiritual comfort to people in need. United Methodist Communications tells the stories of our global mission and ministry and invites participation through giving and serving.

In the ongoing effort to interpret general funds, UMCom launched "Promotion of Giving" in 1997. Through this initiative, members see how giving helps them grow as Christ's disciples and enables effective ministry at all church levels.



The initiative has three emphases:

- First, helpful resources are created to interpret giving in local congregations. *Sharing God's Gifts* offers practical tools to help increase giving; *FactPak* is a collection of information about general church work; and an

appreciation campaign recognizes conferences remitting full general church apportioned funds.

- Second, UMCom establishes partnerships with annual conferences, including Desert Southwest and North Alabama in pilot

efforts, to provide support and consultation for improved giving.

- Third, clergy are trained as stewardship leaders. The *Wesley and Giving* video study series brings classes on stewardship and the church's financial system to theological schools.

## THROUGH ENCOURAGEMENT ...

**W**hen it became obvious that not all voices were being heard around conference communications tables—with only three conference directors of communication of racial/ethnic-minority background—UMCom established the Racial Ethnic Minority Fellowship.

The REM fellowship places one United Methodist each year in an annual conference with a strong communications program and an experienced communicator. In that setting, the fellowship recipient works in the conference, interfaces with local churches,

learns specifically about conference and religion communication, and is mentored by a successful communicator. UMCom pays the recipient's salary (\$30,000 per year), moving expenses and benefits.



In addition, an annual \$2,500 Leonard M. Perryman Communications Scholarship goes to undergraduate racial/ethnic-minority students who are interested in religious communication.

UNITED METHODIST COMMUNICATIONS

# COMMUNICATING CHURCH PROGRAMS

THROUGH JOURNALS ...



No “insider” magazines, intended for an exclusive club of folks who know the acronyms, players and jargon—not from UMCom!

The editorial team of our three program journals—*Interpreter*, *el Intérprete*, and *United Methodists in Service*—is made up of the entire denomination. That’s why you see in our pages, not just book jackets and new program acronyms, not lists of the latest evangelism, worship, Christian education and devotional fads, but:

- a single man who crawled out of a liquor bottle and into ministries of hope with a troubled youth
- a woman whose radio ministry helps Spanish-speaking immigrants get the help and support they need to start over in a new country
- a clergyman who found the strength to forgive and befriend a former Klansman who had tormented him
- a Zimbabwe government official whose faith has taught her to serve her constituents through an open-door policy
- church scholarship recipients who live out their faith as teachers, engineers, mission workers, social-service providers, preachers and counselors
- youth who claim church leadership today, instead of waiting for the church of tomorrow
- congregations around the world who take a few resources, and, like loaves and fishes, nourish those pushed to the margins of our society

UNITED METHODIST COMMUNICATIONS



# COMMUNICATING DIVERSITY

## THROUGH COMMITMENT ...

**D**iverse audiences—a priority with United Methodist Communications, both in communicating with a variety of audiences and in reflecting the diversity of the denomination. That commitment to diversity is lived out at UMCom as it:

- reaches the Korean- and Spanish-language communities through radio and TV spots, promotional resources (bulletin inserts, fliers, brochures etc.), and program journals—*el Intérprete* and *United Methodists in Service*
- develops original culturally sensitive materials, making them

available to racial-ethnic-minority constituencies and the larger church

- offers Korean- and Spanish-language services through InfoServ; *Noticias*, monthly Spanish-language summaries of news stories; *United Methodist News*, translated and distributed to Korean news outlets; and a significant number of TV programming and news stories that communicate information about racial-ethnic-minority communities
- collaborates with other organizations—in 1999, with *La Junta Consultiva de Comunicaciones*

in a comprehensive study of communications systems among Hispanic United Methodists and the Methodist Church of Puerto Rico—to ensure better services in the new millennium

- ensures that the UMCom staff is diverse (with more than one-third members of racial/ethnic-minorities) so that resources are created with a sensitivity to multicultural and global perspectives
- close-captions TV and video programming, and plans to close caption TV spots developed as part of the proposed *Igniting Ministry* campaign

## THROUGH NATIVE AMERICAN COMMUNICATIONS ...

**U**MCom's Native American Communications Office (NACO) serves the United Methodist Church as a source of information both for Native people and regarding Native people. NACO promotes awareness of Native people throughout the United Methodist Church (often in cooperation with other agencies) through:

- a facsimile network, created by NACO, connecting Native ministries, churches, and communities
- *Voices of Native People*, a bi-monthly faxed resource focusing on time-sensitive information, Native people and issues



- a Vacation Bible School Supplement, written by Native educators with specific cultural and social guidelines for developing a VBS appropriate for the needs of Native people

- *The Elder's Project*, a resource to help preserve elders' unique history and insight

- Securing nearly 100 computers for the first phase of a project to facilitate Internet access to every United Methodist Native congregation

## UNITED METHODIST COMMUNICATIONS

# WHERE TO GO WHEN YOU DON'T KNOW WHERE TO GO ...



FOR 25 YEARS,  
INFOSERV HAS  
BEEN THAT  
PLACE FOR  
UNITED  
METHODISTS.

STUMPED ON WHERE TO GET GUIDANCE ON HOW TO WRITE A CHURCH HISTORY?  
DON'T HAVE A CLUE ABOUT WHAT TO DO AS A NEWLY ELECTED CHAIRPERSON  
OF A WORK AREA?

CONFUSED ABOUT HOW TO ORDER RESOURCES FOR A SPECIAL WORSHIP  
SERVICE?

LOOKING FOR OFFICIAL CHURCH STATEMENTS ON SOCIAL ISSUES?

MISSING THE RETURN ADDRESS FROM A LETTER FROM FIRST UNITED  
METHODIST CHURCH IN SITKA, ALASKA?

HANKERING TO CORRESPOND WITH A PASTOR YOU REMEMBER FONDLY FROM  
YOUR CHILDHOOD?

**CALL INFOSERV**—WHERE CONSULTANTS SHARE MORE THAN 200  
PIECES OF INFORMATION EACH WEEKDAY.

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DELEGATE HOTLINE**

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# ABSOLUTELY WONDERFUL!



## THAT'S ECUFILM, ACCORDING TO ONE OF ITS SATISFIED CUSTOMERS!

One of the nation's best-known video distribution services, EcuFilm is known for its outstanding collection of videos—and for its outstanding service.

Composed of 10 denominations and cooperating groups, EcuFilm is a fully self-supporting operation of United Methodist Communications. It not only pays its own way, it also generates income to be used for future productions.

Its outstanding service to media centers and churches, along with its eagerly awaited catalogs and its library of more than 1,000 titles, makes its customers say:

*"EcuFilm is by far my top choice for ordering videos."*

*"It's easy ... billing is simple and straightforward and service is great."*

*"You provide a wide variety of videos that meet the scope of needs of our conference."*

*"Prayers and blessings to you all!"*

**CALL TOLL FREE (800) 251-4091**



# GENERAL CONFERENCE SERVICES

## NEWSROOM OPERATIONS

- √ accreditation and support of media representative and coordination of press conferences
- √ photo coverage, including photo desk
- √ Spanish- and Korean-language and Native American news desks
- √ coverage of all major conference actions, events and decisions with production and posting of 75-100 UMNS news releases, photos

## INTERNET SERVICES (Continuous coverage available at <http://gc2000.umc.org>)

- √ petition tracking system that allows for searches using a variety of methods
- √ links to all UMNS news releases; daily summaries from UMNS and InfoServ
- √ daily floor proceedings from the *Daily Christian Advocate*
- √ full text of episcopal and laity addresses and selected reports (*i.e.*, Connectional Process Team report)
- √ downloadable, high-resolution photos for print use, plus audio and video files

## RADIO AND TV NEWS SERVICES AND LOCAL MEDIA PLACEMENT

- √ placement of General Conference spokespersons on local radio and TV shows
- √ assistance to radio and TV news reporters in gaining access to conference committees
- radio actuality reports, updated twice daily via a 24-hour "Hotline" telephone
- √ Hispanic radio placements
- √ service for annual conference radio news needs

## VIDEO SERVICES

- √ videotape dubs of all plenary sessions (nominal charge for tape stock)
- √ video crew for recording interviews and other non-plenary activities
- √ basic videotape editing of news packages
- √ customized "round-up" video programs produced for annual conference communicators (advance arrangements required)

## VIDEO COVERAGE OF PLENARY SESSIONS

- √ large-screen projection of plenaries, including voting tabulation results
- √ presentation of video reports from various agencies
- √ strategically placed monitors throughout the convention center allowing non-credentialed personnel to view proceedings

## INFOSERV

- √ daily taped summary of General Conference actions in English, Spanish or Korean, available 24 hours a day, toll-free, (800) 251-8140

## INTERPRETER

- √ "wrap-up" section on General Conference activities in the July-August *Interpreter*

## UNITED METHODIST COMMUNICATIONS

# IGNITING MINISTRY

## A Bold Media Campaign Supporting Local United Methodist Churches

Proposed to  
The 2000 General Conference of The United Methodist Church  
Cleveland, Ohio  
May 2000

### EXECUTIVE SUMMARY

"Igniting Ministry" is a new kind of evangelism that equips local churches with new tools to call people to Christ. UMCCom proposes to the General Conference a plan for buying time to place on nationwide cable TV networks a series of powerful commercials that will raise awareness about The United Methodist Church and renew commitment. These spots about the church's beliefs and mission are targeted especially to persons 25 to 54 years old.

The spots are only part of the campaign, however. Other portions, funded through the regular UMCCom budget, include:

- matching grants to enable local and regional placement of the spots on broadcast TV;
- "Igniting Ministry" planning kits to assist local churches in honing welcoming skills and in planning local media campaigns;
- training of laity and clergy offered jointly with the General Board of Discipleship; and
- a Web presence to provide further information about The United Methodist Church, including how to find nearby congregations.

*No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. (Matthew 5:15, NRSV)*

### A proud heritage

United Methodists draw from a rich tradition of bringing God's good news to people in their common language wherever they are.

Jesus gathered crowds on the hillside and in the marketplace. He visited their homes and workplaces, fishing boats and the lakeshore, and spoke to them in their language—Aramaic.

Paul left the enclaves of the young church in Jerusalem to witness and plant new congregations in the Greek and Latin world.

John and Charles Wesley, aflame with the gos-

pel, left their pulpits to preach in the fields and on the street corners, transforming drinking songs of the day into hymns of praise. They could not be contained. John proclaimed, "The world is my parish!"

In early America, our Methodist and Evangelical United Brethren ancestors strapped saddlebags and bedrolls on horses and dispatched circuit riders to preach, teach and organize camp meetings for isolated settlers.

*Now we can do it again!*

This is the time to step forward to announce the call of Christ in ways impossible until recently. This is the time to reclaim our tradition and to put the light of Christ proudly on the electronic lampstand where it will shine for all to see! The tools of technology and the mass media can be harnessed to reach people in unprecedented ways.

## A bold vision

United Methodist Communications offers a bold vision: a media campaign for the United States—highlighted by a series of powerful television commercials—that will raise awareness of The United Methodist Church, address misconceptions about the church and encourage people to discover a welcoming community in one of our congregations. The campaign will support a new kind of evangelism that equips local churches with new tools to call people to Christ.

The television spots will play nationwide on selected cable TV networks during key seasons. To reinforce this message, the spots will be aired on local broadcast TV stations, local cable systems and radio. In addition, the campaign will be present on the World Wide Web, as well as in print stories and ads.

This nationwide television campaign is designed to help the local church reach out to the community, nurture people and make disciples—especially targeting persons 25 to 54 years old. Critical to the campaign are congregational training and preparation that will be offered in all regions of the country.

The purpose of the “Igniting Ministry” campaign is to proclaim the gospel by meeting the following goals:

- increasing awareness and recognition of The United Methodist Church’s basic beliefs;
- fostering among nonmembers a positive feeling and willingness to visit a United Methodist church; and
- renewing a sense of commitment in United Methodists.

## A mutual effort

Isolated stories of faith in the media today are not sufficient. “Igniting Ministry” is a *campaign*: a comprehensive, coordinated series of efforts involving local congregations, districts, conferences, jurisdictions and general agencies in a collegial, mutual focus to call and welcome newcomers to Christ and to our congregations.

United Methodist Communications will:

- produce a series of television spots crafted to impact those with hungry hearts among the unchurched and inactive members;
- produce selected spots in Spanish and Korean and close caption all spots for the hearing impaired;

- tag each spot with the denomination’s official Web site address to provide more information about The United Methodist Church and to help viewers locate the nearest United Methodist Church;
- identify and purchase cable time in concentrated blocks and schedule the spots to play nationwide at key times such as Easter;
- provide an “Igniting Ministry” planning kit (partnering with other agencies) to help local churches participate fully in the campaign;
- provide matching grants through a network of regional communicators to purchase local and regional broadcast television time to supplement the nationwide cable TV buy;
- provide regional training sessions with the General Board of Discipleship, using the planning kit and other campaign resources, about marketing the local church and sharpening the welcoming skills of the congregations;
- develop companion pieces for local placement, such as radio spots, print ads, press releases, billboards and banners; and
- provide ongoing information, consultation, collaboration and evaluation as the “Igniting Ministry” campaign is conducted.

Conferences and jurisdictions will:

- develop regional media strategies using campaign themes and resources; and
- use matching grants to place spots on regional and local broadcast television and local cable systems.

Local congregations will:

- develop local church media campaigns based on the help provided by the “Igniting Ministry” planning kit and involve members in campaign preparation;
- plan and organize to become more inviting, welcoming and assimilating communities;
- participate in regional training events; and
- place print, billboard and radio ads and, when possible, television spots.

## About the global impact

“Igniting Ministry” is a campaign designed for media markets in the United States in accordance with ¶1806.2 of *The Book of Discipline of The United Methodist Church* 1996. Effective efforts to build and strengthen the denomination in any region will bene-



fit the entire body and should improve possibilities for cooperative efforts as the church becomes increasingly global.

### It will be effective

The basic elements of "Igniting Ministry" already have undergone more than two years of testing. Formal market tests, under the auspices of the Aragon Consulting Group, were mounted with prototype spots in areas selected for their variety—one in each jurisdiction. Among test markets, awareness of The United Methodist Church and interest in visiting a congregation dramatically increased.

Currently more than one-third of the U.S. conferences, most with matching grants from United Methodist Communications, have shown or tested the spots on regional television outlets. Responding enthusiastically, congregations report increased attendance and call for a wider, more comprehensive effort.

Once the campaign is under way, systematic, independent tests will be conducted annually in each jurisdiction. They will test whether we reached the stated goals with these specific, measurable objectives of the campaign:

- Did awareness of the Igniting Ministry campaign and its themes increase among people in the test markets? *Objective: 20% recall by 1/1/2004.*
- Did non-members express a greater willingness to visit a United Methodist church after seeing the ads? *Objective: 10% increase by 1/1/2004.*
- Did the total number of first-time visitors increase in test United Methodist churches? *Objective: 5% increase by 1/1/2004.*
- Did test United Methodist churches experience an increase in worship attendance? *Objective: 4% increase by 1/1/2004.*

In order for the campaign to meet these objectives, local church participation must be significant. An undertaking for the whole church, the campaign is not intended to be a quick fix. It will take time and effort. The tasks are to get people to enter the church door and then to give them a reason to stay.

**"Igniting Ministry" is a vital missional initiative**

It is a theologically grounded response to Christ's call to share the good news of God's redeeming love; to proclaim that extravagant, unending love for all people; and to invite them to live fully and

faithfully in the community of Christ's body—the church.

The campaign responds to one of the most critical issues in our denomination: a decades-long decline in membership. We gratefully note signs the trend may be changing. Recent growth patterns in worship attendance are one indication of that change. This is a fertile moment to take the initiative and to act boldly and effectively. Local churches, because of the increased visibility of the denomination, will be supported in their evangelistic efforts and their outreach in their communities.

The effort can forge new relationships among all levels of the denomination. As United Methodism's visibility increases at a national level, jurisdictions, conferences, regions and local churches will be encouraged to participate by sponsoring and placing ads. Congregations will receive tools and training to plan media efforts and to improve welcoming skills. Working together to achieve common goals by witnessing, inviting and welcoming can develop a new sense of mutuality and connectedness.

### Why cable?

We use national cable TV networks instead of broadcast networks for two basic reasons:

- Broadcast networks do not accept ads that have denominationally specific content.
- Because cable networks serve audiences that are more demographically focused, we can reach our primary target audience with multiple messages, thus raising viewer awareness.

### What will it cost?

We are asking General Conference for \$5 million in actual receipts each year to support this campaign (for a total of \$20 million in actual receipts during the 2001-04 quadrennium).

This amount will constitute *threshold* funding and assure the campaign's viability.

All campaign funding voted by the General Conference will be used to purchase commercial time to air the spots on national cable networks.

The total cost of a national campaign can vary widely. But advertising experience suggests a minimum number of repetitions and audience exposures are required to make a campaign effective. Less than that number is likely to be ineffective, if not wasteful. This proposal will ensure exposure

beyond the minimum. We realize the \$20 million request is a large price tag for our denomination, but it is relatively small for an annual nationwide TV campaign.

We anticipate that in 2001 \$5 million will purchase concentrated airings in three time periods (flights) during the year on carefully chosen national cable TV networks. Two flights would be for three weeks each, and one flight would be for two weeks—with total impressions (gross number of viewings of the spots) delivered by this schedule estimated to be 764,609,557. This would assure 65 percent of targeted adults would see the spots an average of 11.5 times—sufficient repetitions for the spots to be remembered.

In addition to the annual \$5 million requested from General Conference to buy time, the agency will fund, through the regular UMCCom budget, the other campaign parts for an annual cost of \$1 million. This will be used for such items as:

- production of TV, radio and print spots;
- production and distribution of the "Igniting Ministry" planning kit;
- provision of matching grants to support additional local and regional airings of the spots; and
- ongoing testing of the campaign's effectiveness, closed captioning, customizing local spot tag lines and so forth.

UMCCom will also provide from its existing budget one-time start-up expenses totaling \$250,000.

Any additional funds from other sources (individuals or foundations) that become available will be used to increase the number of times spots are played. Such additional funding could greatly enhance campaign effectiveness. Should, for example, \$8 million become available for the purchase of time, impressions (viewing of the spots) would reach

1,185,097,200, with 90.3 percent of the target audience seeing the spots 14.29 times.

### What will the return be?

The corporate world has long understood advertising cost is a necessary part of success. As an increasing number of denominations and community churches use advertising to attract the unchurched, we must use the media to proclaim our tradition, mission and faith.

As inheritors of the rich tradition of bringing good news, we should be willing to "send out [our] bread upon the waters" (Ecclesiastes 11:1), and we should expect a meaningful return.

In addition to the research in each jurisdiction, attendance and giving were monitored at 36 selected churches during one of the regional Advent campaigns funded by matching grants from UMCCom. Average attendance and giving increased by 6.83 percent and 8.65 percent respectively.

The average giving per United Methodist member in 1997 was \$470. If only one local church in six added one new member each year for the first four years of the campaign, and that new member contributed at the average 1997 giving level, the *compounded increase* in giving would be \$28.2 million. This amount does not include any increase in giving by current members.

The campaign seems costly, but at 59 cents per member per year to make the church more visible and to reach out to the world for Christ, not doing it could be even more costly.

For more information:

Voice: 1 (800) 476-7766

Web: <http://www.umcom.org/igniting>

E-mail: [tvspots@umcom.umc.org](mailto:tvspots@umcom.umc.org)



# The General Commission on the Status and Role of Women

## Theological and Biblical Foundation

The General Commission on the Status and Role of Women (GCSRW) works to help create a world where the gifts of both women and men are celebrated and fully utilized. When we are clothed in Christ, "There is no longer Jew nor Greek, there is no longer slave nor free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28, NRSV). In the Gospels we see Jesus as one who set aside the customs of his day by welcoming women as friends, disciples, and witnesses. Jesus is a model of inclusiveness for the church today because he recognized and used the gifts of women and men.

The biblical accounts of creation recognize God's intention for partnership. "Let us make humankind in our image, according to our likeness; . . . So God created humankind. . . male and female were created by God." (Genesis 1:26-27 NRSV). The GCSRW holds this to be the model for male/female partnership in the church and world. It is from this perspective that we affirm that women and men were created by God in the image of God.

## 1996 General Conference Assignments

*Connectional Process Team (CPT)*—The 1996 General Conference determined: "The GCORR (General Commission on Religion and Race) and GCSRW (General Commission on the Status and Role of Women) shall monitor the implementation of the CPT (Connectional Process Team) to ensure there is racial and ethnic participation and participation of women and to ensure that the work of the CPT shall move the denomination forward in building a community that represents the multi-culturalism of our world." In response to the assignment, GCSRW sent representatives to the CPT meetings September 1996 through spring 1999 and served as active listeners and observers during meetings (full or sub-groups). The GCSRW representatives provided pertinent feedback about the participation of women at the meetings in a variety of ways: verbally or in writing to the chairperson, facilitator and/or to the whole group. The GCSRW also assisted with the development of self-monitoring processes and decision-making processes with attention to the full participation of women. When other needs were identified by the CPT, the GCSRW assisted through assessment, advocacy, empowerment, and additional resources as appropriate.

*Sexual Harassment and The United Methodist Church*—In accordance with the resolution "Sexual Abuse Within the Ministerial Relationship and Sexual Harassment Within The United Methodist Church" (p.128 of the *Book of Resolutions*), the GCSRW worked collaboratively with the General Board of Church and Society, General Board of Global Ministries, General Board of Higher Education and Ministry and General Council on Finance and Administration to conduct a "Sexual Ethics in Ministry" survey to learn about resources which are in place, to determine resources that are needed, and to receive information which would guide the agencies' work in this area. A summary of the responses were compiled and sent to the annual conferences.

The results of the survey indicate that 51 out of 66 conferences in the U.S. responded to the survey for a return rate of 77%. The survey was sent to seven different leaders within the annual conference and sometimes an additional leader if there was a Sexual Ethics Task Force Chairperson. The purpose of the survey was to determine whether there was a holistic approach to sexual ethics undertaken and whether different bodies of the annual conference knew what other leaders were doing to address concerns. Generally, the survey results seem to indicate that there is not a holistic approach to sexual ethics and only a few leaders in the conference have an understanding of what is being done at every level in the conference.

Ninety percent of the conferences who responded had names of advocates who have been trained through the UMC or other avenues and are available to be called upon by complainants, bishops, or district superintendents. The survey focused on utilization of advocates, a description of their experiences, how the availability of the advocates is made known in the conferences, and evaluation of the conferences' experiences with advocates. In summary, when advocates are used, the overall experience has been a good one.

Thirty-seven percent of the conferences who reported indicated they have a care team or a response team in place. The survey asked about the responsibility of the care teams, the types of training used for the teams, the foci of the teams' work, and how the teams function in the annual conference. Most care/response teams include ministries with congregations and others affected by misconduct of a sexual nature. Overall, there was a very positive rating about care teams when they are used.



Twenty-five percent of the responding conferences have used support persons or have support systems in place. The need for support systems, the types of support, the persons or groups for whom support systems have been utilized, and the information being shared about the availability of support systems were addressed in the survey. When conferences have utilized support systems, they have been found to be helpful.

The GCSRW has continued to educate the church about the issues of sexual abuse within ministerial relationships and sexual harassment in the church. The 1996 General Conference called for each local church, annual conference, general agency, and United Methodist-related institution to have policies on sexual harassment and abuse. The GCSRW worked with the General Council on Finance and Administration and other agencies to provide a sample policy for local churches. The sample policy along with educational materials was distributed to episcopal leaders and to local churches through annual conference leaders. The GCSRW is actively determining ways to help all local churches understand the need to have local church policies in place to respond to sexual harassment or abuse if it ever occurs.

*Korean American Ministries Task Force*—The 1996 General Conference voted to include representatives of GCSRW and GCORR in the work of the Korean American Ministries Task Force. In this role, the GCSRW served as a resource and an observer during meetings of the Task Force. GCSRW participants have given feedback regarding the participation of women. At various times, the Task Force has requested the assistance of the GCSRW in its on-going work to which the members of the GCSRW have responded in timely and helpful ways.

*Plans for addressing other initiatives (i.e. Shared Mission Focus on Young People, Strengthening the Black Church for the 21st Century, National Plan for Hispanic Ministries, Native American Comprehensive Plan, Bishop's Initiative on Children and Poverty)*—The Native American Comprehensive Plan, Strengthening the Black Church for the 21st Century, and National Plan for Hispanic Ministries are all initiatives for which the GCSRW has provided resource persons at various times during the quadrennium. The GCSRW's resource persons have provided feedback and suggestions for ways in which these initiatives can be more inclusive of women in leadership positions as well as in the implementation of programs. The Native American Comprehensive Plan called for the GCSRW to hold a consultation for Native American women during the 1997-2000 quadrennium. The GCSRW was not able to fulfill this request, having already planned

for the Women's Congress leadership event which was intentionally designed to include a number of racial ethnic minority women. Native American women participated in the Women's Congress event during April 1999. With support from other entities in the church, a gathering of "Native American Women in Ministry" occurred during April 1999. Requests for additional consultations for Native American women, Hispanic women, and others will be given attention by GCSRW during the 2001-2004 quadrennium.

The Shared Mission Focus on Young People invited the GCSRW to give attention to the findings from their May 1998 Forum on Violence which revealed a high occurrence of gender based violence among young people. The GCSRW plans to address violence among young people in the 2001-2004 quadrennium.

## Visioning

"Making the Church Whole: Full and Equal Participation of All Women" was the vision handed to the 1997-2000 GCSRW. At each of the GCSRW meetings, there has been opportunity for members, guests and liaisons from other agencies of The United Methodist Church to envision the ministry of the GCSRW. Additionally, annual conference linkages provide input for the ongoing work of the Commission. Implementation of the ministry plans is carried out by task groups, committees and staff. Regular progress updates are shared with GCSRW members to allow for ongoing evaluation and refinement of the process.

Early in 1998, members of the GCSRW determined that the internal structure of the GCSRW did not permit enough flexibility to address priority and/or emerging issues, or to engage in discussion which is crucial in deepening awareness of the issues. As a result of the concerns being expressed, the portfolios of eight committees were folded into four committees on a trial basis.

Rather than spending a large amount of time in committees where reports and updates were shared, members devoted more time to open forum. Members of the GCSRW utilized holy conferencing around emerging issues and core topics as the preferred way to reflect on the broader vision and work of GCSRW. Guests and liaisons are provided opportunity to share their perspectives as the GCSRW discerns the directions for its ministry. Emerging issues are raised and addressed in a timely manner. It is expected that changes for effectively carrying out all the commission's responsibilities will be implemented prior to the end of the 1997-2000 quadrennium.

*Vision of Intentional Interaction with Women in the Community*—Each GCSRW meeting was intentionally planned to include time for GCSRW members to interact with or be made aware of the lives of women in the geographic area of the meeting site. For example, in 1997, members had an opportunity to visit New York, NY and learn firsthand of labor concerns of some women. GCSRW members met with organizers of the Chinese Workers Union, observed locations where sweat shops are operated and heard the concerns of women workers. Listening to their stories helped members of the GCSRW reflect on the church's responsibility for helping to realize a better quality of life for all.

In 1998, when GCSRW members met in the San Francisco area, women who were former drug addicts shared their life stories. They gave witness to their desire that the whole United Methodist Church would begin to understand how some churches are more open than others to those who do not fit the stereotypic image of a "United Methodist". Both women and men who spoke to the GCSRW expressed their joy in being in a congregation (Glide UMC) which received them just as they were.

In 1999, the spring meeting was held in Little Rock, Arkansas where the inauguration of the first female President for Philander Smith College was cause for celebration. Members of the GCSRW held a listening event to hear dreams and concerns of the female students. This time of listening reminded everyone of the significance of being in touch with young women and also the need to support the work of the Black colleges as they seek to accomplish their mission.

*Vision Becomes Reality Through The Women's Congress: A Spiritual Journey*—"Making the Church Whole: Full and Equal Participation of All Women" continues to be a central focus for the GCSRW's ministry. In April 1999, the GCSRW sponsored a leadership event to which hundreds of women were identified as being persons to receive invitations. The purpose of The Women's Congress: A Spiritual Journey was to create a process for identifying women who had not been involved in the regular leadership circles of the church and encourage their participation in a time of spiritual renewal and empowerment. The process was also designed to utilize unique ways to assemble a diverse group of women, from diverse ministry settings, who are not often involved in ministry beyond their own congregations. Women were encouraged to engage in a process of networking that began prior to their gathering together and continuing beyond the actual event. It was the hope that this newly identified group of women would find ways to

maximize their own participation in a variety of ministry settings in the church as well as be part of a pool of potential leaders available for service in the UMC.

The enthusiasm of those who gathered as participants, those who served as the leadership team (known as "Wise Women"), and those who helped to design the process was quite high. The long arduous process of identifying women who had leadership potential, inviting them to participate in the event, and then following up with them involved more than merely planning for a one-time connection with the women. Communications through telephone calls, written correspondence, and personal verbal contact helped participants prepare for the experience. For many, this was the first time they had attended any kind of conference, national or international church-sponsored gathering. The diversity of the group was acknowledged as one of the most exciting and revealing descriptions about The United Methodist Church—a "best kept secret" that had not been shared prior to this event. With the random pairing of women from various walks of life, everyone was a stranger to someone.

The extensive planning and design reaped great benefits which will continue to have an effect on the church. More than 150 women were engaged in a time of spiritual awakening and renewal. Women came from across the USA and Puerto Rico; for some, traveling by air was a first time experience. One young woman missed her high school prom because of this event. When the Holy Spirit had her way, there was no stopping anyone who was on site at Simpsonwood Conference Center in Norcross, Georgia. Neither Simpsonwood nor the women who gathered will be the same again. Since the event, women have reported how their lives have been changed. Having been made aware of the possibilities for ministry, several decided to commit themselves anew to service to Christ and become involved in new ministries in their congregation or community.

The GCSRW plans to explore possibilities for enabling the model of The Women's Congress: A Spiritual Journey to be used on a more frequent basis. It is an effective tool for identifying and empowering women who have not become aware of their own potential and gifts for life and ministry in the church.

### **Racism/Sexism Joint Task Group**

The General Commission on Religion and Race and The General Commission on the Status and Role of Women work collaboratively through a Joint Task Group on Racism/Sexism in addressing the issues of



racism/sexism as they affect racial ethnic minority women. This task group has met throughout the 1997-2000 quadrennium to find ways to bring the awareness of the double oppression of racism/sexism to the church. This group has identified the climate in the church is similar as that of the greater society. Generally, in the society, many persons feel that the issues of racism and sexism have been the focus for everyone's attention and now it is time to move on to other issues. Meanwhile, racial ethnic minority women have named the difficulty they have in receiving respect from persons in the UMC, in having access to positions of employment because of a lack of mentoring or weak communications, and, in the case of racial ethnic minority clergywomen, reaching the stained glass ceiling because there are so few appointments as senior or lead pastors available to them.

The task group recommended that the efforts of the two commissions continue in 2001-2004 because there is still much educating to do. The issues of racism and sexism are not dead. The church needs to be reminded through all means possible that the inclusiveness of everyone is essential for The United Methodist Church.

### Quadrennial Survey of Local Churches

In preparation for every General Conference since 1970, the General Commission on the Status and Role of Women in The United Methodist Church has conducted a survey of local churches in the United States. The following is a summary of the eighth survey conducted.

*Methodology*—Because of the changes in local church structures allowing flexibility according to the needs of the local church, the GCSRW knew it would be difficult to ask the same questions in the same ways, and that comparable data would be difficult to obtain. The survey for 1999 was administered by telephone calls made by GCSRW members and staff, partly due to the challenge of addressing changing structures and a desire to hear some of the stories of the local church. Out of the random sample of 200 churches in the original list, 126 were reached and surveyed. Eighteen questions were asked around the following topics: women's participation and leadership in the local church, use of inclusive language, and adoption of a sexual harassment policy (required by the 1996 General Conference). In addition, persons were asked to name issues of importance to women in their churches.

As was expected, it was good to hear and gather the stories. One church told of their more than casual

interest in domestic violence after a member was killed by her husband. Another pastor told of his recent transfer from the Southern Baptist Convention, partly due to their position on the ordination of women. Some respondents described having very few men in their congregations; thus, virtually everything is "run by women". Other congregations had no women in key leadership with the exception of Sunday School leadership. The most interesting and useful data related to the issues of inclusive language and sexual harassment policies.

*Inclusive Language*—Inclusive language was one of the foci of the 1980's culminating in the first production of the study guide, "Words that Hurt; Words that Heal" in 1985. The resource was used more broadly in the early 90's but usage seems to have declined in the late 90's. Conference commissions on status and role of women request information regarding inclusive language less often than in previous years. In some ways, that issue has slipped to a back burner, as only 4% of the local churches had undertaken a study of inclusive language in this quadrennium. Indicative of the lack of awareness around this issue, one respondent said, "I've never given language a thought." Despite the lack of formal study and thought about inclusive language, the issue is still very much alive, found not only in the actual numbers, but in the comments made by the pastors.

The survey results revealed that 80% of local churches use all or mostly male language in reference to God while only 3% said they use fully inclusive language all the time. In reference to humanity though, 82% use mostly or all inclusive language. Plenty of people prefer traditional language, as noted by one pastor who said that she tried to use inclusive language in reference to God, but that her congregation didn't like it and asked her to stop. On the other hand, for many, inclusive language is becoming second nature. One pastor said that inclusive language was so ingrained into him in seminary (Asbury) that he now can't say anything else. Ethnic differences were also of interest, as some said that the word for God in their language such as Korean or Chinese, has no gender, so for them, this is not an issue. There are still a lot of strong feelings about the ways church people talk about God and God's children. One pastor responded angrily, "God is male; he is not a mother. I don't care what you people say!" Perhaps this conversation should be renewed in a more intentional manner.



*Use of Gender Specific Language for God*

God as Father Only	God as Father mostly	Some inclusive	All inclusive
54%	26%	17%	3%

*Use of Gender Specific Language for People*

Mankind Only	Humankind Only	Mix of Mankind/Hu mankind
18%	60%	22%

**Sexual Harassment Policies**—The 1996 General Conference mandated that each Annual Conference and local church adopt a sexual harassment policy. The GCSRW thought it would be important to see how many churches have completed the task and how many others are in the process or have plans to adopt a policy. As it turns out, only 41% of the churches have a policy in place. The great majority of the policies cover both employees (96%) and volunteers (84%). Of those who have no policy, 27% have plans to create one, which means that 55% of local churches either have a policy or plan to have one soon. Although short of the 1996 mandate, this is an improvement over the 1996 figures, which found only 21% of the churches with policies and another 21% had plans to create one, for a total of 42%. Clearly, more work is needed in this area to keep the momentum going toward 100% churches with sexual harassment policies in The United Methodist Church.

Racial ethnicity played a part in some of the responses. One respondent said that because they respect each other in the [church of their ethnicity], no such policy [sexual harassment] is necessary. This feeling was expressed by others, regardless of racial ethnicity, who simply said, "We don't need a policy because we just haven't had trouble with that." The GCSRW would suggest it is far better to develop a policy prior to any problems as a means of education and prevention.

Although churches of virtually every size are more likely to have a policy now than in 1996, the very largest churches have made the least amount of progress in 1997-2000. Also, the percentage of churches planning to create a policy has dropped in the last four years. It is clear that intentional efforts will be needed to bring all churches up to the stated standard.

*Sexual Harassment Policies in UM Congregations in 1995 and 1999 by Membership Size*

Member ship	Policy in '95	Policy in '99	Plans in '95	Plans in '99
1-49	9.20%	14.6%	13.70%	6.20%
50-99	18.50%	19.20%	18.20%	11.60%
100-199	15.40%	41.00%	16.40%	12.80%
200-499	25.80%	41.20%	25.20%	11.70%
500-999	30.40%	63.60%	30.80%	9.00%
1000+	36.20	33.30%	46.70%	16.60%
TOTAL	20.50	41.00%	21.00%	13.70%

**Issues of Importance to Women**—One of the last questions on the survey invited the respondent to name "three issues which concern the women of your congregation." Twenty (20%) percent didn't know. Some respondents were new to their churches; many respondents were unable to distinguish between the concerns of women and those of men.

When issues were named, the ones named most often were those associated with concerns of mission (28%) and children (24%). These are areas which have been concerns of many women for years. Other issues named most often were family and parenting issues, especially single parenting, named by 22%. Also named were concerns about the small amount of time family members have for one another, challenges of raising children and nurturing marriages in short periods of time. Single parents who have to juggle work and child care without the help of anyone was a frequently stated concern.

The next most frequently named issue was domestic violence (14%) citing both child and spouse abuse. Some respondents linked this to violence in the culture [U.S.] more generally, especially among youth, as seen in the increase in school killings. Many respondents linked issues of violence and talked about local work to halt domestic violence.

The last most frequently mentioned issues were aging and issues related to aging, such as living alone as an elderly person, widowhood, health and health care, etc. These issues were named by 12% of respondents. As our congregations age, this issue will be of increasing importance to United Methodists. Since women tend to outlive men, it is of particular significance to women.

It is also interesting to note the unique, but pressing concerns named by racial/ethnic minority women.

Of those surveyed, Korean women described concerns about interracial marriages. Hispanic women named gender as an issue of concern. Some respondents from racial ethnic minority churches named language and citizenship as issues of importance to women.

*Summary of Local Church Survey*—This report summarizes some of the more salient issues that arose in the 1999 local church survey. Data on women in leadership, worship resources, and a few other items are available, but were not significant. The GCSRW continues to work on the issues that affect women in The United Methodist Church as charged by the Book of Discipline. This survey helps to highlight the main areas to provide a tool for tracking the Commission's work of the past, assess the current state of women in the Church, and to make goals for future ministry emphases of the Commission. Much progress has been made, and there is more that can be done. The vision is to help The United Methodist Church be a place of full and equal participation for ALL women.

*Roles by Gender in Congregations*

	All/mostly male	All/mostly female	Male/female equal
Lay leaders	63%	37%	
Ushers	45%	22%	33%
Lay liturgists	35%	39%	26%

## Continuing and Emerging Issues for GCSRW

The General Commission on the Status and Role of Women has continuing responsibilities in the areas of advocacy, education, monitoring, research, resource development and enhancement. In the areas of advocacy and education, the GCSRW continues to form linkages with annual conference commissions or equivalent structure, to work on behalf of women individually and collectively with regard to sexism or disparate treatment/discrimination based on gender, and to provide resources for the church to redress unjust practices and enhance the role of women in the future.

In the areas of monitoring and research, the GCSRW continues to work collaboratively with the University Senate and the General Commission on Religion and Race in conducting on-site visits of United Methodist Theological Schools. The GCSRW will continue to work collaboratively with the Inter-agency Research Advisory Committee to enable more

complete research and data collection that will inform United Methodists about the status and role of women. For example, there will be a follow-up survey to the 1990 sexual harassment survey. Such a survey is one tool to help assess awareness and education.

One emerging issue is to co-sponsor a training for care teams, advocates and support systems to assist annual conference leaders in their holistic response to incidences of misconduct of a sexual nature.

Another emerging issue relates to exploration of resources to understand how our own biblical witness and Christian teachings may at times be barriers to changing patterns of violence against women and girls.

In the spirit of The Women's Congress: A Spiritual Journey, the GCSRW will continue to explore innovative ways to identify, call forth, and empower women who have not yet become aware of their own potential and gifts for life and ministry in the church.

Resource development is an ongoing aspect of the GCSRW's ministry. In response to the expressed needs and questions of constituents, the GCSRW from time to time develops information packets for print or resources for the GCSRW web site. Some topics include: prevention education and policy development related to sexual harassment and abuse; "how to" guidelines for local church status and role of women ministries; caring ministries with congregations and victim/survivors of clergy misconduct of a sexual nature; Promise Keepers and the role of women; biblical authority and theological foundations for ordaining women; tools for monitoring participation by gender; male/female dynamics and diversity training; the structure and functioning of The United Methodist Church.

The GCSRW plans to develop a comprehensive print and video resource to assist leaders in a variety of contexts in carrying status and role of women ministries.

Finally, the GCSRW will continue to meet in a variety of locations throughout the next quadrennium in order to provide opportunities for listening, sharing, and deepening relationships among United Methodists.

## Conclusion

The General Commission on the Status and Role of Women holds out the vision of full and equal responsibility and participation of all women in the life of The United Methodist Church, and calls United Methodists to faithfulness in their commitment to full and just participation particularly when and where the present reality does not reflect this vision.

## 1997-2000 General Commission Members and Staff

### Officers:

President, Joyce Waldon Bright

Vice President, Darlene Saunders Ousley

Secretary, Charlotte Fitzsimons

### Members:

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*Bishop Janice Riggle Huie*

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# The General Commission on United Methodist Men

The General Commission on United Methodist Men (GCUMM) was established at the 1996 General Conference in Denver, Colorado. The Commission officially began its work on January 1, 1997. A 25-member board of directors was established by the General Conference to oversee the work of the Commission. Bishop Ray Owen was selected by the Commission to be its first President. Bishop Joe Pennel of the Virginia area is the other Episcopal leader assigned to the Commission.

The organizational meeting of the new Commission was held in Nashville, Tennessee, September 12-15, 1996. During the opening worship experience, Bishop Roy C. Clark, declared "This is a historic day. It is a day of new beginnings. You make a new beginning institutionally, but it must also be the birthday of a reinvigorated vision for your life and work. Now is the time to dream bold dreams for the life of the men in the church."

As they sought to respond to Bishop Clark's challenge, the members of the Commission focused on the mission and vision for the quadrennium and beyond. After reaching a consensus, the GCUMM developed the following mission statement: "The mission of the General Commission on United Methodist Men is to assist men to know Jesus Christ, to serve Him, to grow spiritually, and to seek daily to do His will."

The Commission then embarked on a search for its first General Secretary by forming a search committee chaired by Bishop Joe Pennel. After interviewing five candidates, the committee narrowed its search to the Reverend Dr. Joseph Harris, District Superintendent of the Ardmore District in the Oklahoma Annual Conference. The committee found in Dr. Harris the leadership experience, capabilities, charisma, spirituality, and energy to help inspire a movement among men within the denomination. The committee considered the skills that Dr. Harris could bring to the position of General Secretary to be providential. "The job sought the person rather than the person seeking the job."

Dr. Harris officially assumed his duties and responsibilities as General Secretary of the General Commission on May 1, 1997. He spent the first few months in office assembling a dynamic team of leaders that could help move United Methodist Men into the next millennium. Mr. Larry Malone was selected

to become the new Director of Men's Ministries and Mr. Larry Coppock was selected to become the new Director of the Office of Scouting and Civic Youth Servicing Agencies. New support staff were hired alongside the existing support staff to maximize the efficiency of the Commission. In January of 1998 the Commission began its work in earnest fully staffed.

The Commission recognized from the beginning that the Church acknowledged the need for a focused ministry among men. The Commission and its staff understood the mandate of the Church to help men grow as disciples of Jesus Christ and that Scouting had to become more of a ministry in our churches. The Commission and staff committed itself to accomplishing as much as possible in this quadrennium to signal to the church that a new direction, a new emphasis and a new spirit was rising within the organization of United Methodist Men. To that end the new Commission in this quadrennium undertook the following accomplishments and new initiatives:

## New Publications/Communications

- Published quarterly magazine, *UMMen: Uniting Men and Meaning*, the only mainline denominational magazine for men in America dedicated to provide instruction and inspiration to the men of the United Methodist Church
- Published a bimonthly newsletter with features on Scouting, the UMMen Foundation and men's news from around the country
- Redesigned *MensNews* for cost-effectiveness, style and readability
- Established a web-site for United Methodist Men
- Developed with the United Methodist Publishing House two resource catalogs for men's ministries
  1. *Toolchest* containing the best materials and curriculum for men from all publishers
  2. *TackleBox*, which features pens, T-shirts, awards certificates and other organizational supplies

## New Resources

- Redesigned new annual Program Book with more practical value to UMMen local units

- Published a custom men's prayer calendar with the names of district and local leaders
- Published a servant leader journal with stewardship emphasis in partnership with United Methodist Communication
- Published the History on United Methodist Men
- Produced a new video for congregations to use in seeing scouting as a ministry of the local church
- Began offering specialty items for UMMen as had been requested numerous times
- Developed Local Church Men's Ministry Manual for local church UMM leaders

### New Missions/Outreach

- Increased participation of UMMen in Meals for Millions feeding program in partnership with the Society of St. Andrew
- Adopted plan for Hunger Relief Advocate Program at Conference, District, and Local Church Levels
- Sent funds to help hurricane victims in Puerto Rico through the National Association of Conference Presidents
- Sponsored First National Pan-Methodist Black Men's Conference
- Attended and spoke at AME Council of Bishops, CME General Conference and AMEZ Christian Education Rally
- Attended and reported to Pan-Methodist Commission on Cooperation
- Continuing Education event for clergy on men's ministry in Kentucky Conference, Asbury Seminary Ministers Week
- Participated in Intern program with Clark University student Walter Gilstrap
- Sponsors the Hope for Hearing project for the children of Haiti
- Developed new brochures and certificates for the various programs
- Helped establish new men's ministry in the AME church

### New Partnerships

- Enhanced and expanded participation, training and recruitment of Prayer Advocates for the Upper Room Prayer Ministry. Working in partnership with the Upper Room to develop men's prayer advocates in every United Methodist Church
- Met with over 2500 clergy across the country to let them know what the new Commission on

United Methodist Men will be doing to help strengthen their ministry among men

- Helping develop the World Fellowship of Methodist and Uniting Church Men through the World Methodist Council
- Helped develop the National Coalition of Men's Ministries with over 40 denominations and para church men's ministries participating
- Developed relational agreement with Promise Keepers
- Developed new Affiliate Relations agreements with the United Methodist Men Foundation and the National Association of Conference Presidents
- Joined Board of Directors of Society of St. Andrew

### New Programs

- Establishing Hunger Relief Advocates Program at Conference, District and local levels
- Developing a stewardship advocate program for United Methodist Men at all levels of which stewardship education and the tithe as the norm will be the major emphasis
- Developed new retreat models
- Developed special worship services targeted at men

### New Spiritual Growth Resources

- Created Servant Leader Video in partnership with United Methodist Communication
- Distributed Man to Man video as a promotional for small group discussion
- Created quarterly 13-week video course with workbook, to train men in servant leadership
- Created new retreat model using weekend expeditions
- Created yearlong Spiritual Growth Study for United Methodist Men. The Spiritual Growth Study for 1998 was *Faith Home* by Dan and Joy Solomon and Mary Jane Pierce-Norton. The study for 1999 is *The Witness We Make* by Ray Owen
- Developing men's daily devotional guide

### New Leader Training/Development

- Conducted Jurisdictional training events around the country for UMMen leaders to train others in Servant Leadership and resources the GCUMM provides. The goal is to



train 500 leaders who will train other UMM.

- Developed UMMen Leadership Training Guide manual
- Developed new job descriptions for local, district and conference UMMen presidents
- Developed Local Church Men's Ministry Manual
- Conducted District Leaders Training events in Nashville

### New Youth/Scouting Initiatives

- New focus on Bishop's Dinners 1998-2000. Events have held in Memphis, TN, Nashville, TN, Richmond, VA, Dallas, TX, Albuquerque, NM and Indianapolis, IN. Result: More United Methodist churches are committing to having scouting as an outreach ministry to bring youth to Christ
- New Boy Scouts of America (BSA) video, *Scouting Ministry in the United Methodist Church* (geared to local church pastors)
- New UM Church/relationship BSA brochure
- New "Plan of Cooperation" with Girl Scouts USA
- New "suitable for framing" Cross and Flame, Torch, and Bishop's Award of Excellence certificates
- New strategic plan developed to guide UM Church scouting into the next millennium. Focus is on local church ministry, additional training, and religious awards for youth and adults
- Assist annual conferences in recruiting District Scouting Coordinators through new marketing methods ("Eagle notice")
- Creation of District Scouting Coordinators database
- Trained 43 participants from 23 states at Philmont Scout Ranch

### Organizational Support

- Staffed, planned and implemented GCUMM Board meetings (2 per year) which involved coordinating with 3 other groups during the same timeframe for meetings
- Attended all GCOM, GCFA, Council of Bishops and General Secretaries meetings (represents 12 meetings)
- Organized new Commission with constitution, by-laws and incorporation
- Developed legislation for 2000 General Conference
- Designed and produced UMM President's

Information packets

- Continue to process EMS renewals, charters and scouting awards

### Financial Support/Fundraising

- Applied for and received a grant for the Hunger Relief Program
- Established the Black Men's Conference Challenge for fund raising for UMMen in 1998 along with customized tracking system
- Established the Bishop Owen Challenge for fund raising for UMMen at the 1997 Congress of United Methodist Men along with customized tracking system
- Conducted successful Bowl-A-Thon and Bass Tournament for the UMM Foundation
- Designed a customized donation tracking system for the UMM Foundation
- Expanded the John Wesley Fellow program and brochures
- Designed and implemented a general ledger system for easier tracking UMMen expenses and completing forms for GCFA
- Developed and review monthly GCUMM budget

### Major Ongoing Programs

- Improvement and expansion of charter benefits and services
- Placed the Moving Members program on the web to help United Methodist find church homes when moving to new locations. Continue to receive calls on our 800 line for this program. Moving members will be included in the guidelines for church secretaries next quadrennium. Training and expansion of local United Methodist Men units participation in the program will be provided in the next quadrennium.
- Increased income, value and participation in EMS (Every Member Shares in Evangelism, Mission and Spiritual Life) program. Bishops made honorary EMS members for one year

### Some Facts and Figures

- Received 659 new charters since January 1, 1997
- Increase charter income by \$58,217 for 1998 over 1997
- Increased EMS income by \$40,195 for 1998 over 1997



- Underwrite 75% of Commission by Direct Contributions
- Largest sponsor of Boy Scouts in the world

### **Major Events**

- Developing plans for International Congress 2001 with clergy tract – 2001 A Men's Odyssey Christ's Men into a New Millennium
- Staffed, planned and completed 1997 International Congress of Men

### **Administrative Support**

- Developed Personnel Manual, Internal Control Manual and travel policies
- Completed hiring of senior staff November 1997 and support staff by June 1998

### **Strategic Planning**

- Conducted Commission planning retreat led by Bishop Spain
- Conducted annual staff retreat and development days

### **Staff Travel/Field Support**

- Staff attendance in over 100 retreats and conferences
- Participates in the North American Church Men's Staff organization

### **Board of Directors**

- Have had 1/3 director turnover in first quadrennium including three by death
- Seven full commission meetings by the end of the quadrennium

### **GCUMM Working Committees**

- Finance Committee
- Congress 2001
- Training Committee
- Moving United Methodist
- Missions
- Evangelism
- Future Planning
- Legislative
- Youth Serving
- Spiritual Life

## Proposed Changes to the *Book of Discipline*

¶5.

Petition Number: 31611-IC-5-C; Alvin J. Horton, Va.

**All meetings of all bodieis of UMC shall be open to the public**

Insert new text as 6, Article VI and renumber accordingly:

*Open Meetings*—The United Methodist Church bears witness to the fact that Christ came into the world to be the light of all people. Jesus charged those who would follow him to be messengers of light as well. In keeping with that witness to openness and truth, all meetings of all bodies of the Church, including, but not limited to, those of the local church, the annual conference, the Judicial Council, and the Council of Bishops, shall be open to the public except under very limited circumstances specifically prescribed by the General Conference.

¶534.

Petition Number: 30278-IC-534-D; General Commission on UMM, New Mexico UMM; East Ohio UMM.

**Revised election language of GCUMM  
jurisdictional members**

Amend third paragraph of 534:

The jurisdictional committee on United Methodist Men shall elect the jurisdictional president during the last year of the quadrennium. *The jurisdictional president shall be nominated to the jurisdictional pool of nominees to be a member of the General Commission on United Methodist Men (see ¶ 2303.1).* The jurisdictional committee on United Methodist Men shall nominate to the jurisdictional conference, for election, the jurisdictional members of the General Commission on United Methodist Men. The nomination shall be four (4) persons and shall include among the four at least one clergy, one woman, ethnic representation, and the jurisdictional president of United Methodist Men. Special consideration should be given to include one male under the age of thirty-five (see ¶ 2303.1). This legislation shall take effect upon the adjournment of General Conference.

¶638.

Petition Number: 30084-IC-638.1-D; General Commission on Archives and History, North Arkansas.

**Nominate buildings, locations, structures for designation as historic or heritage landmarks**

Amend 638.1:

...to provide for the ownership of real property and to receive gifts and bequests; to nominate to the General Commission on Archives and History buildings, locations, or structures within the annual conference for designation as historic sites or heritage landmarks; to maintain contact...

¶638.

Petition Number: 31231-IC-638.1-D; GCOM, SEJ Comm Archives & History.

**AC shall have a conf. com. on archives & history or other structure to provide for these functions**

Amend first sentence of 638.1:

In each annual conference there shall be a conference commission on archives and history or **alternative other structure** to provide . . .

¶639.

Petition Number: 31232-IC-639.1-D; GCOM.

**AC shall have organization for CUIC or other structure to maintain the connections**

Amend first sentence of 639.1:

Each annual conference shall create a conference commission or committee on Christian unity and interreligious concerns or **alternative other structure** to provide for these functions and maintain the connectional relationships ~~to work~~ with the General Commission . . .

**¶639.**

Petition Number: 30368-IC-639.2-D; Gen'l Board of Discipleship.

**A.C. committee on CUIC shall be "professing" members of local churches**

Add a final sentence to 639.2:

**Laypersons from The United Methodist Church shall be professing members of local churches.**

**¶639.**

Petition Number: 30817-IC-639.2-D; GCCUIC.

**Add the conference ecumenical officer as an ex officio member of conf. ccuic**

Amend second paragraph of 639.2:

*Ex officio* members of the annual conference commission on Christian unity and interreligious concerns shall include the conference ecumenical officer(s), if elected, and any United Methodists residing . . .

**¶640.**

Petition Number: 30728-IC-640-D; Gen'l Comm. on Religion & Race.

**Annual Conference religion & race shall have vote in annual conference council on ministries**

Add a new subparagraph following 640.4:

**The Annual Conference Commission on Religion and Race, or the alternative structure to provide for its function and connectional relationship, shall have vote and voice in the decision-making unit of the conference such as the Annual Conference Council on Ministries, or equivalent structure.**

**¶640.**

Petition Number: 31233-IC-640.1-D; GCOM.

**AC shall have a R&R commission or other structure to provide for these functions**

Amend first sentence of 640.1:

There shall be in each annual conference a conference commission on religion and race or ~~alternative~~ other structure . . .

**¶641.**

Petition Number: 30945-IC-641-D; Dale DeLong, Calvary UMC, Circleville, OH; 12 individuals.

**Delete Commission on Status & Role of Women**

Delete 641.

**¶641.**

Petition Number: 31234-IC-641-D; GCOM.

**Each AC, including CC, a conf. commission on the status & role of women or other structure**

Amend first sentence of 641:

There shall be in each annual conference, including the central conferences, a conference commission on the status and role of women or ~~alternative~~ other structure . . .

**¶642.**

Petition Number: 31106-IC-642-D; UM Rural Fellowship.

**AC shall designate responsible indiv for new responsibilities assigned to Comm.on Sm. Memb.Ch**

Add a new, final sentence to first paragraph of 642:

Where these responsibilities are assigned to new or existing agencies within the conference, the individual(s) responsible for the functioning of the commission shall be designated by the annual conference and included in the listing of conference officers.



## ¶642.

Petition Number: 31235-IC-642-D; GCOM.

**AC shall have conf. comm. on small membership church or other structure**

Amend first sentence of 642:

There shall be in each annual conference a conference commission . . . multifunctional agency of the council or ~~alternative~~ other structure that . . .

## ¶642.

Petition Number: 31107-IC-642.1-D; UM Rural Fellowship.

**Update specific data to help the small membership church**

Amend 642.1a):

To be informed about the needs and opportunities of the small membership church in rural, suburban, and urban . . . conference. Specific data shall be gathered . . . the local church. This data shall include, but not be limited, to demographics, membership, information on the formation and effectiveness of cooperative ministries, and information about pastoral tenure, compensation, and other factors that affect the vitality of the small membership churches. Such information will be regularly updated and disseminated: to bishops, district superintendents, and to relating conference boards and agencies, the General Board of Global Ministries and the General Board of Discipleship.

## ¶643.

Petition Number: 31236-IC-643-D; GCOM.

**Each AC shall have a com. on communications or other structure to maintain connections**

Amend first sentence of 643.1:

In each annual conference there shall be a commission on communications or ~~alternative~~ other structure to provide for these functions and maintain the connnectional relationships. It that shall include . . .

## ¶645.

Petition Number: 30279-IC-645-D; Gen'l Commission on UMM, New Mexico and E Ohio UMM.

**Revised language of conference UMM constitution**

Amend 645:

*Article 1. Name . . . and to the General Commission on United Methodist Men (¶2301).*

*Article 2. Function* –The function of the conference organization of United Methodist Men shall be to ~~work with~~ build and support the district organizations ~~and the local units~~ of United Methodist Men in developing ~~programs~~ resources to meet the needs and interests of men and the ~~concerns and~~ responsibilities of discipleship; to ~~assist in~~ empower personal witness and evangelism; . . . and to promote the objectives and responsibilities of the General Commission on United Methodist Men. In the absence of a district organization the conference organization, in consultation with the District Superintendent, shall fulfill the district responsibilities (¶664).

*Article 4. Membership* –The conference organization of United Methodist Men shall be composed of all ~~members~~ men and clergy of local ~~units~~ churches or charges (chartered or unchartered) within the bounds of the conference.

*Article 5. Officers and Committees* –

c) The conference lay leader (or designated representative) shall be a member of the conference organization and its executive committee.

D) Additional officers (including Civic Youth-Serving Agencies/Scouting Coordinator) and committees shall be elected or appointed in accordance

*Article 7. Relationships*—

c) Designated officers or members shall represent the conference organization on the various agencies, councils, commissions, and committees of the annual conference as the constitutions, ~~and~~ bylaws, and rules of such agencies provide.

d) The conference . . . shall ~~support~~ encourage them ~~in assuming~~ to assume positions of responsibility, and leadership ~~and daily~~ as part of their discipleship.

*Article 8. Amendments* – Proposed amendments

to this constitution may be sent to the recording secretary of the General Commission on United Methodist Men prior to the last annual meeting of the commission in the third year of the quadrennium.

#### Connectional Reporting –

1. Each annual conference shall file a current copy of their constitution with the General Commission on United Methodist Men.

2. Each annual conference shall submit an annual report to the General Commission on United Methodist Men for its spring meeting.

#### ¶664.

Petition Number: 30280-IC-664-D; Gen'l Commission on UMM, New Mexico and East Ohio UMM.

#### Revised language of district UMM constitution

##### Amend 664:

*Article 2. Responsibilities* –The responsibilities of the district organization of United Methodist Men shall be to work with local units of United Methodist Men in developing ~~programs~~ resources to meet the needs and interests of men and the ~~concerns and~~ responsibilities of ~~daily~~ discipleship; to ~~assist in~~ empower personal witness and evangelism; to enable outreach in individual and group mission and ministry; to encourage and support spiritual growth and faith development; and to promote the objectives and responsibilities of the ~~conference organization and the General Commission on United Methodist Men and the conference organization.~~ The district organization shall also encourage and promote the chartering and annual recertification of local units through the General Commission on United Methodist Men (¶2302 and ¶ 259).

*Article 4. Membership* – All ~~members men and~~ clergy of local churches or charges ~~organized units~~ (chartered and unchartered) of ~~United Methodist Men in the local churches~~ of the district shall be considered members of the district organization. ~~The district superintendent shall be a member of the district organization and of its executive committee.~~

#### Article 5. Officers and Committees –

b)Additional officers (including Civic Youth-Serving Agencies/Scouting Coordinator) and committees shall be elected or appointed in accor-

dance with the guidelines of the General Commission on United Methodist Men and/or the bylaws of the district organization of United Methodist Men.

c) The district superintendent shall be a member of the district organization and of its executive committee.

d) The district lay leader (or designated representative) shall be a member of the district organization and of its executive committee.

#### Article 7. Relationships –

a). . . committees of the district as the constitution, and bylaws, and rules of such agencies provide.

c) The district organization shall encourage men to participate in the total life and work of the Church and shall support encourage them in assuming to assume positions of leadership and daily as part of their discipleship.

*Article 8. Amendments* – Proposed amendments to this constitution may be sent to the recording secretary of the General Commission on United Methodist Men prior to the last annual meeting of the commission in the third year of the quadrennium.

#### Connectional Reporting –

Each district shall file a current copy of their constitution with the conference organization of United Methodist Men.

Each district shall submit an annual report to the conference organization of United Methodist Men prior to its annual meeting.

#### ¶1704.

Petition Number: 31579-IC-1704-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

#### Increase rep. of Central Conference on GCAH

##### Amend 1704.2:

The commission shall be . . . in which number ~~it is recommended that~~ at least one three shall be from . . .

#### ¶1712.

Petition Number: 30087-IC-1712.2-D; General Commission on Archives and History.

### **Make Maryland location an official heritage landmark of the UMC**

Amend 1712.2, fifth line from bottom:

...Town of Oxford, GA (1972); United Brethren Founding Sites Cluster, Frederick, Keedysville, and Beaver Creek, MD (2000);

### **¶1806.**

Petition Number: 31186-IC-1806-D; GCFA.

**Cost of promotion of funds as set in approved promotional budget shall be charged to receipts**

Amend fifth sentence of 1806.12:

The cost of promotion of the funds, as set in the approved promotional budget, shall be a prior claim charge against receipts, except that the cost of promotion for general Advance Specials shall be billed . . .

### **¶1902.**

Petition Number: 31430-IC-1902-D; GCCUIC.

### **Delete subparagraph 3**

Delete subparagraph 3 from 1902:

~~The commission shall employ such staff as necessary to carry out this ecumenical leadership function. For this purpose, the commission may choose to incorporate itself or may have its staff person(s) be employed for legal and tax purposes by the General Council on Finance and Administration.~~

### **¶1902.**

Petition Number: 30826-IC-1902.4-D; GCCUIC.

### **Delete subparagraph 1902.4**

Delete 1902.4

### **¶1903.**

Petition Number: 30827-IC-1903.8-D; GCCUIC.

### **Work toward unity and understanding within the UMC**

Add a new subparagraph to 1903.8:

**To work toward unity and greater understanding within The United Methodist Church.**

### **¶1903.**

Petition Number: 30828-IC-1903.15-D; GCCUIC.

**Advocate for appropriate funding and oversee disbursement of UM funds**

Add a new subparagraph after 1903.15:

**To advocate for appropriate funding and oversee disbursement of United Methodist funds provided in support of the major ecumenical and interreligious agencies (see. ¶818).**

### **¶1905.**

Petition Number: 31429-IC-1905-D; GCCUIC.

**Commission may appoint task force and committees as it deems necessary**

Amend 1902 by deleting subparagraph 4 and inserting it after 1905.7:

~~4. The commission may appoint such task forces and committees composed of bishops, laity, and/or clergy as it deems appropriate to carry out its work.~~

### **¶1906.**

Petition Number: 30829-IC-1906.1-D; GCCUIC.

### **Remove term date**

Amend 1906.1a:

a) four bishops appointed by the Council of Bishops, one of whom shall be the ecumenical officer of the Council of Bishops (term to begin September 1, 1996) and one of whom shall be from a central conference.



**¶2003.**

Petition Number: 31256-IC-2003-D; GCOM.

There shall be 4 young people between 18 and 30 and 2 between 12 and 17 yrs of age on GCORR

Amend last sentence of 2003 c):

... There shall be ~~two~~ four young ~~adults~~ people, two between the ages of ~~nineteen~~ eighteen (18) and thirty, and two ~~youth under nineteen~~ between the ages of twelve (12) and seventeen (17).

**¶2008.**

Petition Number: 30730-IC-2008-D; Gen'l Com. on Religion & Race.

**GCRR shall administer the Minority Group Self-Determination Fund**

Add the following new text to 2008.7:

The Minority Group Self-Determination Fund is established by the General Conference of The United Methodist Church for the empowerment of racial and ethnic minority persons within and outside the Church. The fund is available through grants to racial and ethnic minority congregations, community agencies, and other groups for the purposes established by the General Conference. The Fund shall be administered by the General Commission on Religion and Race on behalf of The United Methodist Church guided by the principle of self-determination. The General Commission shall be responsible for developing guidelines and policies regarding grants, and for evaluation of projects receiving support.

**¶2008.**

Petition Number: 31580-IC-2008.7-D; Gary L thurman, First UMC, Midland, TX.

**Change name of Minority Group Self-Determination Fund**

Amend 2008.7:

**Administering the Minority Group Self-Determination Minority Ministries Development Fund**

**¶2008.**

Petition Number: 31581-IC-2008.11-D; Gary L Thurman, First UMC, Midland, TX.

**Add ethnocentric conflict to RR agenda**

Add three words to the end of 2008.11:

... as they address the issues of racism and ethnocentric conflict.

**¶2008.**

Petition Number: 31582-IC-2008.14-D; Gary L Thurman, First UMC, Midlan, TX.

**Add ethnocentric violence to program responsibilities of GCRR**

Amend 2008.14:

Providing programs ... on the nature and meaning of ethnocentric violence and racism ...

**¶2104.**

Petition Number: 31257-IC-2104-D; GCOM.

**Additional members shall include 10 percent young adults**

Amend last sentence of 2104.1b):

... It is further recommended that such additional members shall maintain a membership total of at least 10 percent youth and/or 10 percent young adults.

**¶2301.**

Petition Number: 30284-IC-2301-D; Gen'l Commission on UMM, New Mexico and East Ohio UMM.

**Establish GCUMM beyond the temporary status in the founding legislation**

Amend second paragraph of 2301:

... the general commission shall be accountable to the General Council on Ministries by reporting and

interpreting activities in its purpose (paragraph 702.2).

### ¶2302.

Petition Number: 30285-IC-2302-D; Gen'l Commission on UMM, New Mexico and East Ohio UMM.

**New language for purpose, program & resource delivery systems of the commission**

Amend 2302:

**Purpose** – The General Commission on United Methodist Men shall have primary oversight for the coordination and resourcing of men's **work ministry** within The United Methodist Church:

United Methodist Men exists to declare the centrality of Christ in every man's life. Men's ministry leads to the spiritual growth of men and effective discipleship. This purpose is served as men are called to model the servant leadership of Jesus Christ;

Individual and group strategies form the foundation of UMMen ministry:

a) Enhance Evangelism, Mission, and Spiritual Life (EMS), as men become servant leaders.

b) Advocate programs that train men within local churches to promote specific ministries including prayer, missions, stewardship, and Civic/Youth Serving Ministries.

c) Forge pastoral partnerships by men committed to the effective support and service of clergy and local congregations.

d) Enhance organizational strength by effective leadership, resources, membership growth, and financial accountability.

e) Assist men in their ever-changing relationships, roles and responsibilities in their family setting, workplace, and society.

f) Understand the organization, doctrines, and beliefs of The United Methodist Church.

g) Fulfill the membership vows through commitment to prayer, presence, gifts, and service in congregational life.

h) Fulfill the Great Commission with and through The United Methodist Church as one part of the Body of Christ.

1. 3. To provide ~~resources and support services to foster the development of units~~ **promote the ministry and growth of United Methodist Men:**

a) Provide specific and optional models for ~~these units~~ **men** in the local church, district, annual conference, and jurisdiction;

b) ~~Receive recommendations from~~ **Maintain effective communications and cooperation with the National Association of Conference Presidents of United Methodist Men and other national organizations representing the central conferences and other worldwide Methodist liaisons;**

c) Promote the chartering and annual recertification of local church men's units (¶ 259) with the General Commission on United Methodist Men.

2. 4. ~~To seek methods for involving~~ **provide resources that assist men in their growing relationship to with the Lord Jesus Christ and his church.**

a) ~~Provide resources and support for~~ **Programs of Evangelism that are geared to men's needs in cooperation with all areas of the Church dealing with the area of evangelism that model to assist men to discover that witness is an integral part of daily life in the workplace, the community, the parish, and the home;**

b) ~~Provide resources and support of~~ **Programs of Mission in cooperation with all areas of the Church dealing with missional opportunities enabling men for outreach and service as an integral part of their Christian discipleship servanthood;**

c) ~~Provide resources and support for~~ **Programs of Spiritual Life in cooperation with areas of faith development to will assist men to realize that witness and outreach, with mission and ministry are become extensions of their faith development and their personal relationship to God through Jesus Christ;**

d) ~~Provide resources and support for~~ **Programs of stewardship in cooperation with the area of stewardship that will lead men to an understanding of their responsibility for as stewards of God's creation and personal stewardship, including of time, talent, money, and prayer;**

e) ~~Seek resources and support for~~ **Pro-**

grams that affirm the role of men as husbands and fathers in their family situations a rapidly changing society;

f) ~~Continue in a constant search for new and better ways To~~ advocate, research, and develop programs for The United Methodist Church to minister to and through men;

g) ~~Provide resources and support for the office of Scouting ministries and the National Association of United Methodist Scouters for training of local church, district, annual conference, and jurisdictional Scouting coordinator;~~

h) ~~Be an active partner~~ Program partnership with The Upper Room in the Living Prayer Center ministry with including support for WATS telephone service and promotion. At every level all levels of the United Methodist Men's network there shall be prayer coordinators in United Methodist Men; advocates.

i) ~~United Methodist Men shall be partners with local churches with moving members. The program shall be called Moving United Methodists. There shall be a program in partnership with local churches called Moving United Methodists to assist United Methodist members moving from one congregation to another (see ¶ 237).~~

5. The General Commission will provide resources and support for the office of Civic Youth-Serving Agencies/Scouting Ministries;

a) To provide training of local church, district, annual conference, and jurisdictional Scouting coordinators;

b) To provide advocacy, cooperation, and relationship in partnership with the National (USA) Association of United Methodist Scouters, the General Board of Discipleship, the Council of Bishops, and the Civic Youth-Serving Agencies (Boy Scouts of America, Girl Scouts of the USA, Camp Fire Boys and Girls, 4-H, and such appropriate organizations within the Central Conferences) for the promotion of Youth-Serving/Scouting Ministries within The United Methodist Church;

c) To coordinate, promote, and resource as needed annual conference Bishop's Dinners for Scouting.

6. This legislation shall take effect upon the adjournment of the 2000 General Conference.

## ¶2302.

Petition Number: 31583-IC-2302.2-D; Jeanne Knepper, University Park UMC, Portland, OR.

**Support Scouting and ensure it meets UM Constitution and Social Principles values**

Add to the end of 2302.2g:

... Scouting coordinators, ensuring that they reflect the values of inclusiveness, non-discrimination and equal rights mandated by the United Methodist Constitution and Social Principles.

## ¶2303.

Petition Number: 30286-IC-2303-D; Gen'l Commission on UMM, New Mexico UMM.

**Increase Commission membership by 14; WSF match funds raised by the Commission**

Amend 2303:

1. ~~The commission shall consist of twenty-three (23) voting members as defined in ¶ 705.2 in the general provisions and ¶ 534 for the 1997-2000 quadrennium. There shall be two bishops elected by the Council of Bishops; two members elected by each jurisdictional conference upon nomination by the jurisdictional committee on United Methodist Men, including one clergy, one woman, ethnic representation, and the jurisdictional president of United Methodist Men; five representatives of the National Association of Conference Presidents of United Methodist Men, including the national president; one elected president from a national organization of United Methodist Men of a central conference or conferences who shall be selected by the Commission on Central Conference Affairs; and five members at large, including two young adults. Ex-officio members with voice shall include the president of the United Methodist Men Foundation and the president of the National Association of United Methodist Scouters.~~

1. The commission shall consist of thirty-seven (37) voting members as defined in ¶ 705.2 in the General Provisions and ¶ 534. The membership shall be composed of:



Two bishops elected by the Council of Bishops.

Twenty (20) members elected by the various jurisdictional conferences upon nomination by the jurisdictional committee on United Methodist Men (§ 534). Each jurisdiction shall elect four persons. Included among the four per jurisdiction shall be at least one clergy, one woman, ethnic representation, and the jurisdictional president of United Methodist Men.

Six (6) members elected by the National Association of Conference Presidents of United Methodist Men including the national president and five members at large (including at least two members of the Commission from the previous quadrennium for continuity) chosen for expertise and jurisdictional balance if possible.

One (1) elected president from a national organization of United Methodist Men of a central conference or conferences that shall be selected by the central conference members of the College of Bishops.

The president of the United Methodist Men Foundation.

Two (2) members elected by the National Association of United Methodist Scouts including the president and one youth who is a current member of a Civic Youth-Serving/Scouting ministry.

Five (5) members at large elected by the Commission including at least two young adults.

This legislation shall take effect upon the adjournment of the 2000 General Conference.

2. Vacancies – vacancies in the general commission membership shall be filled by procedures defined in § 712 of the General Provisions.

3. Officers — The General Commission on United Methodist Men shall elect as its officers a president, vice president, secretary, treasurer, and other such officers as it shall deem necessary. In addition, the presidents of the National Association of Conference Presidents of United Methodist Men and the President of the Central Conference Organization shall also be considered officers.

6. Funding – The General Council on Finance and Administration shall make provision for the necessary support of the work of the commission by transferring from the budget of the General Board of Discipleship those World Service Funds and direct

United Methodist Men contributions (charter fees and EMS memberships) allocated for United Methodist Men that include operating funds, office rent, equipment, service, and director's travel for the next quadrennium. Also, the office space and equipment currently used by the United Methodist Men's Division will be transferred to the commission. In the event that the commission is not self-supporting after the first quadrennium, disposition will be at the direction of the General Conference, providing World Service Funds to complement the direct revenue and contributions from United Methodist Men.

### ¶2303.

Petition Number: 30968-IC-2303-D; SEJUMM.

#### Increase GCUMM membership

Delete 2303.1 and replace with the following:

The Commission shall consist of twenty-nine (29) voting members as defined in para. 705.2 in the General Provisions and para. 534. The membership shall be composed of:

a) Two (2) bishops elected by the Council of Bishops

b) Fifteen (15) members elected by the various jurisdictional conferences upon nomination by the jurisdictional committee on United Methodist Men (para. 534). Each jurisdiction shall elect three persons, one of which shall be the jurisdictional president of United Methodist Men.

c) Five (5) members elected by the National Association of Conference Presidents of United Methodist Men, including the president and four (4) members at large

d) The president of the United Methodist Men Foundation

e) The president of the National Association of United Methodist Scouts.

f) Five (5) members elected at large by the Commission at its first meeting of the quadrennium to insure representation of clergy, women and ethnic minorities. Special consideration shall be given to including at least one (1) male under the age of 35.

This legislation shall take effect upon the adjournment of the 2000 General Conference.

**¶2303.**

Petition Number: 31584-IC-2303-D; East Ohio UMM.

**GCUMM membership**

Delete current text of 2303.1 and replace with the following new text; amend 2303.3 and 6:

The Commission shall consist of thirty-seven (37) voting members as defined in para. 705.2 in the General Provisions and para. 534. The membership shall be composed of:

a) Two (2) bishops elected by the Council of Bishops

b) Twenty (20) members elected by the various jurisdictional conferences upon nomination by the jurisdictional committee on United Methodist Men (¶ 534). Each jurisdiction shall elect four persons. Included among the four per jurisdiction shall be at least one clergy, one woman, ethnic representation, and the jurisdictional president of United Methodist Men.

c) Six (6) members elected by the National Association of Conference Presidents of United Methodist Men, including the national president and five (5) members at large (including at least two members of the Commission from the previous quadrennium for continuity) chosen for expertise and jurisdictional balance if possible.

d) One (1) elected president from a national organization of United Methodist Men of a central conference or conferences that shall be selected by the central conference members of the College of Bishops.

e) The president of the United Methodist Men Foundation.

f) Two (2) members elected at large by the National Association of United Methodist Scouters, including the president and one youth who is a current member of a Civic Youth-Serving/Scouting ministry.

g) Five (5) members at large elected by the Commission including at least two young adults.

This legislation shall take effect upon the adjournment of the 2000 General Conference.

3. Officers—the General Commission on United Methodist Men shall elect as its officers a president,

vice president, secretary, treasurer, and other such officers as it shall deem necessary. In addition the presidents of the National Association of Conference Presidents of United Methodist Men and the President of the Central Conference Organization shall also be considered officers.

6. Funding—The General Council on Finance and Administration shall make provision for the necessary support of the work of the commission by ~~transferring from the budget of the General Board of Discipleship those World Service Funds and direct United Methodist Men contributions (charter fees and EMS memberships) allocated for United Methodist Men that include operating funds, office rent, equipment, service, and directors' travel for the next quadrennium. Also, the office space and equipment currently used by the United Methodist Men's Division will be transferred to the commission. In the event that the commission is not self-supporting after the first quadrennium, disposition will be at the direction of the General Conference providing World Service Funds to complement the direct revenue and contributions from United Methodist Men.~~

**¶2303.**

Petition Number: 31585-IC-2303.11-D; Nina H Sozansky, St Luke's UMC, Kokomo, IN.

Commission encouraged to explore relationship between spiritual gifts & women in the Bible

Add a new subparagraph to the end of 1203:

In case there are any resources or energies left after addressing all the above responsibilities, the commission shall be encouraged to explore the relationships between spiritual gifts and women in the Bible.

**¶2401.**

Petition Number: 31587-IC-2401-D; Paul F Perry, SW TX.

UMC role in World Methodist Council moves UMC closer to global ministry

Add a new subparagraph to 2401:

The United Methodist Church's role in the World Methodist Council contributes to the globalization of the whole Wesleyan family. Through our



representatives and support of this world-wide body, the United Methodist Church moves closer to a global perspective and ministry.

## ¶2402.

Petition Number: 30969-IC-2402-D; Fred H. Allen Sr, Gonzalez UMC, Pensacola, FL; 368 individuals.

### Responsible relations with the National Council of Churches

Insert the following subparagraph after 2402.2.c):2402.2.d

The United Methodist Church shall related ecumenically with all willing Christina churches and especially with denominations sharing a Wesleyan heritage. The United Methodist Church shall participate in the National Council of Churches insofar as this is consistent with classical Christianity as stated in the historic Christian ecumenical creeds, and shall withhold funds from the activities of the National Council of Churches that fail to meet this standard.

## ¶2402.

Petition Number: 31187-IC-2402-D; GCCUIC, GCFA.

### Financial support for ecumenical organizations

Add a new paragraph to the beginning of 2402:

2402. Councils and Consultations of Churches and Covenantal Relationships—United Methodist financial support of the ecumenical organizations in the following paragraphs shall be remitted from the Interdenominational Cooperation Fund through the General Council on Finance and Administration in accordance with para. 818. The general agencies of the Church may make such payments to these ecumenical organizations as they deem to be their responsibility and proportionate share in the cooperative programs. Such payments shall be reported to the General Council on Finance and Administration, and that Council shall include a summary report of United Methodist financial support in its annual financial report to the Church. United Methodist financial support of ecumenical dialogues and multilateral conversations, approved by the General Commission on Christian Unity and Interreli-

gious Concerns, shall also be remitted from the Interdenominational Cooperation Fund in the same manner. 1. The Consultation on Church Union and the Church of Christ Uniting—a) The United Methodist Church . . .

## ¶2402.

Petition Number: 31442-IC-2402-D; GCCUIC.

### Financial support of ecumenical organizations

Delete current text of 2402 and replace with the following:

United Methodist financial support of the ecumenical organizations in paras. 2403 and 2404 shall be remitted from the Interdenominational Cooperation Fund through the General Council on Finance and Administration in accordance with para. 818. The general agencies of the church may make such payments to these ecumenical organizations as they deem to be their responsibility and proportionate share in the cooperative programs (see paras. 1903.14 and 1903.15). Such payments shall be reported to the General Council on Finance and Administration, and that Council shall include a summary report of United Methodist support in its annual financial report to the Church. United Methodist financial support of ecumenical dialogues and multilateral conversations, approved by the General Commission on Christian Unity and Interreligious Concerns, shall also be remitted from the Interdenominational Cooperation Fund in the same manner.

## ¶2402.

Petition Number: 30970-IC-2402.3-D; Carla Thompson, Christ UMC, Memphis, TN; 374 individuals.

UMC be part of WCC only if classical Christianity is upheld otherwise withhold money

Amend 2402.3 by adding the following subparagraph:

The United Methodist Church shall participate in the World Council of Churches insofar as this is consistent with classical Christianity as stated in the historic Christian ecumenical creeds, and shall withhold funds from activities of the World Council of Churches that fail to meet this standard.



**¶2404.**

Petition Number: 31441-IC-2404-D; GCCUIC.

**Covenantal or conciliar relationships**

Delete current text of 2404 and replace with the following new text:

**2404. Covenantal or Conciliar Relationships—**

The United Methodist Church strives toward greater Christian unity through its participation in councils of churches and/or covenantal relationships. The United Methodist Church may establish covenants with other Christian churches through bilateral or multilateral efforts.

**1. The Consultation on Church Union (Churches Uniting in Christ)—**

The United Methodist Church is a member of the Consultation on Church Union (Churches Uniting in Christ), its predecessor Methodist and Evangelical United Brethren churches having been involved in its very beginnings and in all its committees and plenary consultations. The United Methodist Church is in covenantal relationship with other churches in the Consultation on Church Union (Churches Uniting in Christ).

**2. National or Regional Ecumenical Organizations—**

**a. The National Council of the Churches of Christ in the U.S.A.—**

The United Methodist Church is a member of the National Council of the Churches of Christ in the U.S.A., its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

**b. Other National or Regional Ecumenical Organizations—**

The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall be in dialogue with United Methodists in whatever countries they may reside, and shall coordinate, explore, and advocate United Methodist participation in regional ecumenical and interfaith organizations and shall address the ICF funding committee of the GCCUIC on financial needs and the advisability of support of

these organizations.

**3. The World Council of Churches and Other International Ecumenical Organizations—**

a. World Council of Churches—The United Methodist Church is a member of the World Council of Churches, its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

**b. Other International Ecumenical Organizations—**

The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall be in dialogue with United Methodists in whatever countries they may reside, and shall coordinate, explore, and advocate United Methodist participation in international ecumenical and interfaith organizations and shall address the ICF funding committee of the GCCUIC on financial needs and the advisability of support of these organizations.

**¶2405.**

Petition Number: 30830-IC-2405-D; GCCUIC.

**Liaison role of the Council of Bishops**

Delete current text; amend title; move 2505 to become numbers 1 & 2 here; add a new number 3; move 2406 to become number 4 here, and renumber accordingly:

**Section XVIII. Interdenominational Agencies Ecumenical Organizations**

2401. *Liaison Role of the Council of Bishops*—1. In formal relations with other churches and/or ecclesial bodies, the Council of Bishops shall be the primary liaison for The United Methodist Church. The ecumenical officer of the Council of Bishops shall be responsible for these relationships and shall work in cooperation with the General Commission on Christian Unity and Interreligious Concerns in the fulfillment of these functions.

2. The General Commission on Christian Unity and Interreligious Concerns shall consult with the Council of Bishops in establishing the guidelines for the administration of the Interdenominational Cooperation Fund (see — 818 and 1903.15).

3. The United Methodist representatives to ecumenical organizations in the following paragraphs shall be selected by the Council of Bishops from nominations reviewed by the General Commission on Christian Unity and Interreligious Concerns. Such representatives shall be inclusive in terms of gender, race and ethnicity, age, persons with disabilities and region. Representatives shall reflect consideration of balances required both by The United Methodist Church and the respective ecumenical organization. Consideration shall be given to persons named to jurisdictional and central conference pools (See —705.1.b,c).

When proxies are needed to substitute for United Methodist representatives to a specific ecumenical organization, the general secretary of the General Commission on Christian Unity and Interreligious Concerns, in consultation with the ecumenical officer of the Council of Bishops, is authorized to name such proxies. Consideration shall be given to United Methodists residing in the

area of the ecumenical organization's meeting, and to the inclusivity of the delegation. The names of proxies shall be reported at the next meeting of the Council of Bishops.

Representatives and proxies from The United Methodist Church to various working groups of any of the ecumenical organizations in the following paragraphs shall be named by the general secretary of the General Commission on Christian Unity and Interreligious Concerns, in consultation with the ecumenical officer of the Council of Bishops.

4. Notwithstanding the other provisions of this section, should structural changes be voted between sessions of the General Conference by any of the ecumenical organizations in the following paragraphs, necessitating election of a new group of United Methodist delegates, the Council of Bishops is authorized to elect, based on recommendations from the General Commission on Christian Unity and Interreligious Concerns, such delegates as may be required.



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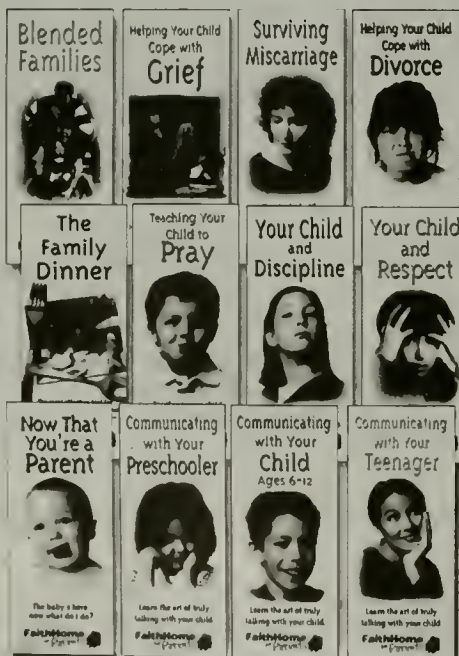
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DCA-867-00



# Local Church

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Proposed Changes to the *Book of Discipline*

#### ¶42

Petition Number: 30317-LC-42-C; Gen'l Board of Discipleship.

**Add "professing" to clarify those eligible to elect church or charge officers**

Amend 42 Article II:

...by the charge conference or by the professing members

#### ¶200.

Petition Number: 30034-LC-200-D; MFSA.

**Mission of the local church is to make disciples of Jesus Christ**

Amend "The Mission," page 114:

The mission of the local Church is to make disciples of Jesus Christ. Local churches provide the most significant arena through which disciple-making occurs. Discipleship means continuing Christ's world-changing work of offering God's gift of salvation, healing relationships, transforming social structures and following in the way of love and service.

#### ¶201.

Petition Number: 30320-LC-201-D; Gen'l Board of Discipleship.

**Change preface preceding 201 to emphasize Wesleyan tradition**

Amend "The Process for Carrying Out Our Mission," after 120 and before 201:

We make disciples as we:

—proclaim the gospel, seek, welcome and gather persons into the body of Christ through baptism and profession of faith;

—lead persons to commit their lives to God through and profess their faith in Jesus Christ;

—nurture persons in Christian living through worship, baptism, communion, Bible and other studies, prayer, the sacraments, spiritual disciplines and other means of grace, such as Wesley's Christian conferencing;

—send persons into the world to live lovingly ... and working to have develop social structures that are consistent with the gospel; and

#### ¶201.

Petition Number: 30321-LC-201-D; Gen' Board of Discipleship.

**Make language consistent with UM ecclesiology**

Amend first sentence of 201:

A local church is a community of true faithful believers under the Lordship of Christ.

#### ¶203.

Petition Number: 30878-LC-203-D; Riley B. Case, North Indiana.

**Add the word "doctrine"**

Amend 203:

... Such a society of believers, being within The United Methodist Church and subject to its doctrine and *Discipline*, is also ...

#### ¶204.

Petition Number: 30137-LC-204-D; Annual Conference, California Nevada.

**Congregations to ensure all within its fellowship are warmly and hospitably welcomed**

Add a second paragraph to 204:

Every congregation should work to define its missional strategy to ensure that all who are invited into and are present within its fellowship receive a warm, hospitable welcome and know that they are affirmed and celebrated as a child of God, regardless of any social difference, thus expressing the prevenient grace of the Wesleyan spirit.

#### ¶204.

Petition Number: 31422-LC-204-D; Bob Parrott, Texas.

**Each congregation write theological description of their worship and mission**

Amend 204: Each local church shall have a definite evangelistic, nurture, and witness responsibility for its members and the surrounding area and a missional outreach responsibility to the local and global community. It shall be responsible for ministering to all its members, wherever they live, and for persons who choose it as their church. Within the general guidelines of paragraph 204 encourage each congregation to write a theological description of their style of worship and mission emphasis.

#### ¶206.

Petition Number: 31034-LC-206.1-D; Local church, Bering Memorial UMC, Houston, TX.

**Local churches may vote to work w/other churches subject to the Restrictive Rules**

Add a new, final sentence to 206.1:

Local churches . . . cooperation: , including, by affirmative vote of their charge conferences, association with other local United Methodist churches with similar missional focuses, organizations, unofficial caucuses, bodies, grass-roots movements and programs, subject to the limitations of the first and second Restrictive Rules.

#### ¶213.

Petition Number: 30158-LC-213-D; Annual Conference, Western North Carolina; Wisconsin.

**Assessment of local church potential**

Amend first and third paragraphs of 213:

... In static, declining, or changing population areas, local churches may take the opportunity to study their congregation's potential. The district superintendent shall appoint a study task force ~~may be appointed by the bishop~~ to do an extensive study of the past, present, and potential ministry of that local church upon the request of the congregation ~~or the district superintendent or the district superintendent~~ may appoint a task force whenever he/she deems it necessary or when the average worship attendance falls below fifteen persons. The task force shall be composed of an equal number of lay and clergy persons and shall include persons from that congregation.

2. The finding shall be published and presented to the congregation with recommendations as to how to increase the local church's potential and to assist them in determining how they shall continue to: develop programs as organized churches (paragraphs 201-204), develop cooperative parish ministries (paragraph 206) or ecumenical shared ministries (paragraph 207); or give special attention to redevelopment, relocation, or discontinuance. Those invited to the presentation shall include: the members of the congregations, the pastor(s), the district superintendent, and members of the district board of church location and building (paragraphs 2518, 2550).

#### ¶213.

Petition Number: 31142-LC-213-D; UM Rural Fellowship.

**DS may appoint a task force to determine future**

## viability of a congregation

## Amend 213:

213. A Process for Assessment of Local Church Potential—In static, declining, or changing population areas, local churches may take the opportunity to study their congregation's potential. Upon the request of the congregation the district superintendent shall appoint a study task force ~~may be appointed by the bishop~~ to do an extensive study of the past, present, and potential ministry of that local church. ~~upon the request of the congregation or~~ Alternatively, the district superintendent may appoint such a task force or when the future viability of the congregation is in question ~~average worship attendance falls below fifteen persons or whenever he/she~~ deems it necessary for other reasons. The task force shall be composed of an equal number of lay and clergy persons and shall include persons from that congregation.

1. This study shall include . . .

2. The findings shall be published and presented to the congregation with recommendations as to how to ~~best fulfill~~ increase the local church's call to ministry potential and to assist them in determining how they shall serve the community with nurture, outreach and witness ministries as an organized church (paras. 201-204) or cooperative parish ministries (para. 206) or ecumenical shared ministries (para. 206.3) (para. 207); or give special attention to redevelopment, relocation or discontinuance. Those invited to the presentation shall include: the members of the congregation, the pastor(s), the district superintendent, and members of the district board of church location and building (§§2518, 2550).

3. The members of the local church . . .

## ¶214.

Petition Number: 30056-LC-214-D; Gerald E. Coe, Emmanuel UMC, Beltsville, MD.

Exclude from UMC membership all fornicators, adulterers, and homosexuals

Insert new paragraph after 214:

Christ's Church is, among other characteristics, a body of repentant reformed sinners. Our churches welcome all persons to attend services of worship. However, the following persons shall be ineligible

for membership in the United Methodist Church.

1. Persons known to practice sexual immorality such as fornication, adultery or homosexuality. These are explicitly listed by the Apostle Paul as grievous sins resulting in exclusion from the Kingdom of God. (1 Cor. 6:9-10)

2. Persons having membership and practicing sexual immorality will forfeit their memberships.

3. Clergy members shall remove from membership rolls persons known to be practicing any of these sins. Failure to do so will be grounds for charging a clergy member with disobedience to the order and discipline of the church.

4. Those removed from membership for any of these sins may be reinstated upon confession of faith and assurances that none of these sins are being practiced.

## ¶214.

Petition Number: 30322-LC-214-D; Gen'l Board of Discipleship.

Change language to comply with Judicial Council  
811

Delete current text and replace with the following new text in 214:

The United Methodist Church is a part of the holy catholic (universal) church, as we confess in the Apostles' Creed. In the church, Jesus Christ is proclaimed and professed as Lord and Savior. All people may attend its worship services, participate in its programs, receive the sacraments and become members in any local church in the connection (paragraph 4).

## ¶215.

Petition Number: 30323-LC-215-D; Gen'l Board of Discipleship.

Change language on baptism to comply with Judicial Council 812

Delete current text and replace with the following new text in 215:



1. The professing membership of a local United Methodist church shall include all baptized people who have come into membership through a profession of their faith in services of confirmation, profession of Christian faith, reaffirmation of baptismal vows, or transfer (see pp 229.2b, 231, 236, 243).

2. For statistical purposes, church membership is equated to the number of people listed on the roll of professing members (see paragraph 231.2).

3. It is the understanding of The United Methodist Church that those unable to answer for themselves at baptism should be guided and nurtured that they may respond to the gift of their baptism with a personal answer of faith in Jesus Christ, within a service of profession and confirmation of Christian faith using the vows of the baptismal covenant (paragraph 217), and thus become professing members of the Church (see paragraph 226).

4. In cases where people with disabilities are unable to make a personal answer of faith in words or sign, the congregation may profess its faith using the vows of the baptismal covenant, and the baptized person be confirmed and made a professing member of the Church.

## ¶215.

Petition Number: 30990-LC-215.1-D; Riley B. Case, North Indiana.

Valid baptism is administered in the name of the Father/Son/Holy Spirit

Amend 215.1:

The baptized membership of a local United Methodist church . . . ~~In valid baptism, water is administered in the name of the triune God (specified in the ritual as Father, Son and Holy Spirit) by an authorized person and the Holy Sprit is invoked with the laying on of hands, ordinarily in the presence of the congregation.~~ In valid baptism, water is administered in the name of the Father, Son and Holy Spirit by an authorized person, ordinarily in the presence of the congregation.

## ¶216.

Petition Number: 30324-LC-216-D; Gen'l Board of Discipleship.

Member of a local UMC is member of the universal church as well as the denomination

Amend 216:

~~A baptized or professing member of any local United Methodist church is a member of the global United Methodist connection and a member of the church-universal: denomination and the catholic (universal) church.~~

## ¶217.

Petition Number: 30057-LC-217-D; Gerald E. Coe, Emmanuel UMC, Beltsville, MA.

Express dissension internally and not publically or in the secular media

Add a new subsection at the end of 217:

To uphold the doctrines and teachings of the church. Expressions of opposition to a doctrine or teaching of the church by a church member shall be kept in-house. They shall not be expressed in a public display or in the secular media.

## ¶217.

Petition Number: 30325-LC-217-D; Gen'l Board of Discipleship.

When a person unites with a UM church they profess their own faith in God

Amend first sentence of 217:

When persons unite with a local United Methodist church, they, ~~or, if unable to answer for themselves, their parent(s), legal guardian(s), sponsor(s) or godparent(s),~~ profess their own faith in God, . . .

## ¶217.

Petition Number: 30991-LC-217.7-D; Riley B. Case, North Indiana.

Ecumenical creed and doctrinal standards of the UMC summarize faith in the OT and NT

Amend 217.7:

To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments and as summarized in the ecumenical creeds and the Doctrinal Standards and General Rules of the United Methodist Church.

## ¶218.

Petition Number: 31423-LC-218-D; David A. Rash, VA.

**Worship attendance count may include those in attendance at other church events**

Amend 218:

218. Faithful membership in the local church is essential for personal growth and for developing a deeper commitment to the will and grace of God. As members involve themselves in private and public prayer, worship, the sacraments, study, Christian action, systematic giving, and holy discipline, they grow in their appreciation of Christ, understanding of God at work in history and the natural order, and an understanding of themselves.

A church may count as being present in worship or church school any persons who are active members and are engaged in church-related activities, such as Annual Conference, workshops or training events, church retreats, or while en route to or from such church-related activities.

## ¶221.

Petition Number: 30326-LC-221-D; Gen'l Board of Discipleship.

**"Professing" members may proceed on chargeable offenses**

Amend 221.3:

In the further . . . by the lay member, then the professing members of the church . . .

## ¶222.

Petition Number: 30327-LC-222-D; Gen'l Board of Discipleship.

**Local church shall instruct baptized youth and**

**adults in meaning of baptism**

Delete fourth sentence of 222.1; amend second sentence of 222.1b; amend last sentence of 2a; delete 222.4-5:

222.1 . . . ~~An infant, child, or adult who is baptized becomes a member of the catholic (universal) church, of the denomination, and a baptized member of the local congregation. (See paragraph 215.)~~

222.1b) . . . Church. It shall be the duty of the ~~congregation~~ local church, led . . .

222.2.a) . . . faith and empowering their discipleship. This preparation focuses attention upon the meaning of discipleship and the need for ~~professing~~ members. . .

## ¶222.

Petition Number: 30880-LC-222.-1-D; Carolyn Braddy, 5 individuals.

**Allow adults to be baptized even if they were baptized as an infant**

Amend 222.:

1.b) Youth and adults ~~who have not been baptized and~~ who are seeking to be saved from their sins and profess Jesus Christ as their Lord and Savior . . .

2. b) There are many occasions . . . ~~Unlike baptism, which is a once-made covenant and can only be reaffirmed, not repeated,~~ cConfirmation is a dynamic action of the Holy Spirit that can be repeated.

## ¶222.

Petition Number: 30879-LC-222.1b-D; Riley B. Case, North Indiana.

**Add the word "doctrine" to list of duties for instruction**

Amend 222b:

. . . It shall be the duty of the congregation, led by the pastor, the instruct them in the meaning of baptism, in the meaning of the Christian faith, and the history, organization, doctrine and teachings or the United Methodist Church for that purpose. . .

## ¶224.

Petition Number: 30422-LC-224-D; Gen'l Board of Discipleship.

### Change administration and name of Military Roll

#### Amend 224:

... and related facts to the ~~General Board of Discipleship~~ General Board of Higher Education and Ministry for recording on the General ~~Military~~ Church Membership Roll. It is desirable that as soon as possible ~~these persons~~ such people be transferred from the General ~~Military~~ Church Membership Roll to the ... The name of any person who has been on the General Church Membership roll for more than eight years and for whom a current mailing address cannot be obtained shall be removed from the General Church Membership Roll.

## ¶226.

Petition Number: 30328-LC-226-D; Gen'l Board of Discipleship.

### Any baptized person in good standing or professing member may be received into UMC

#### Amend 226:

A member who has been baptized and is in good standing in any Christian denomination ~~who has been baptized and who desires to unite~~ may be received into with The United Methodist Church ~~may be received as a professing member with by a proper certificate of transfer from that person's former church. or by a declaration of~~ A person can be received as a professing member by declaring the Christian faith through reaffirmation of the baptismal vows and, ~~and upon~~ affirming willingness to be loyal to The United Methodist Church and to the local congregation (see pp 214, 215, 222). The pastor will report to the sending church the date of reception of ~~such a member~~ transferring members. ... Persons received from churches that do not issue certificates of transfer ~~or letters of recommendation~~ shall be listed as "Received from other denominations."

## ¶227.

Petition Number: 30329-LC-227-D; Gen'l Board of

### Discipleship.

### Clearly define duties of pastor at baptism and after

#### Amend 227:

1. ... At least one parent or guardian shall be a professing member of a Christian church; or at least one sponsor(s) ~~or godparent(s)~~ who ~~are~~ is a professing members shall assume the baptismal vows.

2. ~~[delete current text]~~ Responsibility of the Pastor—a) The pastor of the church shall, at the time of administering the sacrament of baptism, furnish the parent(s), guardian(s) or sponsor(s) of the child who is baptized with a certificate of baptism, which shall also clearly state that the child is now on the roll of those who are baptized in The United Methodist Church.

b) The pastor shall be responsible for seeing that the membership secretary adds the full name of the baptized child to the church's roll of those who are baptized, along with the following information: the date of birth, the date and place of baptism, and the full names of the parent(s), guardian(s), or sponsor(s) and their place of residence and phone number.

c) When the baptized child lives in a community not served by the pastor who administers the sacrament of baptism, the pastor is responsible for contacting in advance (where possible) and reporting the baptism to a pastor and/or district superintendent who serves in the area where the baptized child lives. The pastor administering the sacrament shall then be responsible for reporting in writing to that pastor or district superintendent the child's name and other information specified above, to be entered on the roll of a church in that location.

d) A pastor of a church that receives notification of a baptism administered elsewhere shall be responsible for entering the required information on that church's roll of those who are baptized, and for notifying the pastor who administered the baptism that the child has been received by transfer.

e) When the pastor of the church in which the child is baptized receives written confirmation that the child's name has been entered on the roll of those who are baptized in another church, a notation may be made on the roll of the church where the sacrament was administered that the child has been transferred to another church. The notation regarding transfer shall include the name of the receiving church and the date when written confirmation was



received.

f) the pastor shall, at the time of administering the sacrament of baptism and at other appropriate times, admonish members of the congregation of their responsibility for the Christian nurture of the child.

227.3 [Delete current text.] Baptismal Roll—a) it is the responsibility of the pastor to keep and transmit to the succeeding pastor an accurate roll of baptized people, including both those who have been baptized there and those who have been baptized elsewhere and received by transfer (see pp 215.1, 331, 3d).

b) The pastor or membership secretary shall regularly review the baptismal roll to identify the people who have not become professing members. The number of people so identified shall be reported annually, or at such other times as may be requested, to the charge conference or the annual conference.

c) The congregation has ongoing responsibility to nurture baptized children, youth, and adults in the life of discipleship until they become professing members and accept God's grace for themselves.

227.4 . . . and to an appreciation of the privileges and obligations of baptism and professing membership. The pastor shall, . . . organize them into classes for professing membership to the end that they profess their faith and receive the rite of confirmation. . . . The United Methodist Church for the this purpose of confirmation preparation. When youth so prepared shall give evidence of their own Christian faith and purpose, and understanding of the privileges

and obligations of professing and the understanding and meaning and practice of membership, they may be . . .

227.5 Youth who are professing members of the Church . . . It is strongly . . . all senior high youth who are professing members of the Church an advanced class of instruction in the meaning and practice of the Christian life . . .

227.6 [Delete]

## ¶227.

Petition Number: 30881-LC-227-D; Annual Conference, East Ohio.

## Remove the word "annually"

Amend 227.4:

It shall be the duty of the pastor . . . The pastor shall, ~~at least annually~~, building on the preparation . . .

## ¶228.

Petition Number: 30040-LC-228-D; W. Richard Turner, St. Paul UMC, Wilmington, DE.

## Affiliate and associate membership

Amend 228:

A member of The United Methodist Church, of an affiliated autonomous Methodist or united church, or of a Methodist church that has a concordat agreement with The United Methodist Church, ~~who resides for an extended period in a city or community at a distance from the member's home church~~, may on request be enrolled as an affiliate member of ~~a~~ another United Methodist church ~~located in the vicinity of the temporary residence~~. Affiliate membership shall be for a period of one year, and shall be on the recommendation of the pastor and approval of the charge conference of the affiliate membership church. Such affiliate membership may be renewed annually by the same procedure. The home pastor shall be notified of the affiliate membership. Such membership shall entitle the person to the fellowship of that church, to its pastoral care and oversight, and to participation in its activities, including the holding of office; except such as would allow one to vote in a United Methodist body other than the local church, charge conference or a cooperative parish ministry as defined in para. 206. However, that person shall be counted and reported only as a professing member of the home church. A member of another denomination may become an associate member under the same conditions, but may not become a voting member of the church council ~~unless such council is a part of an ecumenical shared ministry as defined in Section III Ecumenical Shared Ministries. This relationship may be terminated at the discretion of the United Methodist church in which the affiliate or associate membership is held whenever the affiliate or associate member shall move from the vicinity of the United Methodist church in which the affiliate or associate membership is held.~~

## ¶228.

Petition Number: 30330-LC-228-D; Gen'l Board of Discipleship.

### Clarify affiliate membership

Amend fourth sentence of 228:

. . . church. However, that person shall be counted and reported only as a **professing** member of the home church.

## ¶229.

Petition Number: 30331-LC-229-D; Gen'l Board of Discipleship.

### Clarify record keeping procedures

Amend 229: 1. The Church has a moral and spiritual obligation to nurture its nonparticipating and indifferent members and to lead them into ~~a full and an~~ active church relationship.

2.b While primary . . . want that have been solemnly assumed, if the **professed** member . . .

(1) If a **professed** member . . . valid reason, the pastor . . . shall report that **professed** member's name . . . to reenlist the **professed** member in . . . It shall visit the **professed** member and make clear that, while the **professed** member's name . . . and that, since the **professed** member . . . enrolled, the **professed** member is requested to do one of four things: (a) ~~renew the reaf-~~firm the baptismal vows . . . (b) request . . . **professed** member . . . of the baptismal covenant (see paragraph 240), (c) . . . denomination (see paragraph 241), (d) . . . If the **professed** member . . . two years, the **professed** member's name may be removed from the roll of **professing** members.

(2) If a **professed** member . . . a transfer of the **professed** member shall be followed each year until that **professed** member . . . not been able to relate that **professed** member. . .

(3) If the address of a **professed** member . . . including listing the name in the church bulletin, ~~circulating it and~~ circulate the list of names throughout the parish, ~~and reading it from the pulpit.~~ If the member can be located . . . still unknown, the **professed** member's name . . .

(4) If the directives . . . without success, the **pro-**

**fessed** member's . . . provided that the **professed** member's name shall . . . consecutive years **preceding** removal. On the roll there shall be entered after the name: "Removed by ~~order of the~~ charge conference action"; and if . . . ~~However the~~ The record shall be retained (see paragraph 231) . . . Should a transfer of **professing** membership. . .

(5) Recognizing . . . ~~it is recommended that a roll of persons thus removed shall be maintained.~~ It it shall then become be the responsibility of the . . .

## ¶229.

Petition Number: 30138-LC-229.1-D; Annual Conference, California Nevada.

The Church shall reach out intentionally to folks who experience discrimination or exclusion

Add a new final sentence to 229.1:

The Church is called to reach out intentionally to those in the church or community who are experiencing discrimination or exclusion for whatever reason and make evident their complete acceptance within the life of the community.

## ¶229.

Petition Number: 30041-LC-229.2-D; Jabe Fincher, Jr, Alabama-West Florida.

Remove name after a year

Amend 229.2(1)d:

If the **professed** member does not comply with any of the available alternatives over a period of ~~two years~~ one year, the **professed** member's name may be removed.

## ¶231.

Petition Number: 30332-LC-231-D; Gen'l Board of Discipleship.

New language allows GCFA forms & records simplicity & flexibility

Replace current text with the following new text in 231:

1. Each local church shall accurately maintain a roll of those who are baptized, those who have professed their faith, those who are affiliate or associate members, and those who are constituents. In addition, records shall be kept for those removed from the rolls, those who have died, and those who have been married by the clergy of the church.

2. In the case of an ecumenical shared ministry (paragraph 208), the governing body of such a church may report the share of the total membership to each judicatory according to its own rules, and such membership shall be published in the minutes of each church, with a note to the effect that the report is that of an ecumenical shared ministry congregation, and with an indication of the total actual membership.

### ¶233.

Petition Number: 30333-LC-233-D; Gen'l Board of Discipleship.

**Regarding language of removal of names**

Amend 233:

The pastor . . . names of persons ~~whose membership in the church or churches of the pastoral charge has been terminated~~ removed since the last charge conference, indicating how each was received or ~~how the membership was terminated~~ removed.

### ¶234.

Petition Number: 30248-LC-234.1-D; Annual Conference, South Carolina.

**Permanent church membership records, whether paper or electronic, to have information required by GCFA**

Amend 234.1 and 1.b:

1. The permanent church register. . . ~~If it is on a paper medium~~ If on a paper media The the names shall be . . . If the permanent church register it is kept on an electronic medium media, it will not be necessary to maintain a chronological number. The number that is assigned automatically by the computer system is sufficient for this purpose. However, the electronic media it shall meet the following criteria:

b. Conversion ~~of the~~ information from paper records to an electronic ~~medium~~ media shall be followed by a complete audit to ensure the accuracy of the converted records.

### ¶234.

Petition Number: 30249-LC-234.2-D; Annual Conference, South Carolina.

**The sequential numbering in membership records not needed in electronic form**

Amend 234.2

. . . shall contain the same information as required in the approved form with the exception of the sequential number.

### ¶234.

Petition Number: 30334-LC-234.1b-D; Gen'l Board of Discipleship.

**Add "in" to correct the sentence**

Amend 234.1b):

Conversion of the information in paper records to an . . .

### ¶235.

Petition Number: 30992-LC-235-D; James D. Ragsdale, Payne Springs UMC, Mabank, TX.

**Local church membership sec'ty send each member a Church Renewal Oath**

Amend 235:

The charge conference shall name a membership secretary . . . shall report regularly to the church council. Each year during the month of July or August, the membership secretary of each local church shall mail a letter to each professing member whose name appears on the local church roll with an enclosed stamped addressed envelope contained a Church Renewal oath, a place for the member's signature, and a space for the amount of voluntary contribution. (The amount to be determined by each



local church based on the total apportionments divided by the total number of members on the active (professing) members on the local church roll.)

### ¶236.

Petition Number: 30335-LC-236-D; Gen'l Board of Discipleship.

Change the title before paragraph 236

Amend heading preceding 236:

~~Transfer and Termination of Membership~~  
Changes in Church Membership or Local Church Membership

### ¶236.

Petition Number: 30336-LC-236-D; Gen'l Board of Discipleship.

Professing members can be removed from roll by various ways including trial court

Amend 236:

**Membership** Professing members in a local church may be ~~terminated~~ removed from the roll by death, transfer, withdrawal, ~~expulsion~~, or actions of either the charge conference or trial court (see paragraph 2627.4). It shall be the duty of the pastor of the charge, or of the membership secretary to keep an accurate record of all ~~terminations~~ removals of membership and to report to each charge conference the names of all persons whose membership has been ~~terminated~~ removed since the conference preceding, in each instance indicating the reason for such ~~termination~~ action.

### ¶237.

Petition Number: 30274-LC-237-D; Gen'l Commission on UMM, New Mexico and East Ohio UMM.

When UMs move help them find another UM church through use of "Moving UM" Program of UMM

Amend 237:

If a member . . . of the newly established resi-

dence. Whenever possible, the local church of membership is encouraged to use the services of the Moving United Methodist program of the General Commission on United Methodist Men. . . . or to the district superintendent, or (if neither is known) to the ~~General Board of Discipleship~~, Moving United Methodist office of the General Commission on United Methodist Men, a letter of notification . . .

### ¶238.

Petition Number: 30337-LC-238-D; Gen'l Board of Discipleship.

Move text of 238 to follow 244

Move 238.

### ¶241.

Petition Number: 30338-LC-241-D; Gen'l Board of Discipleship.

Clarify language about removing member names by pastor

Amend 241:

A pastor, upon receiving a request ~~from a member to transfer to a church of another denomination, or upon receiving such request~~ from a pastor or duly authorized official of another denomination, shall (with the approval of the member) issue a certificate of transfer for a members and, upon receiving confirmation of ~~said~~ the member's reception into another congregation, shall properly record the transfer of such person on the membership roll of the local church; and the ~~membership~~ member's name shall thereby be ~~terminated~~ removed.

### ¶241.

Petition Number: 30339-LC-241-D; Gen'l Board of Discipleship.

Basic information in 242-244 is resubmitted as new paragraph

Add a new paragraph after 241:

**Removal From Membership Roll**—Persons may be removed from a local church's roll of professing

members by death, transfer, withdrawal, or either charge conference or trial court action (paragraph 229.2b).

1. *Death*—Upon the occasion of death, a notation shall be entered alongside the member's name on the appropriate roll(s) (paragraph 231.9).

2. *Transfer*—The names of baptized persons and professing members may be transferred to another local church under the provisions of (new) paragraph 227.2c-e or paragraphs 237, 239—241. Information regarding such transfers shall be entered alongside the names on the appropriate roll(s).

3. *Withdrawal*—a) A professing member may be considered to have withdrawn his or her membership in a local church if it is determined that the member has, without notice, become a member of a local church of another denomination. A notation regarding the withdrawal shall be entered alongside the member's name, along with the date and the reason for withdrawal.

b) A professing member may, by written request to the pastor, ask to withdraw from the membership of The United Methodist Church. On receiving such notice of withdrawal, the pastor shall properly record the fact of withdrawal on the membership roll, along with the date and the reason for withdrawal.

c) When a professing member is charged with an offense and wishes to forego trial, the charge conference may permit the member to withdraw (paragraph 2629.3). In this case, the notation "Withdrawn under charges" shall be entered alongside the member's name on the roll, along with the date and reason for withdrawal.

4. *Action by Charge Conference or Trial Court*. Under the circumstances described in paragraph 229.2b or paragraph 2627.4, and after following carefully the procedures described there, a professing member's name may be removed from the roll, and the date of removal recorded.

#### ¶241.

Petition Number: 30340-LC-241-D; Gen'l Board of Discipleship.

Add as the second new paragraph text after 241 re-

#### garding membership

Add a second new paragraph following 241:

*Restoration of Membership in a Local Church*—A person whose name has been removed from the roll of professing members by withdrawal or action by charge conference or trial court may ask to be restored to membership in the local church.

1. A person whose membership was recorded as having been withdrawn after becoming a member of another denomination may be restored to membership in the local church upon his or her request.

2. A person who has withdrawn at his or her own written request may return to the church and, upon reaffirmation of the baptismal vows and without rebaptism, become a professing member.

3. A person whose name was removed by charge conference action may return to the church and, at his or her request, be restored to membership in the local church.

4. A person who withdrew under charges or was removed by trial court may ask to return to the church. Upon reaffirmation of the baptismal vows and without rebaptism, and upon approval by the charge conference, the person may be restored to church membership.

#### ¶242.

Petition Number: 30341-LC-242-D; Gen'l Board of Discipleship, Jonathan Carlsen.

Delete paragraph 242 regarding "withdrawal."

Delete 242

#### ¶243.

Petition Number: 30342-LC-243-D; Gen'l Board of Discipleship.

Delete this paragraph

Delete 243

**¶244.**

Petition Number: 30343-LC-244-D; Gen'l Board of Discipleship.

**Delete this paragraph**

Delete 244

**¶244.**

Petition Number: 30344-LC-244-D; Gen'l Board of Discipleship.

Laypeople may be associate members of a local church in other countries & keep US church membership

Add a new paragraph after 244:

Laypersons in service outside the United States under the General Board of Global Ministries and assigned to churches other than United Methodist may accept all the rights and privileges, including associate membership, offered them by a local church in their place of residence without impairing their relationship to their home local church.

**¶245.**

Petition Number: 31035-LC-245-D; Local church, Bering Memorial UMC, Houston, TX.

Local church may work w/other UM churches in pursuit of primary task & mission

Add a new, concluding paragraph to 245:

A local church is free to associate with one or more other local United Methodist congregations with similar missional focuses, if such affiliation is supportive of and is deemed necessary to the pursuit or enhancement of the local church's primary task and mission. By affirmative vote of its charge conference, a local church may associate with other local United Methodist churches with similar missional focuses, organizations, unofficial caucuses, bodies, grass-roots movements, and programs, subject to the limitations of the first and second Restrictive Rules.

**¶245.**

Petition Number: 30295-LC-245.6-D; Study Commission Health and Fitness.

**Promoting inclusion of disabled people in the local church**

Amend 245(6) and add a new subsection:

(6) . . . seeking inclusiveness for laity and clergy in all aspects of its life of the local church without . . .

(7) promoting the inclusion of persons with disabilities in the local church, for example, by making a faithful commitment to understand and implement accessibility guidelines as exemplified by audit materials provided by the General Board of Global Ministries and others.

**¶245.**

Petition Number: 30345-LC-245.6-D; Gen'l Board of Discipleship.

**Simplify inclusive language**

Amend 245(6):

seeking inclusiveness in all aspects of its life without regard to race, gender, age, national origin, or disabilities.

**¶245.**

Petition Number: 30644-LC-245.6-D; Ad council, Epworth, Oklahoma City, OK.

Seek inclusiveness without regard to color, etc.

Amend 245(6):

(6) seeking inclusiveness in all aspects of its life without regard to race, color, gender, age, national origin, sexual orientation, gender identity, social status, economic condition, or disabilities.

**¶245.**

Petition Number: 31036-LC-245.6-D; Local church,



Bering Memorial UMC, Houston, TX.

**Include sexual preference & gender identification  
as part of inclusiveness**

Amend 245.(6):

(6) seeking inclusiveness in all aspects of its life without regard to race, gender, age, national origin, or disabilities, sexual preference, or gender identification.

**¶246.**

Petition Number: 30347-LC-246.3-D; Gen'l Board of Discipleship.

**Use "professing" to make membership terminology consistent**

Amend third sentence of 246.3:

... same standards as adults. All shall be professing members (paragraph 215.2) ...

**¶247.**

Petition Number: 30882-LC-247-D; Riley B. Case, North Indiana.

**Charge conf. members should be in agreement  
with the doctrinal standards of UMC**

Amend 247:

Members of the charge conference ... are committed to the mandate of inclusiveness in the life of the Church, are in agreement with the doctrinal standards of the United Methodist Church, are loyal to the ethical standards ...

**¶247.**

Petition Number: 31149-LC-247-D; GCFA.

**Local church confer with annual conference for  
guidelines for information technology**

Amend 247:

~~Standards for Computed Information and Data~~  
**Information Technology—Each local church, as it**

creates or maintains computerized information and data, shall be strongly encouraged to confer with its annual conference for recommendations and guidelines as it relates to information technology. ~~use the denominational standards for computer information and data and the operations and legal guidelines for church computer data established and maintained by the General Council on Finance and Administration.~~

**¶248.**

Petition Number: 30346-LC-248-D; Gen'l Board of Discipleship.

**Add "professing" members to the charge  
conference**

Amend third sentence of paragraph after 247 and preceding 248:

The Charge Conference

... as adults. All shall be professing members (paragraph 215.2) of the ...

**¶248.**

Petition Number: 30554-LC-248.6-D; Laurette Bender, Elk Rapids UMC, Elk Rapids, MI; Ad Council.

**Authorized absentee ballot on a specific issue; also  
add to 250; 254.4d**

Amend 248.6, 250, and 254.4d:

The members present and voting and members voting by an authorized absentee ballot which contains a firm statement on a specific issue, sanctioned by the church administrative board or council so is not subject to change or amendment, and has been published and distributed prior to/at any duly announced meeting shall constitute a quorum. .

250: To encourage broader participation by members of the church, the charge conference may be convened as the church conference, extending the vote to all local church members present and to those members who have voted by an authorized absentee ballot which contains a firm statement on a specific issue, sanctioned by the administrative board or council, therefore not subject to change or amendment and has been published and distributed prior to/at such meetings

254.4d): The members present and voting and members voting by authorized absentee ballot which contains a firm statement on a specific issue, sanctioned by the church administrative board or council and so is not subject to change or amendment, and has been published and distributed prior to/at any duly announced meeting shall constitute a quorum.

### ¶249.

Petition Number: 30423-LC-249-D; Gen'l Board of Discipleship.

**Give churches the responsibility/permission to start new churches**

Amend 249.20 and add a new subparagraph:

20 [Delete current text.] When authorized by the district superintendent and the district board of church location and building, the charge conference shall provide for the sponsoring of satellite congregations or new churches.

21. The charge conference shall have such other duties and responsibilities as the General, jurisdictional, or annual conference may duly commit to it.

### ¶249.

Petition Number: 30884-LC-249-D; Riley B. Case, North Indiana.

**Charge conference to promote awareness of doctrinal standards and gen'l rules of UMC**

Add a new subparagraph after 249.17 and re-number accordingly:

The charge conference shall promote awareness of and concurrence with the Doctrinal Standards and the General Rules of the United Methodist Church (see paragraph 62, section 3).

### ¶249.

Petition Number: 30885-LC-249-D; Donald F. Guest, Northern Illinois.

**Charge conf. decides whether or not gay unions shall be permitted w/a 2/3 vote needed**

Add a new subparagraph to the end of 249:

21. The members present at the annual charge conference shall determine whether or not services that celebrate homosexual unions are to be permitted in the local church. A two-thirds vote of those present is needed in order for a local church to permit such services.

### ¶249.

Petition Number: 30908-LC-249-D; Donald F. Guest, Northern Illinois.

**Charge conference may decide to permit homosexual unions w/a 2/3 vote**

Amend 249 by adding a new final subparagraph:

21. The members present at the annual charge conference shall determine whether or not services that celebrate homosexual unions are to be permitted in the local church. A two-thirds vote of those present is needed in order of a local church to permit such services.

### ¶249.

Petition Number: 31424-LC-249-D; Gary M. Haddock, Rocky Mountain.

**Equitable salary for all appointed clergy**

Amend 249.12:

249. Powers and Duties—1. The charge conference shall be the . . . of the church council(s) . . .

12. The charge conference shall in consultation with the district superintendent set the compensation of the pastor and other staff appointed by the bishop, unless the Conference Churches at Annual Conference, by majority vote, have given such authority to the Annual conference to cooperate in determining an equitable salary structure system for all appointed clergy in that annual conference. See Judicial Council Decisions 213, 252, 461.

13. As soon as practicable . . .

### ¶249.

Petition Number: 30348-LC-249.8-D; Gen'l Board of Discipleship.

**"Professing" members may be candidates to ministry**

Amend 249.8:

... provisions of ¶306.3b, candidates for the ordained ministry who have been professing members (paragraph 215.2) ...

## ¶249.

Petition Number: 30599-LC-249.8-D; Gen'l Board of Higher Ed & Ministry.

**Local churches should intentionally nurture & support candidates for ordained ministry**

Amend 249.8:

The charge conference ... who have been members in good standing of the local church for at least **one year two years**; whose gifts, evidence ... and who have met the educational requirements. **It is out of the faith and witness of the congregation that men and women respond to God's call to ordained ministry.** Every local church should intentionally nurture candidates for ordained ministry and provide spiritual and financial support for their education and formation as servant leaders for the ministry of the whole people of God.

## ¶249.

Petition Number: 30174-LC-249.12-D; Annual Conference, North Indiana.

**In conferences where there is no standardized salary the charge conference shall set one**

Amend 249.12:

The charge conference shall in consultation with the district superintendent set the compensation of the pastor and other staff appointed by the bishop in annual conferences which have not adopted a plan for standardized salary support.

## ¶249.

Petition Number: 30883-LC-249.12-D; David Orr, North Arkansas.

**Change this paragraph to be consistent with 322.10 in the matter of deacon compensation**

Amend 249.12:

The charge conference shall in consultation with the district superintendent set the compensation of the pastor and other staff ~~appointed~~ **itinerating under appointment** by the bishop.

## ¶249.

Petition Number: 31268-LC-249.12-D; Annual Conference, Cal-Pacific.

**Set up minimum economic packages for clergy that sustain effective ministry**

Add a final sentence to 249.12:

The charge conference shall, in consultation with the district superintendent, set the compensation of the pastor and other staff appointed by the bishop. The intent of this paragraph is to retain the value and strengthen the effectiveness of the connectional system; to clearly separate the legal and financial responsibilities of the annual conference (as a corporate entity) from those of the local church (as a separate corporate entity); and to set forth economic packages for appointed clergy that are considered the minimum needed to enable ordained clergy to sustain their provision of effective ministry.

## ¶249.

Petition Number: 30064-LC-249.13-D; Annual Conference, WNC, Kansas West, SC.

**D.S. to notify local churches amounts apportioned for gen'l church, jurisdictional and conf. funds**

Amend 249.13:

As soon as practicable after the session of annual conference, each district superintendent or designated agent shall notify each local church in the district what amounts have been apportioned to it for Word Service, ~~and~~ conference benevolences and other general church, jurisdictional, and annual conference funds. In preparation for and at the charge conference, it shall be the responsibility of the district superintendent, the pastor, and the lay members(s) of the annual conference and/or the church lay leader(s) to interpret to each charge conference the



importance of World Service and conference benevolences these apportioned funds, explaining the causes supported by each of these funds and their place in the total program of the Church. The World Service fund is basic in the financial program of the United Methodist Church. World Service on apportionment represents the minimum needs for the mission and ministry of the Church. Payment in full of these apportionments by local churches is the first benevolent responsibility of the church (Para. 812). ~~The district superintendent or designated agent shall also notify each charge conference of all other amounts properly apportioned to it.~~

### ¶249.

Petition Number: 31150-LC-249.13-D; GCFA.

**Conference benevolences are the minimum needed for annual conference ministry & mission**

Amend first sentence, add a new fifth sentence in 249.13:

As soon as practicable after the session . . . what amounts have been apportioned to it for the World Service and conference benevolences funds. . . . World Service on apportionment . . . ministry of the Church. Conference benevolences represents the minimum needs for mission and ministry in the annual conference. Payment in full . . .

### ¶250.

Petition Number: 30265-LC-250-D; James W. Delk, Grace UMC, Geneseo, IL.

**Allow absentee balloting for Charge or Church Conference where appropriate**

Amend 250:

The Church Conference—To encourage broader participation by members of the church, the charge conference may be convened as the church conference, extending the vote to all local church members present at such meetings and by absentee ballot in those instances deemed appropriate by the charge conference.

### ¶250.

Petition Number: 30349-LC-250-D; Gen'l Board of Discipleship.

**"Professing" members of local church may vote at church conference**

Amend 250:

. . . the church conference, extending the vote to all professing members of the local church (paragraph 215.2) members present . . . It may be called at the discretion . . . or 10 percent of the professing membership . . .

### ¶250.

Petition Number: 30993-LC-250-D; Joe D. Owen, First UMC, Stillwater, OK; 115 individuals.

**Provisions for absentee ballot voting on a matter before Church Conference**

Amend 250:

The Church Conference . . . see 2526.) Each church should have a list of members who are eligible to vote in Church Conferences. If a member feels strongly about an issue coming before a Church Conference and is unable to be present at the time the voting will take place, he and/or she can go to the church and vote by writing the subject being voted on and yes or no on a piece of paper, putting it into a locked box and writing their name by their name on the membership list. Provisions must also be made for the home bound and persons with disabilities. As members gather for a Church Conference each member present will sign his/her name on a list as they enter the meeting place. During the meeting the list of those present can be checked against the list of those who voted by absentee. At the time of the voting at the Church Conference the locked box will be opened and the votes in the box will be counted and added to the tally of the votes of the members present.

### ¶253.

Petition Number: 30350-LC-253-D; Gen'l Board of Discipleship.

**"Professing membership" shall provide the lay leader of a local church**

Amend 253.1-2:

1. Out of the general ministry **professing membership** of each . . .

2. Both the lay members and the alternates shall have been **professing** members in good standing of The United Methodist Church for at least two years . .

### ¶253.

Petition Number: 31426-LC-253-D; Board of Lay Ministry, Troy.

#### Expand lay leadership members

Amend 253:

253. The Lay Leadership within the Local Congregation. The lay leadership of the local congregation shall consist of the Lay Leader, the Lay member(s) of the Annual Conference, and the Church Council Chairperson. It is essential that these persons form a collegial team, and that they, together with the pastor(s), work in close support of each other, to provide for the total leadership necessary to accomplish the mission of the church within the local congregation, its community and the world. The persons holding these responsibilities are urged to be Certified Lay Speakers.

1. Out of the general ministry of each local church (¶105), there shall be elected by the charge conference a . . .

### ¶253.

Petition Number: 31425-LC-253.1-D; Annual Conference, West Michigan.

#### Local church lay leader and associate lay leaders

Amend 253.1:

253. 1. Out of the general ministry of each local church (¶105), there shall be elected by the charge conference a lay leader. ~~who~~ As with all leadership selections, the nominating committee should treat this position as a call to minister. The lay leader shall function as the primary lay representative of the laity in that local church and shall have the following re-

sponsibilities:

a) fostering awareness of the role of laity both within the congregation and through their ministries in the home, workplace, community, and world, and finding ways within the community of faith to recognize all these ministries;

b) meeting **regularly weekly (or minimum monthly)** with the pastor to discuss the state of the church and the needs for ministry; . . .

f) informing the laity of training opportunities . . to work with the lay leader in any local church; ;

g) Incorporating a system of associate lay leaders to assist him or her in their work is encouraged.

### ¶253.

Petition Number: 31427-LC-253.2-D; Israel Isiderio Alvaran, Philippines.

#### Limit lay member to AC term to 4 consecutive years

Amend 253.2:

2. The lay member(s) of the annual conference and one or more alternates shall be elected annually or quadrennially as the annual conference directs. Lay member(s) shall not be elected for more than four (4) years consecutively, or for more than one quadrennium, consecutively. If the charge's lay representative to the annual conference . . .

### ¶253.

Petition Number: 31525-LC-253.2-D; Administrative Council, Providence UMC, Morris, Alabama.

#### Change "charge" to "church"

Amend first paragraph of 253.2:

The lay member(s) of the annual conference . . . directs. If the ~~charge's~~ church's lay representative to the annual conference shall cease to be a member of the ~~charge~~ church or shall for any reason . . .

### ¶254.

Petition Number: 30424-LC-254-D; Gen'l Board of

## Discipleship.

## Recast church council language for focus on spiritual leadership and mission of the Church

## Amend 254.

-1. *Purpose*—The church council shall provide for the planning, and implementing, and interpretation of a program of nurture, outreach, witness, and resources in the mission and ministry of the local church and for the administration of its and organization and of its temporal life. It shall keep before the officers and leaders of the congregation the mission and ministry of the Church as the context of service. It will assist in articulating the vision of the congregation. It shall annually review the plan for the congregation's future mission and ministry. It shall initiate planning, establish acceptable aims, adopt strategies, authorize actions, determine policies, receive reports, evaluate the church's ministries, and review its means and methods of working. The church council shall be amenable to and function as the executive administrative agency of the charge conference (§ 249). Its membership shall include the chairperson of the church council; the pastor(s); the lay leader; the lay member(s) of the annual conference; the chairperson of the committee on finance; the chairperson (or representative, if the chairperson is from another church on a multichurch charge) of the committee on pastor-parish relations; the chairperson of the board of trustees; representatives of the nurturing, outreach, and witness ministries of the church; and such other persons as the charge conference may determine. The employed professional staff who are members of the church council shall not vote on matters pertaining to their employee relationship.

2. *Mission and Ministry*—The church council shall provide for planning and implementation of comprehensive programs of ministry in the areas of nurture, outreach, witness, leadership development, resourcing, and administration in the local church and community (§ 245). All programs of ministry shall consider the inclusivity and diversity of age, gifts and skills, and disabilities in the congregation.

a) The nurturing ministries of the church congregation shall give attention to include but not be limited to the educational, worship, and stewardship components of ministry. Attention must be given to the needs of individuals and families of all ages and across the life span. Care is to be taken that ministry is provided in small groups for care and support.

b) The outreach ministries of the church shall

give attention to local and larger community ministries of compassion and advocacy, focusing on awareness, compassion, justice, and advocacy. These ministries will be concerned with issues that relate to church and societal issues society, global ministries concerns connectedness, health and welfare ministries, Christian unity and interreligious concerns, religion and race, and status and role of women.

c) The witness ministries of the church shall give attention to evangelistic outreach to persons developing and strengthening evangelistic efforts of sharing of personal and congregational stories of Christian experience, faith, and service; membership care; spiritual formation; communications; Lay Speaking Ministries; and witnessing through the sharing of personal and congregational stories of Christian experience, faith, and service other means to give expressions of witness for Jesus Christ.

d) The leadership development and resourcing ministries shall give attention to the ongoing preparation and development of leaders for the ministry of the church (§ 262.1).

3. *Meetings*—a) The council shall meet at least quarterly. Special meetings may be called by the chairperson or the pastor may call special meetings.

b) In order that for the council may to give adequate consideration to the missional purpose of the local church, it is recommended that the first agenda item at each of its meetings shall be related to its ministries of nurture, outreach, and witness mission and ministries. The administrative and supportive responsibilities of the church will then be given attention. It is also recommended that the council use a consensus/discernment—decision-making—style model of decision making.

c) The council shall annually plan for the congregation's future mission and ministry.

4. If a church chooses to have ... b) The church council shall: It will also be the responsibility of the church council to

(1a) review ...;

(2b) fill ...;

(3c) establish ...;

(4d) recommend to the charge conference the salary and other remuneration of the pastor(s) and staff persons members after receiving recommenda-



tions from the committee on pastor-parish (staff-parish) relations.

e) 5. *Membership*—The charge conference will determine the size of the church council. The membership of the council may consist of as few as eight persons or as large as the charge conference deems appropriate. The council shall include persons people who represent the program ministries of the church as outlined in ¶ 245. (¶ 246.3), The membership and shall include but not be limited to the following:

(1a) the chairperson of the church council;

(2b) the lay leader;

(3c) the chairperson of the pastor-parish (staff-parish) relations committee;

(4d) the chairperson of the committee on finance;

(5e) the chairperson of the board of trustees;

(6f) the church treasurer;

(g) the chairperson or vice chair of lay leadership;

(7h) a lay member to annual conference;

(8i) the pastor(s).

d) 6. *Quorum*—The members present. . .

## ¶254.

Petition Number: 30887-LC-254-D; Richard S. Kondo, New Mexico A.C., N.M.; East Ohio UMM.

**Church Council may include president of UMM, UMW, the pastor**

Amend 254.

4. b) (4) c) *Membership*—The charge conference will determine . . . The membership of the council may consist of as few as eight ten persons . . . The membership shall include but not be limited to the following:

(1) the chairperson of the church council;

(2) the lay leader;

(3) the chairperson of the pastor-parish relations committee;

(4) the chairperson of the committee on finance;

(5) the chairperson of the board of trustees;

(6) the church treasurer;

(7) a lay member to annual conference;

(8) the president of United Methodist Men;

(9) the president of United Methodist Women;

(8) (10) the pastor(s).

## ¶254.

Petition Number: 30886-LC-254-D; Annual Conference, Northern Illinois.

**Church council to include president of UMW, UMM and UMYF**

Amend 254: The church council shall provide . . . outreach and witness ministries of the church, the president of the local unit of United Methodist Women, the president of the local unit of United Methodist Men and the president of the local unit of United Methodist Youth Fellowship; and such other persons . . .

## ¶254.

Petition Number: 30273-LC-254.1-D; Gen'l Commission UMM, Richard S. Kondo; East Ohio UMM.

**Adding UMM/UMW Presidents to Church Council membership**

Amend 254.1:

. . . It's membership shall include . . . the chairperson of the board of trustees; the president of United Methodist Men; the president of United Methodist Women; representatives . . .

**¶254.**

Petition Number: 30027-LC-254.2-D; Annual Conference, Detroit.

**Outreach ministries to include earth advocacy**

Amend 254.2 b):

The outreach ministries of the church shall give attention to local and larger community ministries of compassion and advocacy, church and societal issues, global ministries concerns, health and welfare ministries, Christian unity and interreligious concerns, religion and race, and status and role of women, and sustaining the earth.

**¶254.**

Petition Number: 31431-LC-254.2-D; David L Severe, Oklahoma.

**Add spiritual formation and membership to nurturing activities**

Amend 254.2a, 2c:

2.a) The nurturing ministries of the church shall give attention to the educational, worship, **spiritual formation, membership care, and stewardship components of ministry.** . . .

c) The witness ministries of the church shall give attention to ~~evangelistic outreach to persons, membership care, spiritual formation, equipping and sending members to be effective evangelists, involved in personal and corporate mission work in the community and around the world, communications, lay speaking ministries, volunteerism, and witnessing through the sharing of personal and congregational stories of Christian experience, faith, and service.~~

**¶254.**

Petition Number: 31151-LC-254.4-D; GCFA.

**Pastoral housing shall comply/annual conference housing policy and shall not be part of compensation**

Add a new paragraph after 254.4d) as (5):

**Review the recommendation of the Committee**

on Pastor-Parish Relations regarding provision of adequate housing for the pastor(s), and report the same to the Charge Conference for approval. Housing provisions shall comply with the annual conference housing policy and parsonage standards. Housing shall not be considered as part of compensation or remuneration.

**¶254.**

Petition Number: 31428-LC-254.4-D; Gary M. Haddock, Rocky Mountain.

**Churches must give authority to the AC to decide equitable salary structure system**

Amend 254.4.b)(4):

4. If a church chooses to have a church council, it shall provide. . . mission and ministry of the church.

a) The church council shall be amenable to . . . the charge conference.

b) The church council shall: . . .

(4) recommend to the charge conference the salary and other remuneration of the pastor(s) and staff persons after receiving recommendations from the committee on pastor-parish relations: , unless the Conference churches at the Annual Conference, by majority vote, have given such authority to the Annual Conference to cooperate in determining an equitable salary structure system for all appointed clergy in that Annual Conference.

**¶254.**

Petition Number: 31432-LC-254.4-D; Henry Radde, Central TX.

**Expand church council duties to include tithing, worship/SS school/Bible study**

Amend 254.4b:

4. If a church chooses . . . ministry of the church.

a) The church council shall . . . of the charge conference.

B) The church council shall:

(1) review the membership . . . ;

(2) fill vacancies occurring . . . ;

(3) establish the budget on recommendation . . . ;

(4) recommend to the charge conference . . . the committee on pastor-parish relations;

(5) shall embrace tithing, regular worship attendance, regular church school and/or Bible study attendance.

## ¶254.

Petition Number: 30139-LC-254.2a-D; Annual Conference, California Nevada.

**Annual review to measure church's progress in developing hospitable and welcoming atmosphere**

Add a second sentence to 254.2. a)

In each of these areas an annual review will be made in order to discern the church's progress in developing a hospitable, welcoming community fully committed to diversity and inclusiveness as described in paragraph 117.

## ¶254.

Petition Number: 30600-LC-254.2b-D; Gen'l Board of Higher Ed & Ministry.

**Outreach ministries shall give attention to higher ed and campus ministries**

Amend 254.2b:

The outreach ministries of the church . . . global ministries concerns, higher education ministries and campus ministries, health and welfare ministries . . .

## ¶254.

Petition Number: 30272-LC-254.4C-D; Gen'l Commission on UMM.

**Add UMM & UMW presidents to church council and increase membership to ten**

Amend 254.4c:

Membership— . . . The membership of the coun-

cil may consist of as few as eight ten persons or as large as the charge conference deems appropriate. . . . The membership shall include but not be limited to the following:

(8) the president of United Methodist Men

(9) the president of United Methodist Women

(10) the pastor

## ¶255.

Petition Number: 30275-LC-255.1-D; Gen'l Commission on UMM, Richard S. Kondo; East Ohio UMM.

**Elect a scouting coordinator when there are scout ministries or civic youth-serving ministries**

Amend 255.1:

. . . coordinators of young adult and/or older adult ministries may be elected. Where there are civic youth-serving agencies or scouting ministry units present there shall be elected a scouting coordinator. Where needs for . . .

## ¶255.

Petition Number: 30425-LC-255.1-D; Gen'l Board of Discipleship.

**Guidelines for naming ministry coordinators in local churches**

Amend 255.1:

1. The charge conference may . . . family ministries. Where young adult and specific age-level ministries would be enhanced, coordinators of young adult and/or older adult ministries may be elected. Where needs for specialized areas of ministry arise (for example, single adults or persons with disabilities), coordinators of these areas of ministry may be elected. Where specific age-level ministries are to be enhanced, appropriate coordinators such as for nursery, young adults, or older adults may be elected. Where specialized ministries are to be enhanced, appropriate coordinators such as for single adults, people with disabilities, or marginalized people may be elected.

Each of the coordinators shall study the needs



of the age group and/or the family and the goals of the congregation's ministry and coordinate the planning and implementation of a unified and comprehensive ministry with specialized ministries, the age group, and/or the family. Each coordinator shall serve as liaison with organizations, people, and resources in and beyond the local church that relate to the particular age level and/or the family. The coordinator shall represent on the church council (or other appropriate body) the concerns of specialized ministries, the age level, and/or the family when they are not otherwise represented.

## ¶256.

Petition Number: 30028-LC-256-D; Annual Conference, Detroit.

### Elect earth advocacy chairperson

Amend 256:

In order to fulfill the mission of the local church, the charge conference may elect annually a coordinator or ministry group chairperson for any or all of these areas: Christian unity and interreligious concerns, church and society, community volunteers, education, evangelism, higher education and campus ministry, missions, prayer advocacy, religion and race, status and role of women, earth advocacy, stewardship, and worship.

## ¶257.

Petition Number: 30426-LC-257-D; Gen'l Board of Discipleship.

### Add position of coordinator of small-group ministries

Amend 257:

... (1) ... school or Sunday school, and/or a coordinator of small-group ministries, who ... the total program of education for nurturing faith, building Christian community, and equipping people of all ages for ministry in daily life through small groups in the church; ... (2) ... assist the local church and its people to be in being involved in direct ...

## ¶258.

Petition Number: 30276-LC-258-D; Gen'l Commission on UMM, Richard S. Kondo; East Ohio UMM.

"God & Country" award prog. available to local ch.ed. prog. & scout coord. relate to ch.sch.supt

Delete 258c, create new subparagraph and re-number accordingly:

*e) The local church may designate the Scouting ministry as one of its settings and elect a coordinator of Scouting ministry who would be responsible for upholding the quality of these programs.*

3. Civic Youth-Serving Agencies and Scouting Ministries offer another setting for ministry to children, youth, their leaders, and their families. These opportunities would include the Boy Scouts, Girl Scouts, Camp Fire Boys and Girls, 4-H, or other appropriate national organizations. The God and Country award program shall be available to all appropriate age-level participants of the local church education program including the church school, youth ministry, and scouting ministries. The scouting coordinator shall relate to the church council, the superintendent of the church school, the coordinator of children's ministries, the coordinator of youth ministries, and the various youth-serving agency structures.

## ¶258.

Petition Number: 30427-LC-258-D; Gen'l Board of Discipleship.

Role of small groups becomes more obvious, easier to comprehend/plan for equipping folks

Amend 258:

*Program Agencies Ministries*—The ministries of the local church are implemented offered so that through the encounter of persons with people encounter God's redeeming love for the world and with his respond by participating in God's action in the world. To achieve this ministry, persons are people need to be involved in age-level or family groupings a variety of small-group settings. Usually a variety of settings is essential. Some will ... These are referred to as program agencies ministries and are ...

1. *The Church School and Small-Group Ministries*—In each local church there shall be a variety of

small-group ministries, including the church school, for supporting the formation of Christian disciples focused on the transformation of the world. These small groups may concentrate on teaching and learning, fellowship, support, community ministries, and accountability. Members of small groups will build their knowledge of the Bible, the Christian faith, The United Methodist Church, and the societal context in which the Church finds itself. In addition, small groups, including the church school, shall provide people with opportunities for practicing skills for faithful discipleship, including but not limited to worship, faith sharing, the creation of new faith communities, spiritual discernment, biblical and theological reflection, prayer, community building, service with the poor and marginalized, and advocacy for peace and justice.

a) *The Church School*—In each local church there shall be a church school for the purpose of accomplishing the church's educational ministry.

The church school is challenged to nurture the skills of social interaction in keeping with our Christian tradition. Beginning in their early years, children should be nurtured to develop the attitudes and skills that enable them to seek nonviolent solutions. As an integral part of the curriculum, church schools shall teach the skills and practice of nonviolence as a powerful witness to Christian faith and an effective strategy for conflict resolution. create communities in which people of all ages experience God's active presence in their lives; foster healthy, nonviolent relationships within the congregation and community; testify to the reconciling love of God through Christ; and live out their faith in the world as witnesses to the coming reign of God.

b) *Classes, Class Leaders, Class Meetings, and Covenant Groups*—A structure for classes, class leaders, class meetings, and covenant groups may be organized within the local congregation for the purpose of developing mutual accountability for living a disciplined Christian life.

c) *Mission and Ministry Groups*—Christian discipleship is patterned after the servanthood of Jesus, who cared for the sick, fed the hungry, and befriended the outcast. People may participate in small groups in order to serve the needs of the poor and marginalized, advocate for social justice, and demonstrate their faith in all their relationships through whatever setting they find themselves in.

d) *Support Groups*—Where needed, the local church may organize small groups to support partic-

ular needs of congregation and community members, including but not limited to care and prayer groups, divorce recovery, grief recovery, parenting groups, and support for people who are suffering from chronic illness.

## ¶258.

Petition Number: 31215-LC-258-D; GCOM.

Defining young people and the ministries to them

Amend 258.2, and add a new subparagraph as d):

*Youth Ministry Young People's Ministries*—The term *young people* is inclusive of all persons from approximately twelve (12) through thirty (30) years of age. The term encompasses both youth and young adult ministries and allows for age flexibility given the different age definitions for young people in various cultures around the world. The term *youth ministry* is . . . prohibited by state law. (See ¶227.5.) The term *young adult ministry* is an inclusive title, encompassing all the concerns of the Church and all activities by, with, and for young adults. The young adult ministry of The United Methodist Church shall include all persons from approximately eighteen (18) to thirty (30) who are currently or potentially associated with the church or any of its activities. Young adults who are full members of the church have all rights and responsibilities of church membership.

d) The coordinator of young adult ministries and the young adult council, when organized, shall be responsible for recommending to the church council the activities, program emphases, and settings for young adults.

## ¶258.

Petition Number: 31433-LC-258-D; Jeanne Knepper, University Park UMC, Portland, OR.

Scouting ministry may be included in local church ministries if meets UM Constitution & Social Principles guidelines.

Amend 258.2.c):

2. Youth Ministry—The term youth ministry is . . . by state law. (See ¶227.5.) . . .



c) The local church may designate the Scouting ministry as one of its settings and elect a coordinator of Scouting ministry who would be responsible for upholding the quality of these programs; ensuring that they reflect the values of inclusiveness, nondiscrimination and equal rights mandated by the United Methodist Constitution and Social Principles.

## ¶258.

Petition Number: 31434-LC-258-D; Janet Johnson, Lakeway UMC, Pottsboro, TX.

There "may" be a unit of UMW in each local church

Amend 258.3:

3. United Methodist Women—In every local church there shall may be an organized unit of United Methodist Women. . .

## ¶258.

Petition Number: 31507-LC-258-D; NYMO.

### New model for youth empowerment

Add the following new text to 258.2b and renumber accordingly:

1) In each charge conference there may be a Task Force for Youth Empowerment. Its purpose shall be to make youth ministry more effective in the local church by: Creating a forum for the free exchange of ideas, goals and programs concerning youth ministry in the local church by youth, young adults, and adults; Having youth directly involved in the planning and implementing of programs in youth ministry; Building strong leaders for the church today and tomorrow through empowering youth to be in ministry within the local church and beyond.

2) The Council shall be made up of no less than three-fourths (3/4) youth. Nominations for members of the Council (both youth and adults) shall come from the youth group (or related structure). The nominations will then be sent to the Committee on Nominations for approval and then to the charge conference for approval.

The Council shall be composed of:

(A) At least one young adult

(B) The coordinator of youth ministries (or related position) and other related staff as ex-officio members with voice but not vote.

(C) Any youth serving on a district, conference, jurisdictional or general church board or agency

(D) Any adult serving on a district, conference, jurisdictional or general church youth council or organization.

All offices of this Council shall be held by youth. No member shall serve for more than four consecutive years.

1) The Council shall meet at least semi-annually. It may meet additionally at the request of the pastor, coordinator of youth ministries (or related person), or an officer of the committee. The Council may meet in closed session upon recommendation of the pastor, any other person accountable to the Council, an officer of the Council, or the coordinator of youth ministries (or related position).

### 2) Responsibilities:

(A) To assist the coordinator of youth ministry (or related position) and other related staff in planning and developing activities, program emphases, and settings for youth in the local church.

(B) To assist the coordinator of youth ministry (or related position) in finding and encouraging qualified adults and interns to work with youth in the local church.

(C) To develop a contract or a covenant for all adult volunteer youth workers and provide annual evaluations of these workers.

(D) To encourage and facilitate the furthering of education for the coordinator of youth ministries (or related position) and related staff.

(E) To encourage and educate youth on possible careers in professional ministry and how to consider any vocational calling and opportunity to serve.



(F) To be a resource for other churches interested in starting or revitalizing youth ministry within their own local churches.

(G) To further educate youth and adults on the United Methodist Church's stance as a connectional church by encouraging and supporting the participation of youth and adults in district, conference, jurisdictional, and general church ministries.

(H) To promote and educate persons about Youth Service Fund.

(I) To promote the camping and retreat ministries within the local church.

(J) To empower youth to be participants in the United Methodist Church.

(K) To assist the Pastor/Staff Parish Relations Committee in: 1) Developing written job descriptions; 2) Nominating and selecting; 3) Evaluating the job performance of the coordinator of youth ministries (or related position) and any other volunteer and paid staff related to youth ministry in the local church.

(L) It is strongly recommended that the Council develop a program budget for their ministry.

## ¶258.

Petition Number: 30889-LC-258.1-D; Riley B. Case, North Indiana.

**Each local church shall have a Sunday school for educational ministry**

Delete 258. 1. and substitute the following:

**258. 1. The Sunday School—In each local church there shall be a Sunday school for the purpose of accomplishing the church's educational ministry.**

The Sunday school is challenged to nurture and educate children, youth and adults in the traditions and mission of the Christian faith consistent with the Doctrinal Standards and the Social Principles of the United Methodist Church. In doing this it shall encourage attitudes and skills and ways of relating that encourage nonviolent solutions.

**2. Youth Ministry—...**

## ¶258.

Petition Number: 30351-LC-258.2-D; Gen'l Board of Discipleship.

**"Professing" members can be youth**

Amend third sentence of 258.2:

... activities. Youth who are full professing members ...

## ¶258.

Petition Number: 30994-LC-258.2-D; Allison Gambre, Texas.

**Two adults shall be present in each Sunday School class for children and youth**

Amend 258.2:

Youth Ministry—The term youth ministry is an inclusive title, encompassing all the concerns of the Church and all activities by, with, and for youth. The youth ministry of The United Methodist Church shall include all persons from approximately twelve eleven through eighteen years of age (generally persons in the ~~seventh~~ sixth grade through the twelfth grade, taking into account the grouping of youth in the public schools), who are currently or potentially associated with the church or any of its activities. In all classes organized for children and youth from birth through the twelfth grade, there shall be at least two adults present. Youth who are full members ...

## ¶258.

Petition Number: 30995-LC-258.2-D; Joe D. Owen, First UMC, Stillwater, OK; 115 individuals.

**Eighteen-year-old church members may vote at Church Conferences**

Amend 258.2:

Youth Ministry—The term youth ministry is an inclusive title, encompassing all the concerns of the Church and all activities by, with, and for youth. The youth ministry of The United Methodist Church shall include all persons from approximately twelve through eighteen years of age (generally persons in the seventh grade through the twelfth grade, taking

into account the grouping of youth in the public schools), who are currently or potentially associated with the church or any of its activities. Youth who are full members of the church have all rights and responsibilities of church membership except they must be 18 or over to vote on proposals brought before a Church Conference to acquire property, to build a new church, to rebuild and/or refurbish a presently used church building, to allow a church to spend more than \$50,000 or except voting on matters prohibited by state law (see para. 227.5).

## ¶258.

Petition Number: 30888-LC-258.3-D; Riley B. Case, North Indiana.

**Local church encouraged to have an organized unit of UMC**

Amend 258.3.:

3. ~~United Methodist Women—In every local church there shall be~~ Each local church is encouraged to have an organized unit of United Methodist Women. The following . . .

## ¶259.

Petition Number: 30277-LC-259-D; Gen'l Commission on UMM, New Mexico and East Ohio UMM.

**Revised UMM purpose and program scope**

Amend 259: Each church or charge shall have an organized unit of United Methodist Men chartered and annually recertified through the General Commission on United Methodist Men to provide a dedicated ministry for building men spiritually and another channel for involving men in the total ministry of the Church (¶ 2302).

Local church resources material for supporting effective men's ministries organization and implementation of the ministry of men at the local church shall be provided by the district, conference, and jurisdictional organizations of United Methodist Men and levels shall be provided by the General Commission on United Methodist Men (¶2302).

United Methodist Men exists to declare the centrality of Christ in every man's life. Men's ministry leads to the spiritual growth of men and effective discipleship. This purpose is served as men are

called to model the servant leadership of Jesus Christ.

Individual and group strategies form the foundation of UMMen ministry.

A) Enhance Evangelism, Mission, and Spiritual Life (EMS), as men become servant leaders.

B) Advocate programs that train men within local churches to promote specific ministries including prayer, missions, stewardship, and Civic/Youth Serving Ministries.

C) Forge pastoral partnerships by men committed to the effective support and service of clergy and local congregations.

D) Enhance organizational strength through effective leadership, resources, membership growth, and financial accountability.

E) Assist men in their ever-changing relationships, roles and responsibilities in the family setting, workplace, and society.

F) Understand the organization, doctrines, and beliefs of The United Methodist Church.

G) Fulfill the membership vows through the commitment to prayer, presence, gifts, and service in congregational life.

H) Fulfill the Great Commission with and through The United Methodist Church as one part of the Body of Christ.

~~2. United Methodist Men shall be a creative supportive fellowship of men who seek to know Jesus Christ, to grow spiritually, and to seek daily his will. Its primary purpose is to declare the centrality of Christ in the lives of men and in all their relationships. The major concerns are~~

To encourage knowledge of and support for the total mission of The United Methodist Church.

To engage in evangelism by sharing the fullness of the gospel in it's personal and social dimensions.

To clarify and speak to the identity and role of the man in contemporary society.

To seek commitment to discipleship.

To study and become familiar with The United Methodist Church, its organization, doctrines, and belief.

~~To cooperate with all units of United Methodist Men in obtaining these objectives through district, conference, and churchwide goal.~~

3 4. Men seeking membership in a local unit of United Methodist Men will be asked to subscribe to the major concerns strategies listed in 2 3 above and to these personal

objectives:

A) To engage daily in Bible study and prayer.

B) To bear witness to Christ's way in daily work and in all personal contacts through words and action.

C) To engage in Christian service.

~~4. 5. Units of United Methodist Men may be organized in one or more components within formed-in clusters and in other groupings of a local churches as needed. Multiple local churches may also form a single unit of United Methodist Men according to their needs.~~

6. Membership – The local organization of United Methodist Men shall be composed of all male members of the local congregation. Non professing members of the local church may also be full participatory members.

5. 7. The duly appointed pastor(s) clergy of the local church or charge shall be ex-officio member(s) of the unit and its executive committee.

## ¶261.

Petition Number: 30428-LC-261-D; Gen'l Board of Discipleship.

This paragraph was incorporated into 258.1

Delete 261

## ¶262.

Petition Number: 31436-LC-262-D; David A. Rash, Virginia.

Add classes to local church bodies if the church has consistently had ave. 500+ worship over 3yrs

Amend 262:

1. There shall be elected annually by the charge

conference in each local church a committee on nominations and personnel . . . not succeed themselves.

The committee on nominations . . . and personnel guidance.

In the nomination process, . . . orientation of the congregation.

If a local church has maintained an average of 500 or more in its primary worship service(s) over a period of three years, the Charge Conference may choose to add an additional class of three members to serve on the Committee on Nominations, the Pastor/Staff Parish Relations Committee, the Board of Trustees and this fourth class would serve a term of four years.

2. There shall be a committee on pastor-parish relations . . .

## ¶262.

Petition Number: 30468-LC-262.1-D; Gen'l Board of Discipleship.

Rename committee on nominations and personnel

Amend 262.1:

262.1 [Delete current text.] There shall be elected annually, by the charge conference in each local church, a committee on lay leadership that is composed of professing members of the local church. The charge of this committee is to identify, develop, deploy, evaluate, and monitor Christian spiritual leadership for the local congregation. Members of the committee shall engage in and be attentive to developing and enhancing their own Christian spiritual life in light of the mission of the Church (Part V, Chapter One, Section 1).

In conducting its work, the committee shall engage in biblical and theological reflections on the mission of the church, the primary task, and ministries of the local church. It shall provide a means of identifying the gifts and talents of the membership. The committee shall work with the church council, or alternative administrative bodies, to ascertain the diverse ministry tasks and communicate to the congregation the competencies needed for leadership, including Bible study, education and training experiences, and skills in the criteria of the particular ministries.

a) The committee on lay leadership shall serve throughout the year to guide the church council, or



alternative structure, on matters regarding the leadership (other than employed staff) of the congregation so as to focus on mission and ministry as the context for service; guide the development and training of spiritual leaders; recruit, nurture, and support spiritual leaders; and assist the church council, or alternative structure, in assessing the changing leadership needs.

b) This committee is to be composed of not more than nine persons, in addition to the pastor and the lay leader. The pastor shall be the chairperson. A layperson elected by the committee on lay leadership shall serve as the vice chairperson of the committee.

c) The committee shall recommend to the charge conference, at its annual session, the names of people to serve as officers and leaders of designated ministries of the church council, administrative board, council on ministries, administrative council, and/or other such structures required for the work of the church and as the law of the church requires or as the charge conference deems necessary to its work.

d) In order to secure experience and stability, the membership shall be divided into three classes, one of which shall be elected each year for a three-year term. (The lay member of the annual conference is exempt from the three-year term.) To begin the process of rotation where such has not been in place, in the first year, one class shall be elected for one year, one class for two years, and one class for three years. Retiring members of the committee shall not succeed themselves. Only one person from an immediate family shall serve on the committee. When vacancies occur during the year, nominees shall be elected at the church council, or alternative church structure.

e) At least one young adult elected by the charge conference shall serve as a member of the committee. One or more members elected by the charge conference may be youth.

f) In the identification and selection process, care shall be given that the leadership of ministries reflects the inclusivity of membership so as to deploy people reflecting a diversity of abilities and disabilities, ages, genders, cultures, races, and ethnicities, as well as economic, social and theological orientations. The committee is urged to recruit baptized children and youth for service on all committees and ministries not reserved for professing membership, in which case they may be members with voice but not vote.

g) The committee shall monitor and assess the status of the ministries of the congregation on a quarterly basis and report findings to the church council or alternative administrative body amenable to the charge conference. The report is to include recommendations for continuing, improving, or eliminating ministry activity and/or changes in leadership if warranted.

h) It is the responsibility of the committee on lay leadership, working collaboratively with the church council or alternative administrative body, to provide training and continuing learning opportunities for all officers and leaders of designated ministries.

## ¶262.

Petition Number: 30493-LC-262.1-D; Flora T. Cobb, Edenton Street UMC, Raleigh, N.C..

Nominations committee choose lay people to serve as chair and co-chair

Amend 262.1:

~~The pastor shall be the chairperson. A layperson elected by the committee on nominations and personnel shall serve as the vice chairperson of the committee.~~ This committee shall choose from its membership a layperson to serve as chairperson and a layperson as co-chairperson.

## ¶262.

Petition Number: 30606-LC-262.1-D; J. Quinton Covington, NC.

Elect nominees "either" from the floor "or through recommendation of Committee on Nominations and Personnel."

Amend 262.1, fifth sentence, beginning with the third line from bottom of page 152:

... provided further, that each year the new class of members to serve on the committee on nominations and personnel, and vacancies as they occur, shall be elected from nominees either from the floor or through the recommendation of the Committee on Nominations and Personnel. At least one . . .

**¶262.**

Petition Number: 30890-LC-262.1-D; John B. Barham, New World UMC, Garland, TX.

**Lay leader serves on nominations by virtue of the office**

Amend 262.1.:

There shall be elected annually by the charge conference in each local church a committee on nominations and personnel . . . This committee is to be composed of not more than nine persons in addition to the pastor and the lay leader who serve by virtue of their office. ~~The pastor shall be the chairperson. A layperson elected by the committee on nominations and personnel shall serve as the vice chairperson of the committee.~~ This committee shall choose from its elected membership one layperson to serve as chairperson. The committee shall nominate . . .

**¶262.**

Petition Number: 31216-LC-262.1-D; GCOM.

**Add youth to committee on nominations**

Amend sixth sentence of 262.1:

There shall be elected . . . of the local church. . . . At least one young adult and one youth, elected . . . nominations and personnel. ~~One or more members of this committee, elected by the charge conference or church conference, may be youth.~~

**¶262.**

Petition Number: 31437-LC-262.1-D; Raymon E. White, Holston.

**Care shall be given to matching call and gifts of those w/church duties**

Amend 262.1:

1. There shall be elected . . . personnel not succeed themselves.

The committee on nominations . . . and personnel guidance.

In accordance with paragraphs 105 and 106, The Ministry of All Christians, which states that all

Christians are called and gifted by God for service, care shall be given to matching the call and gifts of individuals to the specific responsibilities and tasks within the church structure.

And, in ~~in~~ the nomination process, care shall also be given that each board, committee, and council, as well as the total nominated personnel shall, insofar as possible, be representative of persons with disabilities and the age level, sexual, cultural, racial or ethnic membership, as well as economic, social, and theological orientation of the congregation.

**¶262.**

Petition Number: 31439-LC-262.1-D; Annual Conference, Minnesota.

**Change "committee on nominations & personnel" to "shared ministry committee"**

Amend first and third sentences of 262.1:

There shall be elected annually by the charge conference in each local church a ~~committee on nominations and personnel~~ shared ministry committee who are members of the local church. The committee is to be composed of not more than nine persons in addition to the pastor and the lay leader. ~~The pastor shall be the chairperson.~~

**¶262.**

Petition Number: 30126-LC-262.2-D; Study Commission Health & Fitness.

**UMC affirms support of those with disabilities for all its ministries**

Amend first sentence of 262.2 f) (7):

2 f) (7) To enlist, interview, evaluate . . . recognizing that The United Methodist Church affirms the biblical and theological support of women and men of all races and ethnic origin including those with disabilities for these ministries. . . .

**¶262.**

Petition Number: 30469-LC-262.2-D; Gen'l Board of Discipleship.

**Restate PPR committee language for focus on spiritual leadership & mission of the Church**



Amend 262.2; sixth sentence of 262*e*); replace text in 262.2*f* (1) through (4) and renumber current text accordingly; add a new subparagraph at the end:

262.2 [Delete current text.] There shall be elected annually by the charge conference in each local church a committee on pastor-parish relations or staff-parish relations who are professing members of the local church or charge or associate members (§228), except in cases where central conference legislation or local law provides otherwise. People serving on this committee must be engaged in and attentive to their Christian spiritual development so as to give proper leadership in the responsibilities with which the committee is entrusted.

In conducting its work, the committee shall identify and clarify its values for ministry. It shall engage in biblical and theological reflections on the mission of the church, the primary task, and ministries of the local church. The committee shall reflect biblically and theologically on the role and work of the pastor(s) and staff as they carry out their leadership responsibilities.

The committee shall assist the pastor(s) and staff in assessing their gifts and setting priorities for leadership and service. It is the responsibility of the committee to communicate with committee on lay leadership and/or the church council when there is a need for other leaders or for employed staff to perform in areas where utilization of the gifts of the pastor(s) and staff proves an inappropriate stewardship of time.

a) The committee shall be composed of not fewer than five nor more than nine persons representative of the total charge. In situations where the multilanguage needs of a particular charge warrant it, a larger committee may be elected. One of the five to nine persons shall be a young adult; one may be the lay leader; one may be a youth. A lay member of the annual conference shall be a member. In the event that the lay leader is not an elected member or is not the designated lay member of annual conference, the lay leader may serve as a member. If a person ineligible to serve on the committee is elected as a lay member to annual conference, then the committee shall consist of the five to nine persons only. No staff member or immediate family member of a pastor or staff member may serve on the committee. Only one person from an immediate family shall serve on the committee.

b) In order to secure experience and stability, the membership shall be divided into three classes, one of which shall be elected each year for a

three-year term. (The lay member of the annual conference is exempt from the three-year term.) To begin the process of rotation where such a process has not been in place, on the first year one class shall be elected for one year, one class for two years, and one class for three years. Retiring members of the committee shall not succeed themselves. When vacancies occur during the year, nominees shall be elected at the church council (or alternative church structure).

262.2*e*) However, the pastor or any member of the staff under consideration shall be notified prior to such meeting at which his or her appointment/employment is discussed and be brought into consultation immediately thereafter.

262.2*f* The duties of the committee shall include the following:

(1) [Delete current text.] To confer with, consult, and counsel the pastor(s) and staff on matters pertaining to the effectiveness of ministry; relationships with the congregation; conditions that may impede the effectiveness of ministry; and interpretation of the nature and function of ministry as the context of service;

(2) [Delete current text.] To confer with, consult, and counsel the pastor(s) and staff on matters pertaining to priorities in the use of gifts, skills, and time and priorities for the demands and effectiveness of the mission and ministry of the congregation;

(3) [Delete current text.] To provide evaluation at least annually for the use of the pastor(s) and staff in an ongoing effective ministry and for identifying continuing educational needs and plans;

(4) [Delete current text.] To communicate and interpret to the congregation the nature and function of ministry in The United Methodist Church regarding cross-racial appointments, appointments of women, open itinerancy, the preparation for ordained ministry, and the Ministerial Education Fund;

(5) [Delete current text.] To develop and approve written job descriptions and titles for associate pastors and other staff members. The term *associate pastor* is used as a general term to indicate any pastoral appointment in a local church other than the pastor in charge (see §330). Committees shall be encouraged to develop specific titles for associate pastors that reflect the job descriptions and expectations.



Add (13):

Members of the committee on pastor-parish relations (or staff-parish relations) shall keep themselves informed of personnel matters in relationship to the Church's policy, professional standards, liability issues, and civil law. They are responsible for communicating and interpreting such matters to staff. Committee members should make themselves available for educational and training opportunities provided by the conference, district, and/or other arenas, that will enable them to be effective in their work.

## ¶262.

Petition Number: 31152-LC-262.2-D; GCFA.

Notify pastor or staff of meeting w/DS if that pastor/staff's continued employment is discussed

Amend sixth sentence of 262.2e):

The committee shall meet at least quarterly. . . . It may meet with the district superintendent without the pastor's being present. However, the pastor or any member of the staff under consideration shall be notified prior to such meeting at which ~~his or her~~ a pastor's or clergy staff member's continued appointment or a lay staff member's employment is discussed and be brought into consultation immediately thereafter. . . .

## ¶262.

Petition Number: 31438-LC-262.2-D; Raymon E. White, Holston.

Add new duties to Staff/Parish Relations Committee

Amend 262.2.f) by inserting a new subparagraph after (3) and renumbering accordingly:

f) The duties of the committee shall include the following:

- (1) To confer . . . sensitivity to open itineracy.
- (2) To develop and approve . . . job descriptions and expectations.
- (3) To counsel with the pastor . . . the demands upon the ministry.

(4) To assume the role of support and intercession for the pastor, associate pastor, or other staff, when concerns, complaints, and similar issues raised within the congregation are determined to be without merit or validity.

(4) (5) To provide evaluation . . .

## ¶262.

Petition Number: 31443-LC-262.2-D; Gary M. Haddock, Rocky Mtn.

AC can vote to allow itself to cooperate in setting equitable salary for its'clergy

Amend 262.2f5:

(5) To consult on matters . . . reporting budget items to the committee on finance. By a majority vote at Annual Conference, the Conference Churches can allow the Annual Conference to cooperate in determining an equitable salary structure system for all appointed clergy in that Annual Conference. The parsonage is to be mutually respected . . .

## ¶262.

Petition Number: 30044-LC-262.2e-D; Gary Whitbeck Sr..

Notify non-appointed employee of meeting

Amend 262.e):

It may meet with the district superintendent without the pastor being present. However, ~~the pastor or any member of the staff under consideration shall be notified prior to such meeting at which is or her employment is discussed and be brought into consultation immediately thereafter:~~ when the employment of a non-appointed employee is to be discussed, the senior pastor must notify that employee, prior to the meeting, that their employment will be discussed at the next meeting of the PPR committee. If the pastor's employment is to be discussed he/she shall be notified, prior to the meeting, by the district superintendent that the pastor will be discussed at the next PPR committee. After such a meeting the non-appointed employee or the pastor must be brought into consultation by a designated person from the PPR committee and/or the pastor and/or the district superintendent immediately thereafter.

## ¶262.

Petition Number: 30140-LC-262.2f-D; Annual Conference, California Nevada.

Educate the church community about the value of diversity in clergy and lay staff

Add an additional section after number eleven in 262.2(f):

To educate the total church community concerning the value of diversity in the selection and reception of clergy and lay staff and to develop among the whole community a commitment to visible diversity in the church's staffing.

## ¶262.

Petition Number: 30891-LC-262.4a-D; Annual Conference, Western New York.

Regarding responsible handling & reporting of offerings

Amend 262.4 a)

The committee shall designate at least two persons ~~(preferably not of the same family)~~ not of the same immediate family to count the offering, ~~giving a record of funds received to both the financial secretary and church treasurer.~~ They shall work under the supervision of the financial secretary. A record of all funds received shall be given to the financial secretary and treasurer. Funds received shall be deposited promptly in accordance with the procedures established by the committee on finance. The financial secretary shall keep records of the contributions and payments.

## ¶263.

Petition Number: 30470-LC-263-D; Gen'l Board of Discipleship.

Clarify process of developing a local church

Amend 263 and add a new subparagraph:

263.1 A new local church ~~or mission~~ shall be established only with the consent of the bishop in charge and the cabinet and ~~with due consideration of the conference board of global ministries' programs of home missions and church extension (if any, see~~

~~¶631)~~ with guidance from the conference board of congregational development or appropriate structures. The bishop shall designate ...

2.[Delete current text.] The bishop may appoint a pastor to launch a new local church, or with the bishop's approval the district superintendent may authorize a local church or group of local churches to launch a new church by gathering interested people in small groups for Bible study, outreach, community building, and worship at a site in an area approved by the district board of church location and building.

3. [Delete current text.] A pastor of The United Methodist Church, while serving as the pastor of a new church prior to the convening of a constituting conference (¶263.6), may receive a person into the membership of The United Methodist Church under the conditions of ¶215. When a person is received and/or baptized into the church, the pastor shall send the name, address, and related facts to the annual conference secretary for recording on a general membership roll. These names shall be transferred as soon as possible to the roll of the new church, when constituted, or to another church upon the member's request. If the new church is being sponsored by an existing church, membership may be recorded on the roll of that church.

4. [Delete current text.] Each annual or central conference may determine the minimum number of professing members and other criteria required for the organization of a local United Methodist church.

5. [Delete current text.] When the number of people interested in being charter members of the new church reaches the number necessary as set by the conference to charter a new church, the district superintendent shall call the interested people to meet at an appointed time for the purpose of organizing them into a chartered (organized) local church, or may by written authorization designate an elder in the district to call such a meeting. The district superintendent or the designated elder shall preside and shall appoint a secretary to keep a record of the meeting. Following a time of worship, opportunity shall be given to those in attendance to present themselves for membership.

6. [Delete current text.] People desiring to become members on profession of their faith in Christ shall also be given opportunity to present themselves for membership. Any who have not been baptized shall receive the sacrament of baptism. If they profess their faith and are confirmed, they will be received as professing members. When the dis-



trict superintendent or designated elder is satisfied as to the genuineness of their faith and purpose, they shall be received into the professing membership of the church. Other baptized people are to be entered on the roll of those who are baptized.

7. [Delete current text.] A list shall be made of all the people received into the professing membership of the proposed church by transfer and on profession of faith. Those people shall be members of the constituting church conference, and each shall be entitled to vote.

8. [Delete current text.] The constituting church conference shall then be called to order by the district superintendent or by an elder whom the superintendent designates (see ¶248.5). A committee on nominations, elected on nominations from the floor as the conference may determine, shall nominate members of the proposed church council. The chairperson of the committee on nominations shall be the appointed pastor (see ¶262.1). When the members have been chosen, the district superintendent or the designated elder shall declare the church properly constituted.

9. [Delete current text] The district superintendent or an elder whom the superintendent designates shall then adjourn the constituting church conference and call to order the charge conference of the pastoral charge. The membership of the charge conference shall be those newly elected, and any others entitled to membership. The charge conference shall then elect such officers of the church as the *Discipline* requires, including trustees of church property, and shall organize its structure as provided in the *Discipline*. When such officers have been duly elected and such structure put in place, the church is duly organized, and from this point its work shall proceed as described in the *Discipline*, provided that when a newly organized church is attached to a circuit, the charge conference shall not be held until such time as representatives from all the churches of the charge can be properly assembled for that purpose.

10. The charge conference may take action, at its discretion, authorizing and directing the newly elected trustees to incorporate the newly organized church in accordance with local laws and the provisions of the *Discipline*.

## ¶263.

Petition Number: 31440-LC-263.1-D; David L. Severe, OK.

Adjust the method of organizing a new local church

Amend 263.1:

263. 1. A new local church or mission congregation shall be established only with the consent of the bishop in charge and the cabinet and with due consideration of the conference ~~board of global ministries' programs of home missions and church extension (if any; see ¶631).~~ entity assigned the responsibility for congregational development. The bishop shall designate the district within whose bounds the church or mission congregation shall be organized. The district superintendent of that district, or his or her designee, shall be the agent in charge of the project and shall recommend to the district board of church location and building (¶2518) the method of organization, and whether a specific site shall be selected or an area of organization be designated. The district superintendent shall avail him/herself of existing demographic, lifestyle and ethnographic information in the process of determining the style of a new congregation, and its location, ~~site for the proposed new congregation;~~ or shall recommend to the board of trustees of a selected local church that they share their facility with the proposed congregation. If there is a city or district missionary organization, or if funds for the project are anticipated from a conference organization, ~~that body~~ those bodies shall also be asked to approve ~~this site.~~ the method of organization and location for a new congregation.

## ¶264.

Petition Number: 30352-LC-264-D; Gen'l Board of Discipleship.

Local church may be moved to another annual conf. if "professing" members vote it

Amend first sentence of 264:

... to another in which it is geographically located by a two-thirds vote of ~~those~~ the professing members (paragraph 215.2) who are present ...



**¶264.**

Petition Number: 31444-LC-264-D; Leonard D. Slutz, Hyde Park Community UMC, Cincinnati, OH.

**Delete this paragraph**

**¶264.**

Petition Number: 31714-LC-264-D; Jonathan Carlsen, Calvary UMC, Chicago, ILL.

**If Church Conference votes five yrs in row to withdraw from denomination, it may do so**

**Amend 264:**

A local church may be transferred from one annual conference to another ~~in which it is geographically located~~ by a two-thirds vote of those present and voting in each of the following: (1) the charge conference, (2) a congregational meeting of the local church, and (3) each of the two annual conferences involved. Upon announcement . . . the completion of the transfer by a vote of a majority of those present and voting. Alternatively, if a local church's charge conference and congregational meeting vote during five consecutive years to withdraw from an annual conference, whether to transfer to another conference or another denomination or to exist as an independent congregation, it shall be permitted to do so. If the church is transferring, only a majority vote of acceptance by the receiving conference or denomination is required. Upon announcement of the required majorities by the bishops or presiding officers involved, the losing annual conference or a committee designated by it shall work diligently to make the transfer comply the local laws and shall transfer title to all property assets associated with the transferring congregation to that congregation including real estate, structures, vehicles, cash, bank accounts and other assets.

**¶273.**

Petition Number: 30099-LC-273-D; Annual Conference, Mississippi.

**Add the words lay preacher to section on lay speakers**

**Amend 273 and renumber:**

*Transfer of Certification by Certified Lay Speakers*

*and Certified Lay Preachers*—A certified lay speaker or a certified lay preacher who moves may transfer certification to the new district upon receipt of a letter from the previous district's committee on lay speaking confirming current certification and the date of completion of the most recent advanced course taken. Further renewal of certification is in accordance with Paragraph 272 and Paragraphs 274 and 275.

**¶277.**

Petition Number: 30898-LC-277.1-D; Evelyn L. DeLong, Calvary UMC, Circleville, OH.

**Add a Service of Dedication**

**Amend 227.1:**

Because the redeeming love of God . . . with its Christian education program, will aid them in the Christian nurture of their children.

When so desired, the Service of Dedication may be provided for the use of Christian parents who desire to reserve the Sacrament of Baptism until a later time when the child makes a personal commitment to Christ.

**¶2524.**

Petition Number: 31192-LC-2524-D; GCFA.

**Pastor is not voting member of Trustees unless elected as a member**

**Add a final sentence to 2524:**

**No pastor is a voting member of the board of trustees unless elected as a member.**

**¶2527.**

Petition Number: 30383-LC-2527.1-D; Gen'l Board of Discipleship.

**Cooperative parish board of trustees membership shall be 2/3 professing members of UMC**

**Amend fourth sentence of 2527.1:**

. . . province, or country in which the property is located. This board shall consist of not less than three

persons, at least two thirds of whom shall be professing members . . .

### ¶2528.

Petition Number: 31591-LC-2528.4-D; Jon Anderson, Unreadable, OK.

**Add celebrating homosexual unions as a chargeable offense**

Add new subparagraph to 2528.4 and 331.1i:

Ceremonies that celebrate homosexual unions shall not be conducted in our churches or any other United Methodist facility by anyone. Violation of this policy shall be considered disobedience to the Order and Discipline of the United Methodist Church, a chargeable offense according to the Book of Discipline, ¶2624.1e.

### ¶2529.

Petition Number: 30384-LC-2529.2-D; Gen'l Board of Discipleship.

**Local church board of trustee chair shall be a professing member of the UMC**

Amend 2529.2:

. . . and provided further, that the chairperson shall be a professing member of the local church.

### ¶2533.

Petition Number: 31193-LC-2533.8-D; GCFA.

**Resources may be secured from Nat'l Assoc of UM Foundations, GCFA**

Amend 2533.1 and 8:

1. Provide the services . . . board of trustees. Consideration shall be given to the placement of funds with the conference or area United Methodist foundation; ~~or local church foundation~~; for administration and investment.

8. Resources for these tasks may be secured from conference and/or area United Methodist foundations and development offices, the National Associa-

tion of United Methodist Foundations, ~~from~~ the General Board of Discipleship, the General Council on Finance and Administration, and from other appropriate sources for program assistance and direction.

### ¶2534.

Petition Number: 31194-LC-2534-D; GCFA.

**Resources for local church foundation work**

Add two new sentences to the end of 2534:

Resources for the work of local church foundations may be secured from conference and/or area United Methodist foundations and development offices, the National Association of United Methodist Foundations, the General Board of Discipleship, the General Council on Finance and Administration, and from other appropriate sources for program assistance and direction. Consideration shall be given to the placement of funds with the conference or area United Methodist foundation for administration and investment.

### ¶2539.

Petition Number: 31195-LC-2539-D; GCFA.

**Unincorporated local church property may be leased for thirty days**

Amend 2539:

Any real property owned by or in which an unincorporated local church has any interest may be sold, transferred, leased for a term of ~~one year~~ thirty days or more (which shall include leases for less than ~~one year~~ thirty days if such a lease is consecutive with the same lessee) ~~to a non-United Methodist church or ministry~~, or mortgaged subject to the following procedure and conditions.

2. A resolution authorizing the proposed action shall be passed by ~~two-thirds~~ majority vote of the charge conference . . .

**¶2540.**

Petition Number: 31196-LC-2540.2-D; GCFA.

**Change provisions of leases to shorten terms, make para. apply to all leasees**

Amend 2540:

Any real property owned by or in which an incorporated local church has any interest may be sold, transferred, leased for a term of ~~one year~~ **thirty days** or more (which shall include leases for less than ~~one year~~ **thirty days** if such a lease is consecutive with the same lessee) ~~to a non-United Methodist church or ministry;~~ or mortgaged subject to . . .

2. A resolution authorizing the proposed action shall be passed by a majority vote of the members of the corporate body present and voting at any regular or special meeting thereof called to consider such action ~~and by a majority vote of the members of said church present and voting at a special meeting called to consider such action; provided that for the sale of property that was conveyed to the church to be sold and its proceeds used for a specific purpose, a vote of the members of said church shall not be required and a majority vote of the members of the charge conference, if the corporate members are different than the charge conference members.~~

**¶2541.**

Petition Number: 31197-LC-2541-D; GCFA.

**Change title to reflect content of paragraph**

Amend 2541:

*Disposition and Mortgage of Church Building or Parsonage*--Real property acquired by a conveyance ~~containing~~ subject to the trust clauses may be sold in conformity . . .

**¶2542.**

Petition Number: 31592-LC-2542-D; William Verheist, Detroit.

**Use equity to fund redevelopment of dying church**

Add a new subparagraph to the end of 2542:

**Exception to this restriction may be granted in**

specifically designated instances to allow use of equity and/or accumulated assets from the sale of property to provide for congregational re-development efforts including program and staff. Such exception may be granted by the bishop and the cabinet upon request of the local church in consultation with congregation development staff where applicable. A clear and detailed 3-5 year re-development plan that projects a self-supporting ministry must accompany the request.

**¶2542.**

Petition Number: 30974-LC-2542.1-D; J. Donald Moorehead, Memphis.

**Need written consent of pastor, bishop and 3/4 of cabinet to mortgage church property**

Amend 2542.1:

No real property on which a church building or parsonage is located shall be mortgaged to provide for the current (or budget) expense of a local church, nor shall the principal proceeds of a sale of any such property be so used ~~without the written consent of its pastor, the presiding bishop and three-fourths vote of the cabinet.~~ This provision shall apply alike to unincorporated and incorporated local churches.

**¶2543.**

Petition Number: 30417-LC-2543.-1-D; Study Commission for Health & Fitness Clergy/Lay.

**Develop chancel area accessibility**

Amend 2543 c) (2), (3); add a new subparagraph as 4; 3b) (2); 4c) (3); 5 b):

c) (2) project the potential membership with average attendance; ~~and~~

(3) write up the church's program of ministry (¶201-204) and

(4) develop an accessibility plan including chancel areas.

3.b) (2) purchase a parsonage without the ~~handi-~~ **capped-accessible features for persons with disabilities** specified above and remodel it so that it does have those features.



4.c)(3) provide adequate facilities for parking, entrance, seating, restrooms, and ~~handicapped~~ accessibility for persons with disabilities, but providing for such adequate . . .

5 b) the preliminary architectural plans, including accessibility plans;

### ¶2543.

Petition Number: 30975-LC-2543.8-D; Thomas R. Springman, Central PA.

**Building projects need written documentation of approval of Charge Conference & District Board of Church Location & Building**

Amend 2543.8:

After approval by the charge conference and district board of church location and building, the building committee may begin the building project or remodeling project. Written documentation substantiating the approvals of the charge conference and the district board of church location and building shall be lodged with the District Superintendent, the secretary of the Charge Conference, and the secretary of the district board of church location and building.

### ¶2543.

Petition Number: 30462-LC-2543.10-D; Gen'l Board of Discipleship.

**Churches shall secure guaranteed title on property**

Add a final sentence to 2543.10:

2543.10. . . . as provided in this chapter. It is recommended that contracts on property purchased by a local church be contingent upon the securing of a guaranteed title, and the property's meeting of basic environmental requirements of lending institutions and of local and state laws.

### ¶2543.

Petition Number: 30463-LC-2543.14-D; Gen'l Board of Discipleship.

**Building contractor shall provide proof of security for local church**

Add a final subparagraph to 2543:

2543.14. It is recommended that a local church not enter into a binding building contract without the contractor being properly bonded or furnishing other forms of security, such as an irrevocable letter of credit approved by the conference, district, or local church attorney.

### ¶2547.

Petition Number: 30976-LC-2547-D; Administrative Council, Visalia UMC, Visalia, CA.

**Procedure for local churches to find a denom. to fit their doctrines**

Amend 2547:

Deeding Church Property to Federated Churches, ~~or~~ Other Evangelical Denominations or Local Churches Moving to a Different Denomination—1. With the consent . . .

2. With the consent . . . authorized representatives of both parties concerned.

3. For the limited period beginning January 1, 2001, and ending December 31, 2004, if the membership of a local church believes it cannot continue to live and minister under the Doctrinal Standards as found in paragraphs 62 and 63 of the 1996 Discipline, and if the local church has committed to affiliate with a specific denomination whose doctrines are more consistent with the beliefs of that local church, then, with the consent of the presiding bishop and of the membership of the local church, where required by local law, and in accordance with said law, the annual conference shall instruct and direct the board of trustees of that local church to deed the church property to the successor local church that will have been created by affiliation with the newly chose denomination, provided that:

a) The decision to disaffiliate from the United Methodist Church was made at a duly announced and called meeting of the church's membership, with a vote of 85 percent favoring the move to the other denomination and the reasons for that move;

b) Any endowments and/or foundations being held in the name of the local church shall revert to the Annual Conference Trustees;

c) All moneys that had been paid to the local church building fund from Annual Conference mis-

sions efforts have been repaid or provisions for repayment satisfactory to the bishop and the local church have been agreed upon,

d) The bishop and the local church shall have entered into an agreement to pay, over time, to the Annual Conference Trustees an amount of money which shall be no more than ten percent of the fair market value of the local church's property.

The provisions of this paragraph may not be construed to apply to local churches whose differences are with any actions of any part of the denomination but only to the written theological dictates of paragraphs 62 and 63 of the Book of Discipline.

### ¶2548.

Petition Number: 31110-LC-2548.2-D; UM Rural Fellowship.

**Before DS recommends discontinuance of a church, the DS shall help the congregation assess its potential**

Amend 2548.2a):

~~When in the judgment of~~ Prior to a recommendation of the district superintendent, in consultation with the appropriate agency assigned the responsibility of the conference parish and community development strategy, that a local church ~~should be discontinued, the district superintendent may recommend its discontinuation shall guide the congregation in an assessment of its potential as outlined in ¶213. Such a recommendation~~ A recommendation of discontinuance shall include recommendations as to the future use of the property and where the membership (¶230) and the title to the property of the local church shall be transferred.

### ¶2548.

Petition Number: 31198-LC-2548.2-D; GCFA.

**If AC declares local church discontinued, failure to complete steps doesn't invalidate the decision**

Amend 2548:

Prior to a recommendation by . . . ¶2548.3, the district superintendent ~~shall~~ should obtain and consider an . . .

2. *Discontinuation*—a) When in the judgment . . . recommend its discontinuation. Such a recommendation shall include recommendations as to where the membership (¶230) and the title to all the real and personal, tangible and intangible property of the local church shall be transferred. . . .

b) If a church has been discontinued by the annual conference without direction concerning the disposition of property, the real and personal, tangible and intangible property shall be disposed of as if it were abandoned local church property (¶2548.3).

c) If the annual conference declares any local church discontinued, the failure to complete any of the prior steps will not invalidate such discontinuance.

3. *Abandonment*—When a local church property is no longer . . . the annual conference trustees may assume control of the real and personal, tangible and intangible, property. If circumstances make immediate action necessary, the conference trustees, giving first option to the other denominations represented in the Commission on Pan-Methodist Cooperation may should give first option to the other denominations represented in the Commission on Pan-Methodist Cooperation. The conference trustees may proceed to sell or lease said property, retain the proceeds in an interest-bearing account, and recommend the disposition of the proceeds in keeping with annual conference policy. . . .

5. All gifts held in trust, assets of any endowment funds, and assets of any foundation of the church, shall be reviewed as part of the discontinuance or abandonment. All such assets shall pass as directed by the annual conference, or, if there is no such direction, to the trustees of the annual conference, unless otherwise directed by operation of law.

5.6. Any gift, legacy, devise, annuity, . . . jurisdiction the said discontinued or abandoned church was located: or shall pass as directed by vote of the annual conference.

### ¶2548.

Petition Number: 30086-LC-2548.3-D; General Commission on Archives and History, North Arkansas.

**When abandoning a church, DS and trustees to notify chair of conference archives and history**

Add a final sentence to 2548.3:

As early as possible in the process of plans for abandoning a church, the district superintendent and the conference board of trustees shall notify the chair of the conference commission on archives and history of such plans, providing as much detail as possible to enable the orderly transfer of the materials referred to in Paragraph 2548.4.

#### ¶2548.

Petition Number: 30977-LC-2548.5-D; Cabinet, Cal-Pac.

#### Discontinuation or abandonment of local church property

Amend 2548:

5. The disposition of Any gift, legacy, devise, annuity or other benefit to a pastoral charge or local church that accrues or becomes available after said charge or church has been discontinued or abandoned shall ~~become the property of the trustees of the annual conference within whose jurisdiction the said discontinued or abandoned church was located~~ be recommended to the annual conference by the annual conference Board of Trustees, after consultation with the cabinet, district Board of Trustees, district Committee on Building and Location, the conference Board of Congregational Development, or their counterparts.

The annual conference, through the annual

conference Board of Trustees, should be the legal agency to administer and/or dispose of church properties, either abandoned or discontinued. In the event of the sale or lease of such property, the annual conference Board of Trustees, after consultation with the cabinet, District Board of Trustees, District Committee on Building and Location, the conference Board of Congregational Development, or their counterparts, shall recommend to the annual conference the disposition of the proceeds from such a sale or lease.

#### ¶2549.

Petition Number: 30418-LC-2549-D; Study Commission for Health & Fitness Clergy/Lay.

Board of Trustees include a time-line for up-grading church property to accessible for people with disabilities

Add a new subparagraph to 2549:

10 A detailed statement of the plans and time-line for making church property, including chancel areas, accessible to persons with disabilities.

#### ¶2550.

Petition Number: 31111-LC-2550-D; UM Rural Fellowship, WI.

Delete 2550



## Proposed Resolutions

Petition Number: 31100-LC-NonDis-O; UM Rural Fellowship.

### **A call to undergird cooperative parish ministries & ecumenically shared ministries**

Whereas, cooperative parish ministry is an intentional plan of team ministry which enables groups of congregations and pastors in a defined geographic area, both as United Methodists and ecumenically, to work together in nurturing, outreach, and prophetic ministries; and

Whereas, ecumenical shared ministry is a way by which a local United Methodist church and one or more local congregations of other Christian traditions may form an ecumenical congregation; and

Whereas, cooperative parish ministry and ecumenical shared ministry offer a means by which groups of churches, with the guidance of the Holy Spirit, intentionally and intensively witness to the unity of the church in Christ through more effective response to both local and global issues and needs; and

Whereas, cooperative parish ministry and ecumenical shared ministry enable local congregations to work together to enhance ministry, utilize wise stewardship of limited resources and live out the ecumenical spirit in creative ways responsive to the needs of God's peoples as well as to opportunities for expanded mission and ministry; and

Whereas, the bishops, laity and clergy present at the Fifth Consultation on Cooperative Parish Ministry, which met in November of 1999, affirmed cooperative ministry as one of the primary forms of ministry for United Methodism at the present time and in the future; and

Whereas, *The Book of Discipline* directs bishops, district superintendents and conference staff to develop and implement strategies designed to enable cooperative parish ministry,

Therefore, be it resolved, that annual conferences be called on to develop recommendations to enable the implementation of United Methodist and ecumenical cooperative ministries; and

Be it further resolved, that the Council of Bishops and the general church boards and agencies be called

on to provide resources for the annual conferences as they engage in a continuing process of training and development of cooperative parish ministry and ecumenical shared ministry.

Petition Number: 31139-LC-NonDis-O; UM Rural Fellowship.

### **Financial incentive for clergy in churches with small membership and/or town/country settings**

Whereas, churches with small memberships require clergy with specialized training and skills, and

Whereas, such training is available at various times/places involving personal costs; and

Whereas, clergy with such training are often influenced by financial concerns to move to churches that provide higher salaries;

Therefore be it resolved, that clergy in churches with small memberships be given salary increments for each continuous year of service in churches with small membership; and/or in town and country settings; and

Be it further resolved, that financial support be given to clergy who desire specialized training for ministry in churches with small memberships, and/or town and country settings.

Petition Number: 31333-LC-NonDis-O; Administrative Council, Pleasant View UMW, Kellogg, IA.

### **If 75% of AdBd (Coun) believes Scripture contradicts the BoD on homosexuality it can leave with its property**

Whereas, it is unloving to force a local congregation to follow a course of conduct that it sincerely believes to be contrary to their understanding of Scripture; and

Whereas, Article IV of our Confession of Faith declares that the Bible is "the true rule and guide for faith and practice",

Therefore, be it resolved, if at least 75 percent of the Administrative Council (or Board) of a local church believes that Scripture contradicts the *Discipline's* position on homosexuality, that local church should be allowed to leave the denomination without any penalty of any kind and be given an equitable property settlement.

Petition Number: 31697-LC-NonDis-O; O Richard Bowyer, West Virginia.

### Cooperative parish ministries

#### On Cooperative Parish Ministry

Whereas, the Fifth Cooperative Parish Ministry Consultation was held at Irving, Texas, with 500 persons in attendance; and,

Whereas, the National Cooperative Parish Ministry Leadership Team, composed of persons from both town/rural and urban settings coordinated the event along with representatives from the General Board of Global Ministries, the General Board of Discipleship, and the General Commission on Christian Unity and Interreligious Concerns; and

Whereas, the Consultation included persons who serve rural and urban cooperative parish ministries from multi-racial settings along with persons from other denominations involved in patterns of cooperative parish ministry and also persons from other nations; and,

Whereas, input at the Consultation included Helpshops, Briefings, Panels, Plenary Addresses, audio/visual presentations, networking and witnessing, all of which were highly affirmed and felt to be of great value to the ministry of the United Methodist charges, single churches and circuits; and

Whereas, the effectiveness of the several patterns of cooperative parish ministry for purposes of congregational nurturing, outreach to communities and their poor and marginalized, and witnessing to Christian commitments in rural, urban and suburban communities were highly acclaimed;

Therefore be it resolved that the National Cooperative Parish Ministry Leadership Team be com-

mended for its planning and preparation for the Fifth Consultation on Cooperative Parish Ministry and for other cooperative parish ministry resourced developed throughout the quadrennium, and

Be it further resolved that the boards and agencies of the general church, the annual conferences and districts, the Council on Bishops, and the charges, circuits and local churches of The United Methodist Church be called on to implement processes that will eventuate in understandings about how to initiate needed cooperative parish ministries and to facilitate their movement toward local and global ministry; and

Be it further resolved that appreciation be conveyed to the General Board of Global Ministries for its significant financial and staff commitments, and to the General Board of Discipleship and the General Commission on Christian Unity and Interreligious Concerns for their financial support and active participation; and

Be it further resolved that these boards and agencies of The United Methodist Church be called on to continue to provide encouragement and financial support for the ongoing work of the National Cooperative Parish Ministry Leadership Team; and

Be it further resolved that the General Board of Global Ministries and other related boards and agencies undergird the leadership team as it coordinates a Sixth Consultation on Cooperative Parish Ministry in the last year of the quadrennium, 2000-2004.

Petition Number: 31709-LC-NonDis-O; David A Rash, VA.

### Local church may establish Covenant of Church Membership and annual Renewal covenant by 3/4 vote of CC

Whereas, reception into the United Methodist Church . . . is placed in our *Book of Worship* and our *United Methodist Hymnal*, under the rubric of The Baptismal Covenant; and

Whereas, it seems appropriate to me that we stress the importance of this covenant relationship with the church as well as with God; and

Whereas, the annual renewal of this covenant will help keep our members in faithful, active service in the local congregation and may help reduce the

numbers of inactive, uninvolved members of the church,

Therefore, be it resolved that a local church may choose to establish a Covenant of Church Membership and an annual required Renewal of the Covenant of Membership for its members, if it so chooses, by the approval of the charge conference and a called church conference, requiring a three-fourths vote of each.

The Covenant of Church Membership will address our faithful response to the affirmation that "As members of this congregation we will faithfully participate in its ministries by our prayers, our presence, our gifts and our service...."

The Covenant may not be designed to exclude anyone but to encourage faithful participation in the life of the congregation. The Renewal of the Covenant of Church Membership may not exclude anyone who by reason of age, infirmity, or mental condition is not able to renew the covenant.

Petition Number: 31748-LC-NonDis-O; John F Habegger, Old Salem UMC, Bluffton, IN; 50 individuals.

#### **Reject/oppose overtures from United Religions Initiative**

Whereas, the Almighty God says, "Thou shalt have not other gods before me"; and,

Whereas, The New Age Movement, characterized by the United Religions Initiative, has been called fastest growing alternative belief systems in the country; it may be defined as a loosely structured network of individuals and organizations who share a common vision of a New Age of enlightenment and harmony who subscribe to a common set of religious and philosophical beliefs that are based on monism, pantheism and mysticism;

Therefore be it resolved that annual conferences be urged to reject and oppose any overtures from the United Religions Initiative to join a movement aimed at blending religions.

Petition Number: 30540-LC-R198-U; GCCUIC.

#### **A call to undergird cooperative parish ministries & ecumenical shared ministries**

Amend title, "~~A Call to the Bishops to Undergird Cooperative Parish Ministry~~ Ministries and Ecumenical Shared Ministries," p. 198, *Book of Resolutions*; delete current text and replace with the following new text:

Whereas, cooperative parish ministry (see ¶206, *Book of Discipline*) is a formal plan of team ministry which enables groups of congregations and pastors in a defined geographic area, both as United Methodists and ecumenically, to work together in nurturing, outreach and prophetic ministries; and

Whereas, ecumenical shared ministry (see ¶207) is a formal plan by which a local United Methodist church and one or more local congregations of other Christian traditions may form an ecumenical congregation; and

Whereas, cooperative parish ministry and ecumenical shared ministry offer a means by which groups of churches, with the guidance of the Holy Spirit, intentionally and intensively witness to the unity of the Church in Christ through more effective responses to both local and global issues and needs; and

Whereas, cooperative parish ministry and ecumenical shared ministry enable local congregations to work together to enhance ministry, utilize wise stewardship of resources, and live out the ecumenical spirit in creative ways to responsive to the needs of God's peoples as well as to opportunities for expanded mission and ministry; and

Whereas, the consultation on Ecumenical Shared Ministries was held in February, 1998, in Syracuse, New York, and attended by representatives of the denominations engaged in Ecumenical Shared Ministries; and

Whereas, the bishops, laity, and clergy present at the Fifth Consultation on Cooperative Parish Ministry, which met in November of 1999, affirmed cooperative ministry as one of the primary forms of ministry for United Methodism at the present time and in the future; and



Whereas, *The Book of Discipline* directs bishops, district superintendents, and conference staff to develop and implement strategies designed to enable cooperative parish ministry,

Therefore, be it resolved, that annual conferences be called upon to develop recommendations to enable the creation and recognition of the United Methodist cooperative parish ministries and ecumenical shared ministries; and

Be it further resolved, that the Council of Bishops and the general Church boards and agencies be called upon to provide resources for the annual conferences as they engage in a continuing process of training and development of cooperative parish ministry and ecumenical shared ministry.

Petition Number: 30837-LC-R198-U; GBGM.

#### Call to bishops to undergird cooperative parish ministries

Delete current text and replace with the following new text, p. 198:

Whereas, cooperative parish ministry is an intentional plan of team ministry which enables congregations and pastors in a defined geographic area, as United Methodist and ecumenically, to work together in nurturing outreach and prophetic ministries; and

Whereas, cooperative parish ministry is a style of ministry by means of which laity can participate in and take ownership of ministry, and mission and is also a way for pastors to give and receive support from colleagues in ministry; and

Whereas, guidance is needed for churches, especially small membership churches, in rural and urban settings to remain viable; and

Whereas, churches working together rather than separately is an effective style of mission and ministry, and

Whereas, it is critical that bishops appoint clergy with team skills to cooperative parish ministries within their episcopal areas; and

Whereas, recommendations are needed about how both annual conferences and the boards and agencies of the General Church can assist with initiating and undergirding cooperative parish ministries;

Therefore, be it resolved, that the Council of Bishops develop policies, organizational structures, and processes that will facilitate more effective appointment-making to cooperative parish ministries; and

Be it further resolved, that the Council of Bishops create a continuing process for the training and regular updating of bishops and district superintendent regarding the cooperative parish ministry paradigm, and

Also, be it further resolved, that the Council of Bishops develop recommendations for the initiation, ongoing development, and support of United Methodist and ecumenical cooperative parish ministries within their episcopal areas; and

Also, be it further resolved, that the Council of Bishops urge the implementation of the recommendations and processes regarding cooperative parish development by the boards and agencies of the General Church.

Petition Number: 30857-LC-R428-U; GBGM.

#### Use of church facilities by community groups

Readopt "Use of Church Facilities by Community Groups," p. 428

Petition Number: 30844-LC-R667-U; GBGM.

#### Use diverse metaphorical images from Bible

Delete current text of "Biblical Language," and replace with the following new text, p. 694:

Whereas, The United Methodist Church affirms the use of biblical language and images in worship and in our common life together, and affirms the use of language that reflects the long-standing commitment to the inclusiveness and diversity of United Methodist members and constituencies;

Therefore, be it resolved, that United Methodist clergy and laity be encouraged to use diverse metaphorical images from the Bible, including masculine/feminine metaphors; use language for humans

that reflects both male and female; use metaphors of darkness, ability, and age in positive rather than exclusively negative ways; and

Be it further resolved, that United Methodist print and audiovisual media shall reflect the diverse biblical metaphors, as well as language that reflects the diversity and inclusiveness of humanity; and

Be it further resolved, that United Methodist Publishing House will update guidelines for using inclusive language in media that will reflect the issues of gender, race, age, and ability. The guidelines will assist in the use of diverse metaphors for God, including feminine/masculine metaphors, as legitimate, biblical ways to address God. The guidelines will be provided to all general agency staff, conference staff

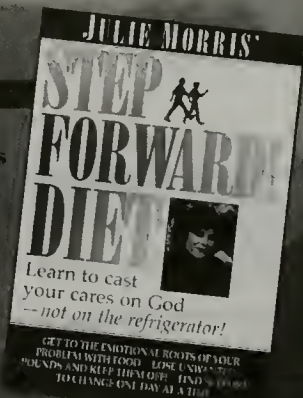
and contracted writers and producers of official United Methodist materials; and

Be it further resolved, that the General Council on Ministries or other appropriate body will update the document "Words that Hurt, Words that Heal" in order to provide biblically and historically grounded resources for using diverse metaphors and language for God, including biblical feminine/masculine language and metaphors. From this resource, the General Council on Ministries or other appropriate body will develop a concise set of guidelines for inclusion in the next edition of *The United Methodist Book of Worship*. "Words that Hurt, Words that Heal" will be studied during the 2004-2008 quadrennium in congregational and other United Methodist settings, and related resources will be provided on the Internet.

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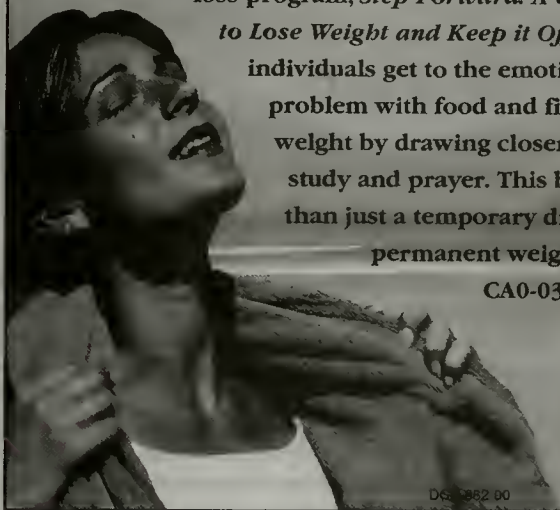
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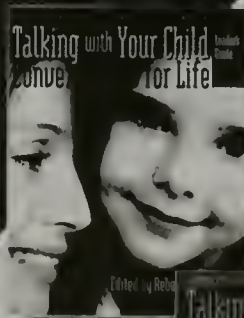
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# Central Conferences

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Proposed Changes to The *Book of Discipline*

¶535.

Petition Number: 31718-CC-535.3-D; Carolyn M Marshall, General Conference Secretary, Veedersburg, IN.

#### Bring central conference wording into conformity with Constitution

Delete 535.3(a-b) and replace as follows:

3. The United Methodist Church shall have central conferences made up as follows:

a) Africa Central Conference: Angola, Botswana, Burundi, Kenya, Mozambique, Malawi, Namibia, South Africa, Sudan, Uganda, Zambia, Zimbabwe;

b) Central and Southern Europe Central Conference: Albania, Algeria, Austria, Bosnia, Bulgaria, Croatia, Czech Republic, France, Hungary, Republic of Macedonia, Poland, Slovak Republic, Switzerland, Tunisia, (Carpathian) Ukraine, FR Yugoslavia;

c) Congo Central Conference: Congo, Democratic Republic of Congo, Tanzania;

d) Germany Central Conference: Germany;

e) Northern Europe Central Conference: Denmark, Estonia, Finland, Norway, Russia, Sweden;

f) Philippines Central Conference: Philippines;

g) West Africa Central Conference: Ghana, Guinea, Liberia, Nigeria, Senegal, Sierra Leone.

¶537.

Petition Number: 31711-CC-537.9-D; Annual Conference, Norway.

Regarding Central Conference authority

Amend 537.9:

A central conference shall have power to make such changes and adaptations as the *Book of Discipline* as the peculiar conditions on the fields concerned require regarding the local church, ministry, special advices, worship, and temporal economy within its territory, including the authorizing of associate members to participate in the offices of the local church under such rules as it may see fit as the special conditions and the mission of the church in the area require, especially concerning the organization and administration of the work on local church, district and annual conference level; provided that no action shall be taken that is contrary to the Constitution and the General Rules of The United Methodist Church; ; further provided that the connectional relationship in its full breadth is kept between the local and the general church. Subject to this restriction . . .

¶537.

Petition Number: 30778-CC-537.10-D; Gen'l Board of Higher Ed & Ministry.

Delete 537.10

¶537.

Petition Number: 30179-CC-537.19-D; Annual Conference, North Indiana.

Central Conferences shall not conduct same sex unions

Amend 537.19:

A central conference shall have the power to

conform the detailed rules, rites, and ceremonies for the solemnization of marriage to the statute laws of the country or countries within its jurisdiction. Ceremonies that celebrate homosexual (same sex) unions shall not be conducted by our ministers and shall not be conducted in our churches.

### ¶548.

Petition Number: 30242-CC-548-D; Central Conference, Luzon; NW, NE, NC, and Northern Philippines A.C..

On becoming an affiliated autonomous Methodist or United church

Amend 548:

When ~~conferences~~ Central Conferences outside the United States that are parts of The United Methodist Church desire to become an affiliated autonomous Methodist church or affiliated united church, ~~approval shall first be secured from the central conference involved and this decision be ratified by the annual conferences within the central conference by two-thirds majority of the aggregate votes cast by the annual conferences;~~ the following steps shall be taken:

1. A petition may originate from an Annual Conference within the Central Conference or an agency of the Central Conference.

2. The petition shall be addressed to the Central Conference involved and approval shall be secured by a majority vote.

3. The approval of the Central Conference shall be ratified by the Annual Conferences within the Central Conference by two-thirds majority of the aggregate votes of the Annual Conferences.

4. The Central Conference shall receive the ratification by the Annual Conferences and initiate the preparation of:

a. A historical record stating the reasons for becoming autonomous.

b. A confession of faith and a constitution.

c. A basic book of discipline.

~~1. The conference shall prepare a historical record with reasons why autonomy is requested and~~

~~shall consult with the Commission on Central Conference Affairs (Para.2201) on proceedings for autonomy.~~

~~2. The Commission on Central Conference Affairs and the conferences involved shall mutually agree on the confession of faith and the constitution of the new church. These shall be prepared with care and shall be approved by the conferences.~~

5. The decision of the Central Conference, together with the ratification by the Annual Conferences and the documents from the Central Conference shall be submitted to the General Conference through the Commission on Central Conference Affairs.

3. Preparation of its Discipline is the responsibility of the conference(s) desiring autonomy.

4. 6. Upon recommendation of the commission on Central Conference Affairs, ~~when all disciplinary requirements for affiliated autonomous relationship have been met;~~ the General Conference through an enabling act shall approve of and grant permission for the conference(s) involved to become an affiliated autonomous Methodist or affiliated united church.

5. 7. Then the central conference involved shall meet, declare the present relationship between The United Methodist Church and the conference(s) involved dissolved, and reorganize as an affiliated autonomous Methodist or affiliated united church in accordance with the enabling act granted by the General Conference. ~~The Commission on Central Conference Affairs shall assist in this process and, when the plans are consummated, report to the Council of Bishops.~~ The proclamation of affiliated autonomous status shall then be signed by the president of the Council of Bishops and the secretary of the General Conference.

6: 8. A plan of cooperation shall be developed in accordance with paragraph 547.6 above.

### ¶552.

Petition Number: 31520-CC-552.3-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

Authorize future concordats w/other Methodist churches

Delete current text of 552.3a and replace with the following new text:

The two churches shall elect two, or in the case of churches with more than 200,000 members, not more than four, delegates equally divided between clergy and lay, to be seated in each other's General Conference or equivalent body, with all rights and privileges including the right to vote if so provided in the concordat agreement.

**¶552.**

Petition Number: 31521-CC-552.4-D; Leonard D Slutz, Hyde Park Community UMC, Cincinnati, OH.

**Concordat agreements and voting**

**Amend 552.4a:**

a) The two churches shall each elect two delegates, one clergy and one lay, to be seated in each other's General Conference or equivalent bodies with all rights and privileges ~~except the right to vote with or without the right to vote as the parties may agree.~~ Agreements in existing concordats shall be honored or in the case of a church of more than 200,000 members at the time of signature, four delegates, two clergy and two lay, if the parties so desire.



## Proposed Resolutions

Petition Number: 30172-CC-NonDis-O; Central Conference, Mozambique.

### Divide Mozambique AC into two conferences

Whereas, the development of the Mozambique Central Conference, in the past 100 years, in terms of the number of members and new areas where it has established new districts and parishes pushed the conference to vote for division into two areas; and

Whereas, the executive committee of the Mozambique Central Conference voted to submit to the General Conference of 2000 this petition from Mozambique Central Conference to divide the conference into two,

Be it resolved, to divide the Mozambique Central Conference into two.

Be it further resolved, that the new area would be named, North of Save River Central Conference.

The statistical data is as follows:

The new area has six (6) districts

1. Ordained clergy — 31

a. Ordained elders in full connection - 19

(including six (6) district superintendents

b. Ordained deacons in full connection - 8

c. Local pastors - 4

2. Lay members 16,050

a. Full members 7,937

b. Baptized members 1,991

c. Beginners (not baptized) 3,185

d. Baptized children under 7 years of age 2,937

Petition Number: 30199-CC-NonDis-O; Central Conference, Africa.

### Create South Africa Provisional Conference

Whereas, in South Africa there are two districts, one under the supervision of the Zimbabwe Annual Conference and the other under the supervision of the Mozambique Annual Conference; and

Whereas, the Executive Committee has decided to join these two districts into one provisional conference,

Therefore, be it resolved that the 2000 General Conference of The United Methodist Church create a provisional conference by joining these two districts and that the new conference shall be called the South Africa Provisional Conference.

Petition Number: 31098-CC-NonDis-O; J. Lloyd Knox, Council of Bishops.

### Macedonian call from Methodists in Southern Europe

Whereas, the Methodist communities of the Iberian-Mediterranean countries of Portugal, Spain and Italy had their on-going historical relationship with their respective founding Methodist bodies severed by events produced by the Second World War and its aftermath; and

Whereas, in each of these countries, the state government in response to the interests of the Roman Catholic Church, declared illegal the presence and ministries of these Methodist churches, thereby disrupting their relationship with their founding bodies; and

Whereas, the commitment of these faithful few made possible the survival of Methodist Christians under this religiously adverse environment in Western Europe and struggle today to find new vitality and renewal,

Therefore, be it resolved, that this General Conference of The United Methodist Church reaffirm our common history and mission with these churches,

and celebrate their important and brave witness during the troubled times of this century in Western Europe. We call on the council of Bishops, as well as the executive, program and service staff of the general boards and agencies to develop a strategic approach to affirm, support and strengthen the life of the Methodist Church of Portugal, The Evangelical Church of Spain, and the Methodist Church of Italy, by exploring jointly with the leadership of these respective churches (Bishop Ireneu da Silva Cunha, Portugal; President Enrique Capó, The Evangelical Church of Spain; President Valdo Benecchi, The Evangelical Methodist Church of Italy) ways to collaborate in those opportunities where common efforts will help usher in this new millennium, fresh vitality and renewed hope to these faith communities of our Methodist family

Petition Number: 31204-CC-NonDis-O; Annual Conference, Northern Katanga; Tanganika-Tanzania.

**Recognize the Methodist University of Katanga as an approved UM university**

Whereas, the United Methodist Church in the Democratic Republic of Congo is the largest segment of United Methodists on the continent of Africa; and

Whereas, university level institutions have been created in the D.R. of Congo by the United Methodist Church and have been functioning without interruption for decades; and

Whereas, the Methodist Faculty of Theology in Mulungwishi, succeeding the School of Theology founded in 1951, is the oldest United Methodist university-level institution in the D.R.C., granting its first diplomas in 1974; and

Whereas, four of five Congolese United Methodist bishops have been graduates of the Mulungwishi seminary; and

Whereas, there is need for more institutions of higher learning to exist for French speaking Africa; and

Whereas, the Administrative Board of the Methodist Faculty of Theology and the said annual conferences have voted to create the Methodist University of Katanga by bringing together the accredited collegiate institutions within the Katanga province and creating other programs,

Therefore, be it resolved that the 2000 General Conference of The United Methodist Church recognize the Methodist University of Katanga as an approved United Methodist university and benefitting from the privileges thereof.

Petition Number: 31205-CC-NonDis-O; Mande Mutombo Mulumiashimba, Lecturer in Literature, University of Lubumbashi, NKatanga AC.

**GC lead in finding solutions to stop war in Congo and aid Congo UMC financially to help refugees**

Whereas, war breaking out in the Democratic Republic of Congo has caused death, wiping out families, causing a flow of refugees and displaced people; and

Whereas, Uganda, Rwanda and Burundi troops have imposed this war on the Congo, thus occupying half of the country and recruiting Congolese, making them rebels; and

Whereas, Western countries and the United Nations Security counsel are aware of this situation, and no condemnation has been charged against the invading countries; and

Whereas, these occupation troops are killing, wiping out villages, burning, violating women, thus infecting them with the HIV virus; and

Whereas, the United Methodist Church believes in international justice; and

Whereas, there is a way for the church to take a leading action in chaotic situations like the one going on in the central region of the African continent,

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church take a leading step in finding solutions intending to stop this war,

Be it further resolved that the 2000 General Conference send two petitions, one to the United Nations Security Counsel and the other to the U.S. Congress with the only subject: STOP WAR IN THE DEMOCRATIC REPUBLIC OF CONGO,

Be it further resolved that the 2000 General Conference assist the United Methodist Church in Congo financially to help face the many problems related to refugees, displaced people and community development.

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# **Daily Christian Advocate**

*Volume 2*  
*Handbook for Delegates*

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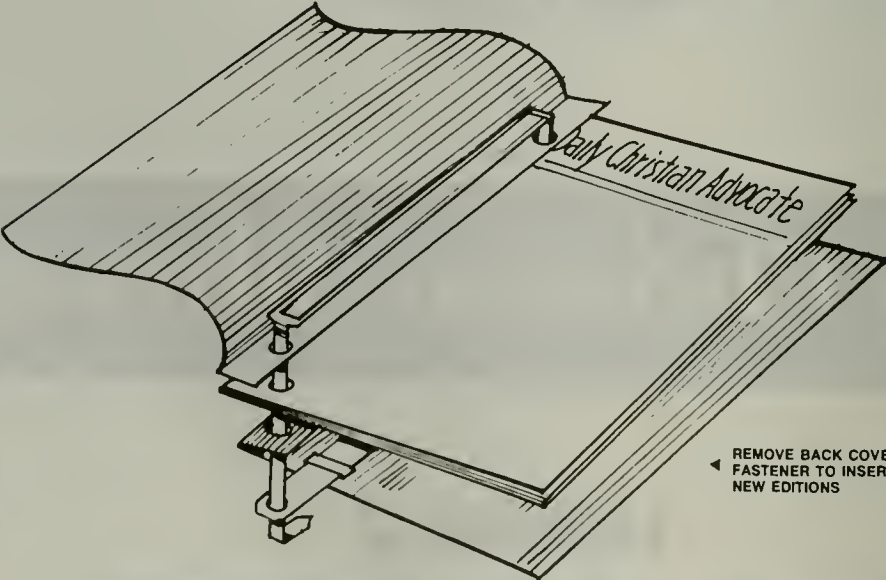
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HOW TO ASSEMBLE YOUR  
DAILY CHRISTIAN ADVOCATE



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NEW EDITIONS

## 2000 General Conference Schedule

Following is the overall program. The Committee on Agenda will plan in detail each day's business schedule once the conference convenes.

### Registration

(main lobby of the Cleveland Convention Center)

*Monday, May 1:* 2:00 p.m. to 8:00 p.m.

*Tuesday, May 2:* 8:00 a.m. to 8:00 p.m.

*Wednesday, May 3:* 8:00 a.m. to noon

Registration after noon on Wednesday, May 3, will be in the business manager's office, Room 223.

### Monday, May 1

- 10:30 a.m. Commission on Central Conference Affairs (Room R211)
- 1:00 p.m. Training of recorders (Room R205A)
- 3:00 p.m. Orientation for racial and ethnic minority delegates (Room R212B)
- 7:00 p.m. Pre-conference reception for bishops (Rock-and-Roll Hall of Fame)
- 9:00 p.m. Orientation for delegates under the age of 30 (Hall B, B109)

### Tuesday, May 2

- 7:30 a.m. Orientation for women delegates (check at registration desk)
- 8:30 a.m. Orientation for delegates from outside the U.S. (Room R205B)
- 9:30 a.m. Organization of Committee on Courtesies and Privileges (Room A104)
- Organization of Committee on Presiding Officers (Room R207)
- 9:45 a.m. Organization of Committee on Credentials (Room A102)
- Organization of Committee on the Journal (Room A105)
- 10:00 a.m. Orientation for delegates under the age of 30 (Hall B, B109)
- 1:30 p.m. Opening worship and holy communion
- 2:45 p.m. Organization of the conference
- Recognition of delegates, affiliated autonomous and concordat churches
- 4:30 p.m. Organization of legislative committees
- 6:00 p.m. Training for legislative committee chairs and vice chairs (Room R202)
- 6:00 p.m. Training for legislative committee secretaries, assistant secretaries and recorders (Room R205A)
- 8:15 p.m. Episcopal Address

### Wednesday, May 3

- 8:00 a.m. Choral music
  - 8:15 a.m. Worship service
  - 9:00 a.m. Conference business or committee meetings
  - Laity Address (May 3 only);
  - Connectional Process Team report (May 3 only)
  - 12:30 p.m. Lunch recess
  - 2:30 p.m. Conference business or committee meetings
  - 5:00 p.m. Dinner recess
  - 7:30 p.m. Evening programs, conference business, committee meetings
- (The Wednesday schedule above will generally apply to the succeeding days of the Conference, with the exception of Sunday.)

### Thursday, May 4

- 9:00 a.m. United Brethren in Christ & Evangelical Association 200<sup>th</sup> Anniversary Celebration
- 9:15 a.m. Millard Fuller, Habitat for Humanity
- 7:30 p.m. Connectional Process Team time for discernment
- 8:30 p.m. Act of Repentance for Reconciliation

### Friday, May 5

- 9:00 a.m. Africa University report

### Sunday, May 7

- 7:00 p.m. Area night program

### Monday, May 8

- 9:00 a.m. Communities of Shalom report
- 7:30 p.m. National Plan for Hispanic Ministries

### Wednesday, May 10

- 8:15 a.m. Ecumenical worship service
- Dr. George Carey, Archbishop of Canterbury, preaching
- Recognition of ecumenical representatives

### Friday, May 12

- 10:00 p.m. Adjournment



## Important Information

### Registration Location

Registration will take place in the lobby of the Cleveland Convention Center in downtown Cleveland, Ohio.

### Registration Hours

Monday, May 1            2:00 p.m. to 8:00 p.m.  
 Tuesday, May 2        8:00 a.m. to 8:00 p.m.  
 Wednesday, May 3    8:00 a.m. to 12:00 p.m.  
 After Wednesday noon, registration will be in the Business Manager's office.

### Registration Counters

1. Delegates with credentials; divided A-H, J-M, N-S, T-Z
2. First reserve delegates
3. Delegates without credential cards
4. Delegates from outside the United States
5. General agency staff
6. Other reserve delegates and guests

### Delegates and First Reserves

Delegates and First Reserves are required to present their credentials when registering. A portion of the credential card will be returned to the delegate for use as identification during the General Conference should the badge be lost or misplaced.

An identifying badge, packet of information, and Reserved Section card for the delegate's spouse will be provided at registration.

### Other Reserve Delegates

A reserve delegate may secure a badge and Reserved Section card(s) by registering at the Registration Counter.

A reserve delegate officially taking the place of a delegate will be given a Temporary Seating Permit, signed by the delegation head, which will authorize his/her admittance within the bar

of the conference for a specific session. At the end of the session, the permit should be surrendered to the chairperson of the delegation.

### Delegates Without Credentials

A delegate who has lost or forgotten the credential card is to see the Registrar at the Registration Counter with proper identification. The official list will be checked and a new credential card will be issued.

### What to Bring to Cleveland

- Your credential card
- *Advance DCA* which delegates and first reserves receive by mail
- *1996 Book of Discipline*; useful when considering legislation
- *1996 Book of Resolutions*; reference when considering new resolutions

### Weather in Cleveland in May

For May Cleveland's average high temperature is 69, average low is 47, average precipitation is 3.5" for the month, average number of days in the month with precipitation is 13.

### Smoking Restrictions

There is no smoking allowed anywhere within the Cleveland Convention Center.

### Announcements

Announcements shall be made through the *Daily Christian Advocate*. Oral or projected announcements shall be restricted to the official operation of the General Conference and its legislative and administrative committees.

Council of Bishops of The United Methodist Church

President: Robert C. Morgan  
Secretary: Sharon Zimmerman Rader

Officers (May 1999-May 2000)

President Designate: William B. Oden  
Assistant to the Secretary: Jack M. Tuell

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George W. Bashore  
Bruce P. Blake  
Heinrich Bolleter  
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Elias G. Galván  
Paul L. A. Granadosin  
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Alfred Johnson  
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Charlene P. Kammerer  
Kainda Katembo  
Jonathan D. Keaton  
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Walter Klaiber  
Arthur F. Kulah  
Richard C. Looney  
Ernest S. Lyght  
Joao Somane Machado  
Joel Martinez  
Felton E. May  
J. Lawrence McCleskey  
Marshall L. Meadors Jr.  
Ruediger R. Minor  
Robert C. Morgan  
William W. Morris  
Susan M. Morrison

Albert "Fritz" Mutti  
Emerito P. Nacpil  
J. Alfred Nduricimpa  
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Peter D. Weaver  
Woodie W. White  
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L. Scott Allen  
Edsel A. Ammons  
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Thomas S. Bangura  
Robert M. Blackburn  
Ole E. Borgen  
Edwin C. Boulton  
Monk Bryan  
Alsie H. Carleton  
Edward Carroll  
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Roy Clyde Clark  
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R. Sheldon Duecker  
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J. Lloyd Knox  
David J. Lawson  
Clay F. Lee Jr.  
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Dwight E. Loder  
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Benjamin R. Oliphint  
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F. Herbert Skeete  
Robert H. Spain  
Hermann L. Sticher  
Forrest C. Stith  
Thomas B. Stockton  
Mack B. Stokes  
R. Marvin Stuart  
Prince A. Taylor Jr.  
James S. Thomas  
Jack M. Tuell  
Edward L. Tullis  
D. Frederick Wertz  
Melvin E. Wheatley Jr  
C. Dale White  
Richard B. Wilke  
Joseph H. Yeakel

Commission on the General Conference

Officers

Chair: Mollie M. Stewart, P. O. Box 130, Valhermosa Springs, AL 35775  
Vice Chair (Facilities): Harry Shaner, 2033 Norris Rd., Walnut Creek, CA 94596  
Vice Chair (Program): James M. Perry, 122 W. Franklin Ave., Room 400, Minneapolis, MN 55404  
Secretary: Robert B. Brandt, 250 Jefferson Ave., River Edge, NJ 07661

Members

Rodolfo C. Beltran, 1071 Del Pilar St, Cabanatuan City, Philippines A-3100  
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Carole Cotton-Winn, 199 Trenton Dr., Slidell, LA 70461  
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Ex-officio  
Carolyn M. Marshall, (General Conference secretary), 204 N. Newlin St., Veedersburn, IN 47987  
Sandra Lacklore (treasurer of GCFA), 1200 Davis St., Evanston, IL 60201  
Gary K. Bowen (business manager), 1200 Davis St., Evanston IL 60201  
Staff  
Director of Music: Cynthia Wilson-Felder, 2099 Fairburn Rd SW, Atlanta, GA 30331

## Host Committee Chairs and Co-Chairs

Bishop Reception: Gwendolyn Henderson  
 Central Conference: Daniel Church, Glenn Billington  
 Child Care: Toni Mckee, Laura Root  
 Communications: Paul White, Sharon Spieth  
 Communion: Lisa Withrow, Caroline Urban  
 Convention Services and Equipment:  
     Rollin Conway  
 Courtesy: Susan Lausch, Jeanne Freels  
 Display Room: Bryan George, Paul Weaver  
 District Day: Kenneth Ehrman  
 East Ohio Area Night: Bishop Edwin Boulton  
 East Ohio UM Institutions of Higher Education:  
     Norman Dewire, Martha Cashburless  
 Guest Preacher: David Wilcox, Neriah Edwards  
 Hospitality Tables: Lynda Slack, Joan Wood  
 Housing/Local Church Building Use: Barbara Bibbee,  
     J. Roger Skelley-Watts  
 Information Desk: Linda Tonkovich, Saranne Price  
 First Aid: Diane White  
 Music Assistance: Avis Thrash, Gary Streiff  
 Registration: Jan Baker, Steven Bailey  
 Spirituality and Devotional Life: Doug Winner,  
     David Scavuzzo

Support Staff/Secretarial Staff: Beverly Holland,  
     John Butchko  
 Tour: Karen Skinner, Valerie Stultz  
 Training: Gail Angel, Sandra Lutz  
 Transportation: Martha Wason, David Martin  
 Visitor Guide: Lorena Espinoza, Deborah Gorman  
 Youth Involvement: Pam Auble, Dan Griffith  
 Bishop OH East Area: Bishop Jonathan Keaton  
 Chairperson: Kenneth Chalker  
 Vice-Chairperson of the Executive Committee:  
     Orlando Chaffee  
 Secretary of the Executive Committee: David Bell  
 Conference Lay Leader: Dick Payne  
 Conference Treasurer: David Aubuchon  
 Assistant to the Chairperson: Kay Hogg  
 Communications Director: Kay Panovec  
 Council Director: Judith Olin  
 Cleveland District Superintendent: Julius Trimble,  
     Benita Rollins  
 Administrative Assistant to the Bishop:  
     James Skinner  
 Staff Assistant to the Host Committee: Sara Scheffler

## Judicial Council

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 Vice-President: John G. Corry, Box 507, Meharry  
     Medical College, Nashville, TN 37208  
 Secretary: Sally Curtis AsKew, P.O. Box 58, Bogart,  
     GA 30622

### Members:

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     NC 27104

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     University, Atlanta GA 30322  
 Zan W. Holmes Jr., P.O. Box 150425, Dallas, TX  
     75315-0425  
 Theodore H. Walter, 4908 Colonial Dr., Columbia, SC  
     29203

### Paragraphs in 1996 Discipline Declared Unconstitutional by the Judicial Council

1. ¶2627.1(h)(2) (Decision 799)
2. ¶¶215, 222.1-5, 227.2, 231.1-2 (Decision 811)
3. ¶2628.1(j) (Decision 872)

4. Decision 792 declares that ¶441, while not unconstitutional, is "in violation of the Discipline because it takes away powers granted to the Charge Conference in ¶¶248.13 and 720."



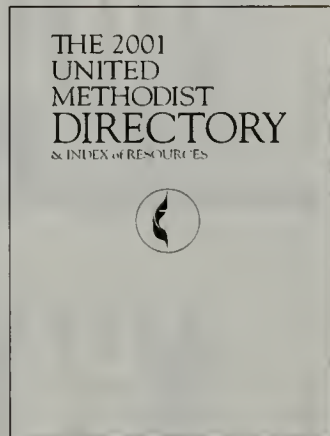
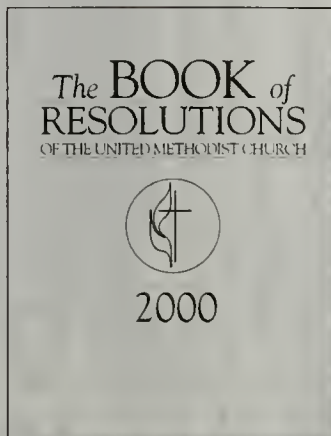
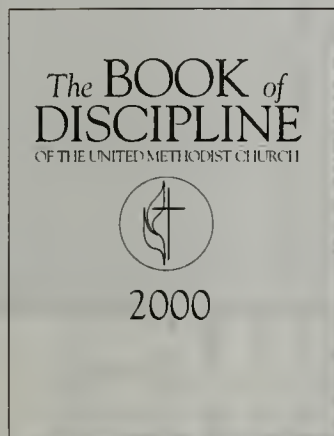
## Seating Assignments

### Voting Delegates

<u>Conference/Concordat</u>	<u># Delegates</u>	<u>Sec</u>	<u>Row</u>	<u>Seats</u>	<u>Conference/Concordat</u>	<u># Delegates</u>	<u>Sec</u>	<u>Row</u>	<u>Seats</u>
Alabama-West Florida	14	B	15	15	Illinois Great Rivers	20	D	11	5-15
		B	16	11-15			D	12	1-9
		B	17	8-15	Holston	16	D	14	2-9
Alaska Missionary	2	C	3	5-6			D	15	1-8
Austria Provisional	2	A	12	8-9	Hungary Provisional	2	C	14	9-10
Baltimore-Washington	20	D	5	5-15	Iowa	22	A	19	7-15
		D	6	7-15			B	19	1-13
Bicol Mission Philippines	2	C	12	1-2	Kansas East	6	C	7	1-5
Provisional							C	8	1
Bulacan Philippines	2	C	14	3-4	Kansas West	10	D	10	1-6
Bulgaria Provisional	2	D	1	3-4			D	11	1-4
California-Nevada	12	B	14	8-15	Kentucky	14	A	16	1-4
		B	15	9-12			A	17	1-10
California-Pacific	16	C	3	7-11	Liberia	12	A	9	1
		C	4	5-15			A	10	1-11
Caribbean and the Americas	2	A	9	14-15	Little Rock	6	C	11	5-10
Central Congo	10	B	7	13-15	Louisiana	10	B	16	1-10
		B	8	9-15	Macedonia-Yugoslavia	2	A	19	1-2
Central Luzon Philippines	2	D	5	3-4	Provisional				
Central Pennsylvania	16	A	7	1-13	Memphis	10	C	1	6-15
		A	8	1-3	Mexico	2	A	5	4-5
Central Texas	12	B	17	1-5	Middle Philippines	2	B	1	15
		B	18	1-7			B	2	15
Czech and Slovak	2	A	17	11-12	Mindanao Philippines	2	B	3	15
Republics							B	4	15
Dakotas	4	C	5	1-3	Minnesota	12	D	7	9-15
		C	6	1			D	8	11-15
Denmark	2	C	14	7-8	Mississippi	20	D	1	5-15
Desert Southwest	4	C	5	10-13			D	2	7-15
Detroit	12	C	9	2-13	Missouri East	8	D	4	1-6
East Africa	2	B	10	12-13			D	5	1-2
East Congo	2	C	11	15	Missouri West	10	A	1	1-10
		C	12	15	Mozambique	2	A	5	2-3
East Mindanao	2	C	3	3-4	Nebraska	10	B	7	3-12
Philippines Provisional					New England	12	C	12	3-14
East Ohio	22	D	3	1-13	New Mexico	4	C	7	12-15
		D	4	7-15	New York	16	C	2	4-15
East Philippines	2	C	4	3-4			C	3	12-15
Eastern Angola	2	A	9	4-5	Nigeria	6	C	7	6-11
Eastern Pennsylvania	16	C	8	2-15	North Alabama	16	C	9	1
		C	9	14-15			C	10	1-15
Estonia	2	A	6	10-11	North Arkansas	8	B	15	1-8
Finland-Finnish Provisional	2	B	17	6-7	North Carolina	20	D	8	1-10
Finland-Swedish Provisional	2	A	18	1-2			D	9	1-10
Florida	26	B	2	1-14	North Central New York	10	B	1	5-14
		B	3	1-12	North Central Philippines	2	A	5	1
Germany East	2	D	3	14-15			A	6	1
Germany North	2	C	14	1-2	North Georgia	26	A	10	12-15
Germany South	2	A	12	12-13			A	11	1-15
Germany Southwest	2	D	2	1-2			A	12	1-7
Great Britain	4	D	2	3-6					

<u>Conference/Concordat</u>	<u># Delegates</u>	<u>Sec</u>	<u>Row</u>	<u>Seats</u>	<u>Conference/Concordat</u>	<u># Delegates</u>	<u>Sec</u>	<u>Row</u>	<u>Seats</u>
North Indiana	14	D	12	11-15	Virginia	32	A	13	1-3
		D	13	8-15			A	14	1-3
North Katanga	16	A	17	13-15			A	15	1-15
		A	18	3-15			A	16	5-15
North Texas	12	B	12	1-12	Visayas Philippines	2	C	5	4-5
Northeast Philippines	2	B	1	3-4	West Congo	2	C	6	2-3
Northern Illinois	12	C	6	4-15	West Michigan	8	A	9	6-13
Northern Mindanao	2	C	5	6-7	West Middle	2	A	19	5-6
Philippines					Philippines				
Northern New Jersey	4	C	11	11-12	West Ohio	30	B	8	1-8
Northern Philippines	2	D	9	9-10			B	9	1-15
North-West Katanga	8	A	4	10-15			B	10	1-7
		A	5	14-15	West Virginia	14	A	12	14-15
Northwest Philippines	2	C	5	14-15			A	13	4-15
Northwest Texas	6	B	11	1-6	Western Angola	2	B	15	13-14
Norway	2	C	5	8-9	Western New York	6	A	5	6-11
Oklahoma	20	C	13	1-15	Western North Carolina	26	B	11	15
		C	14	11-15			B	12	13-15
Oklahoma Indian Missionary	2	B	5	1-2			B	13	1-15
Oregon-Idaho	4	B	10	8-11			B	14	1-7
Pacific Northwest	8	B	11	7-14	Western Pennsylvania	20	A	1	11-15
Palawan Philippines	2	C	4	1-2			A	2	1-15
Provisional					Wisconsin	12	A	14	4-5
Peninsula-Delaware	8	D	13	1-7	Wyoming	6	A	6	12-15
		D	14	1			A	7	14, 15
Philippines	2	A	19	3-4	Yellowstone	2	A	9	2-3
Poland	2	C	14	5-6	Zimbabwe	2	D	1	1-2
Puerto Rico	2	C	11	13-14					
Red Bird Missionary	2	B	10	14-15	General Secretaries				
Rio Grande	2	A	3	14-15	Sandra Lackore (GCFA)	1	C	15	
Rocky Mountain	8	C	1	1-5	Neil M. Alexander (UMPH)	1	C	15	
		C	2	1-3	Barbara Boiegrain (GBPHB)	1	C	15	
Russia Provisional	2	A	5	12-13	Thom White Wolf Fassett	1	C	15	
Sierra Leone	8	B	18	8-15	(GBCS)				
South Carolina	22	B	5	3-15	Joseph Harris (UMM)	1	C	15	
		B	6	7-15	C. David Lundquist (GCOM)	1	C	15	
Southern Congo	2	B	1	1-2	Roger W. Ireson (GBHEM)	1	C	15	
South Georgia	14	B	4	1-14	Ezra Earl Jones (GBOD)	1	C	15	
South Indiana	14	D	6	1-6	Randolph Nugent (GBGM)	1	C	15	
		D	7	1-8	Chester R. Jones (GCRR)	1	C	15	
Southern New Jersey	8	B	6	1-6	Stephanie Anna Hixon	1	C	15	
		B	7	1-2	(CSRW)				
South-West Katanga	2	C	11	11-12	Cecelia Long	1	C	15	
Southwest Philippines	2	A	6	8-9	(CSRW)				
Provisional					Bruce W. Robbins (GCCUIC)	1	C	15	
Southwest Texas	12	A	8	4-15	Peggy West (UMCom)	1	C	15	
Sweden	2	A	12	10-11	(acting general secretary)				
Switzerland-France	2	B	3	13-14	Charles Yrigoyen Jr. (GCAH)	1	C	15	
Tanganyika/Tanzania	2	B	19	14-15					
Tennessee	12	D	9	13-15					
		D	10	7-15					
Texas	22	A	3	1-13					
		A	4	1-9					
Troy	6	A	6	2-7					
Oriental Congo and Equator	2	C	3	1-2					

# Timely. Timeless.



*All Available December, 2000*

*The Book of Discipline* is the product of 200 years of the General Conferences of the denominations that now form The United Methodist Church and is the instrument for setting forth the laws, plan, polity, and process by which United Methodists govern themselves.

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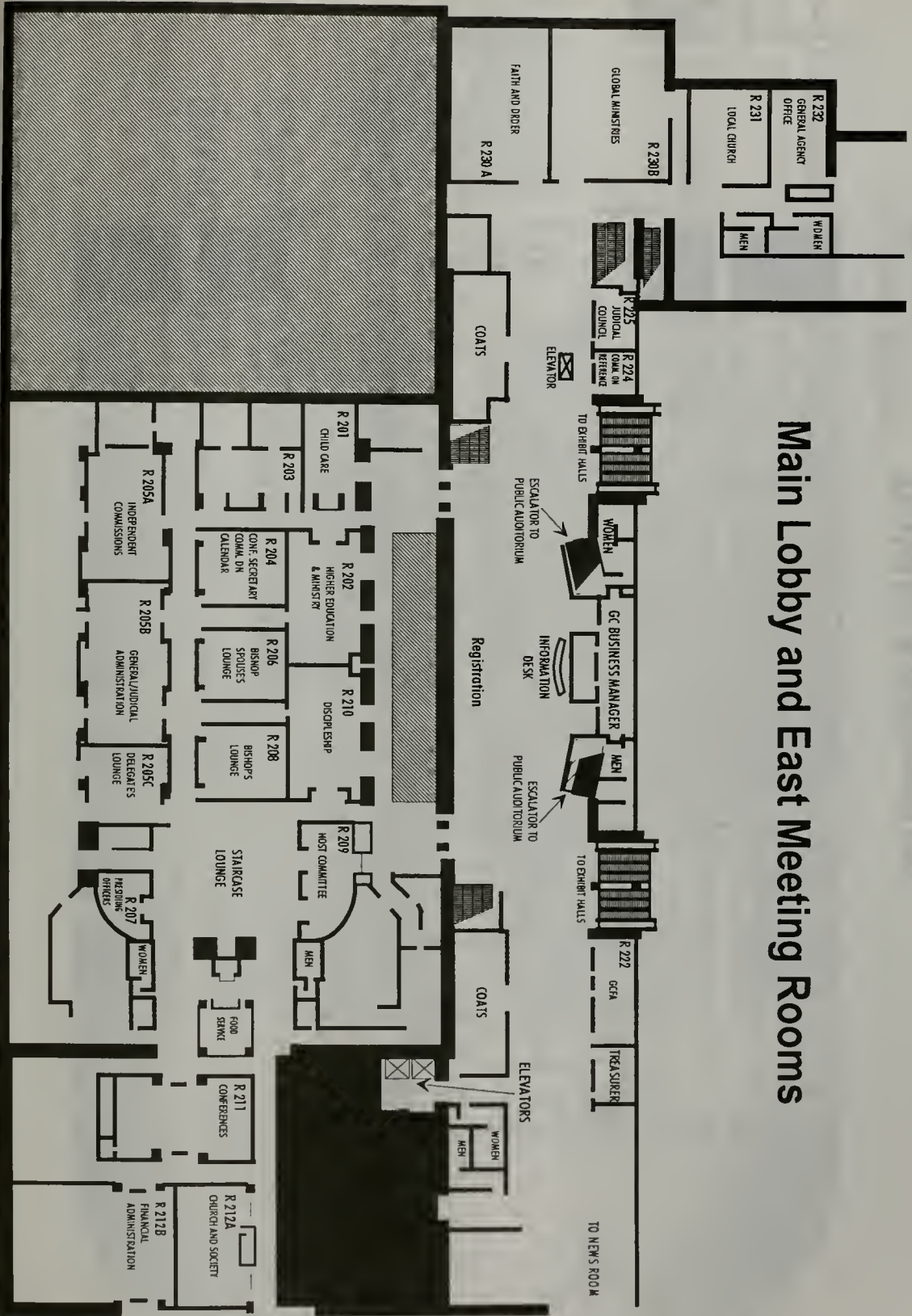
## Meeting Room Assignments

Audio Sales.....	Exhibit Area, 8
Bishops' Lounge .....	R208
Bishops' Spouses Lounge.....	R206
Business Manager's Office .....	R223
Child Care Room .....	R201
Cokesbury Bookstore.....	Hall A
Commission on Central Conference Affairs	R211
Commission on the General Conference ..	R223A
Committee on Agenda and Calendar .....	R204
Committee on Courtesies and Privileges... A104	
Committee on Correlation and Editorial Revision .....	A105, Stage Wings
Committee on Credentials.....	A102
Committee on the Journal.....	DCA Prod. Office
Committee on Presiding Officers .....	R207
Committee on Reference .....	R224
Computer Resource Room .....	R203
Daily Christian Advocate Production.....	Hall C
Daily Christian Advocate Sales .....	Hall A

Delegates' Lounge .....	R205C
Discipline Work Room .....	A107
Exhibit Area.....	Hall A
First Aid .....	Hall A, near E107
Food Service and Concert Area .....	Hall A
General Agencies' Office .....	R232
General Council on Finance and Administration .....	R222
Information, Registration .....	Main Lobby
Judicial Council .....	R225
Legislative Committee on Church and Society .....	R212A
Legislative Committee on Conferences .....	R211
Legislative Committee on Discipleship .....	R210
Legislative Committee on Faith and Order .....	R230A
Legislative Committee on Financial Administration .....	R212B
Legislative Committee on General Administration and Judicial Administration.....	R205B

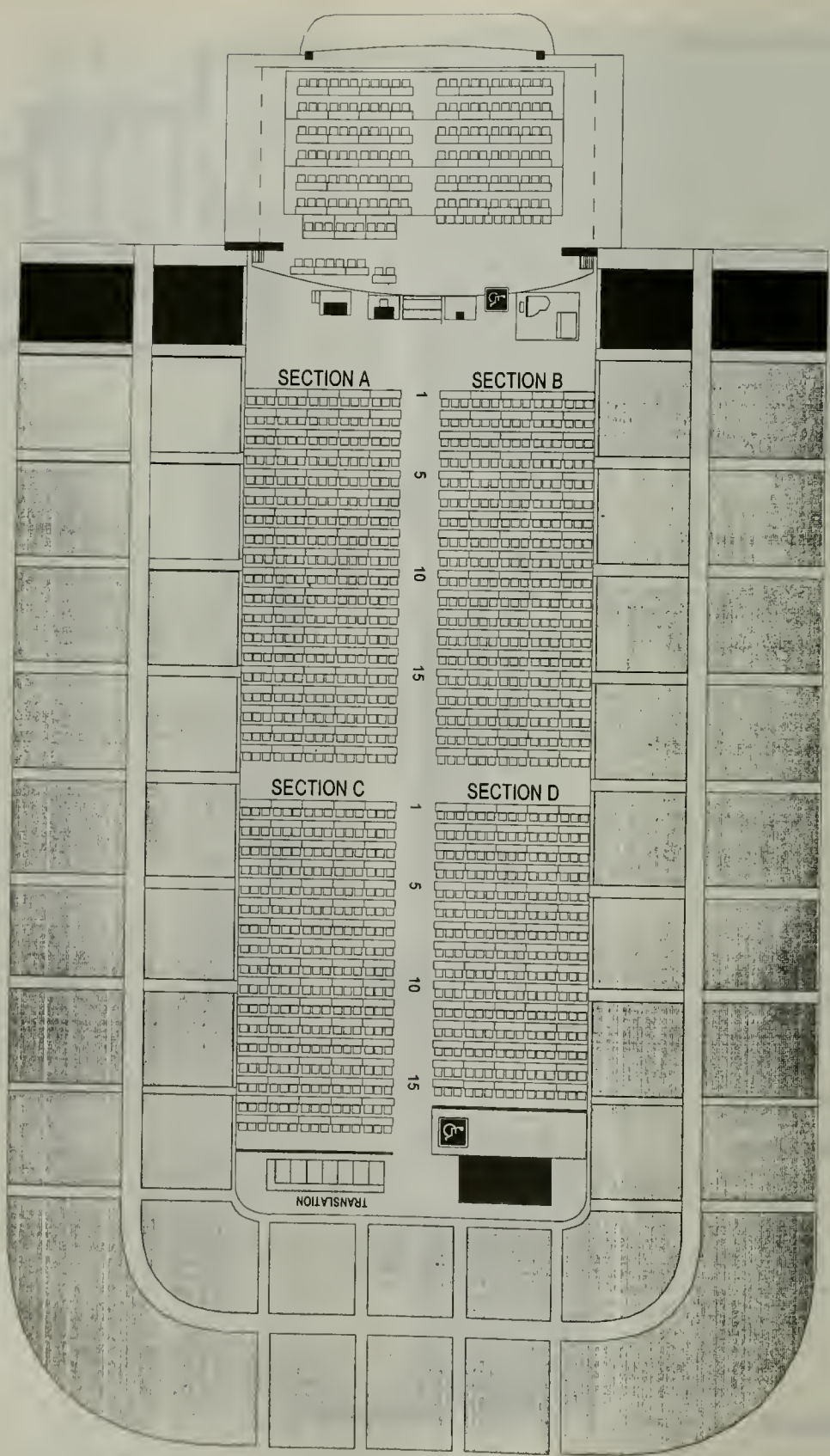
Legislative Committee on Global Ministries .....	R230B
Legislative Committee on Higher Education and Ministry .....	R202
Legislative Committee on Independent Commissions .....	R205A
Legislative Committee on Local Church ..	R231
Legislative Subcommittee Meetings.....	Hall B
Local Host Committee .....	R209
Marshals and Pages.....	B107
Newscope.....	Hall C
Plenary Session .....	Public Aud.
Prayer Room .....	B101, Little Theatre
Radio and Video Production .....	E107, E108
United Methodist News Service.....	Hall C
Secretary of General Conference Office .....	R204
Treasurer of General Conference.....	R221
Video Sales .....	Exhibit Area, 9
Youth and Young Adult Room .....	B109

# Main Lobby and East Meeting Rooms



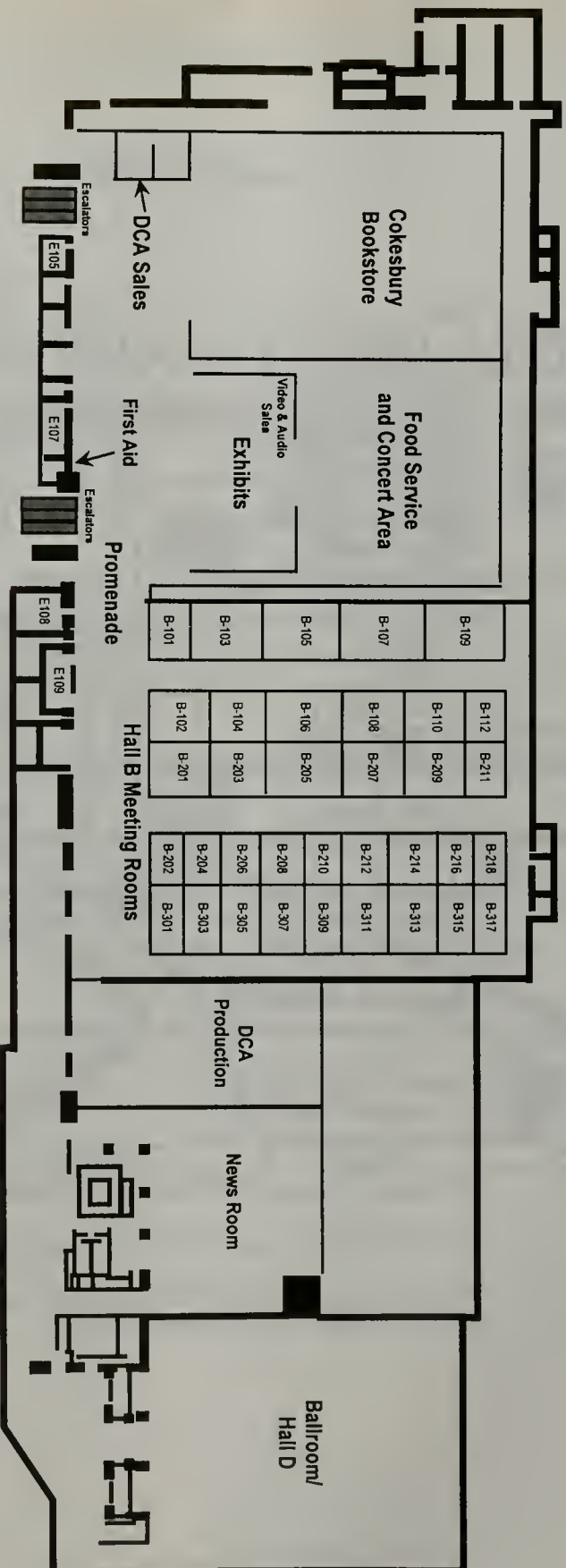
☐ Press Section  
☒ Choir

# Public Auditorium





# Cleveland Convention Center Exhibit Halls

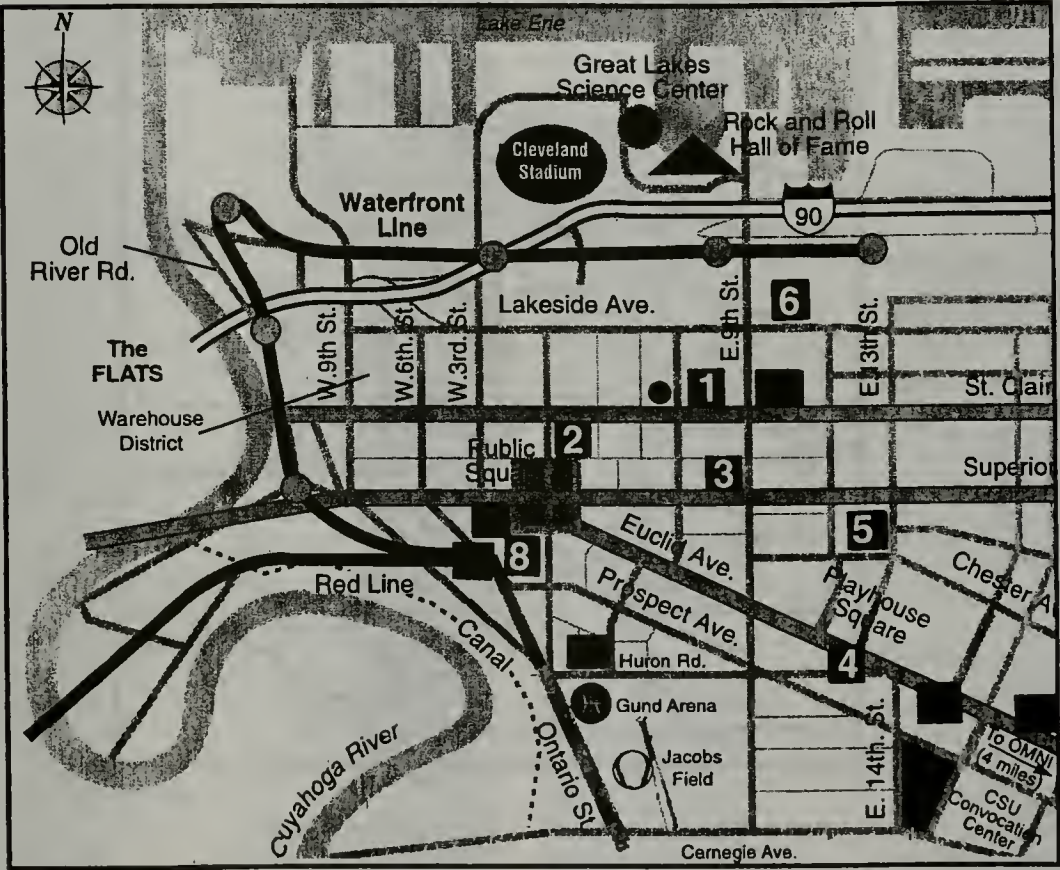


General Conference 2000

<u>Map No.</u>	<u>Hotel</u>	<u>Single/ Double</u>	<u>Parking Per Day</u>
1.	Sheraton Cleveland City Center 777 St. Clair Avenue	\$127	\$15
2.	Marriott Hotel Key Center 127 Public Square	\$129	\$15
3.	Hampton Inn-Downtown 1460 East 9th Street (Central Conferences Only)	\$109	\$10
4.	Wyndham 1260 Euclid Avenue	\$119	\$6
5.	Embassy Suites 1701 East 12th Street (Central Conferences Only)	\$138	\$9
6.	Holiday Inn Lakeside 1111 Lakeside Avenue	\$109	\$10
7.	Holiday Inn Independence 6001 Rockside Road (not shown on map above, see next page)	\$97	Complimentary
8.	Tower City Retail Mall (RTA from and to Cleveland Hopkins International Airport)		
●	Cleveland Convention Center 500 Lakeside Avenue		

- Note:
1. All conference sessions will be held at the Cleveland Convention Center.
  2. Room rates subject to applicable tax (currently 14.5%, subject to change).
  3. Parking rates as of August, 1999 (subject to change). May or may not include in/out privileges. Please check at each hotel.

# DOWNTOWN CLEVELAND





### Holiday Inn Independence



#### Location

6001 Rockside Road, Independence, Ohio 44131. Located at the junction of I-480 and I-77. Conveniently located just 8 miles from downtown Cleveland and 11 miles from Cleveland Hopkins International Airport.

# Alphabetical List of Voting Delegates and First Reserves

Clergy are *italics*. Committee number follows name.

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<i>Absher, Nicole R.</i> (1) . . . . .	Oklahoma	<i>Aubuchon, David</i> (5) . . . . .	East Ohio
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<i>Adams, Melody</i> (8) . . . . .	Nebraska	<i>Avery, Donald R.</i> (2) . . . . .	Louisiana
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<i>Admussen, Betty J.</i> . . . . .	Missouri West	<i>Azhikakath, DeeDee</i> (7) . . . . .	Desert Southwest
<i>Agtarap, Bener B.</i> (7) . . . . .	Philippines	<i>Azurin, Benedicto B.</i> . . . . .	Middle Philippines
<i>Akenda, Okenge M.</i> (2) . . . . .	West Congo	<i>Bacar, Salvador</i> . . . . .	Mozambique
<i>Akers, Mary E.</i> (1) . . . . .	Northern Illinois	<i>Bagwell, Timothy J.</i> (3) . . . . .	South Georgia
<i>Albarracin, Petronila B.</i> . . . . .	Southwest Philippines	<i>Bah, Marian</i> (10) . . . . .	Sierra Leone
	Provisional	<i>Bailey, Paul C.</i> (8) . . . . .	Virginia
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<i>Alexander, Anthony C.</i> (9) . . . . .	Central Pennsylvania	<i>Baker, Sandra W.</i> (8) . . . . .	Virginia
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- (1) Church and Society
- (2) Conferences
- (3) Discipleship
- (4) Faith and Order
- (5) Financial Administration

- (6) General and Judicial
- (7) Global Ministries
- (8) Higher Education and Ministry
- (9) Independent Commissions
- (10) Local Church

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<i>de Guzman, Ruben</i> (1) . . . . .	East Mindanao Philippines
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<i>Del Pino, Jerome</i> (5) . . . . .	New England
<i>Dell, Gregory R.</i> (7) . . . . .	Northern Illinois
<i>Della, Mario R.</i> . . . . .	Northwest Philippines
<i>Denardo, Nancy L.</i> (6) . . . . .	Western Pennsylvania
<i>Derby, Mark A.</i> . . . . .	Baltimore-Washington
<i>Devadhar, Sudarshana</i> (9) . . . . .	North Central New York
<i>DeVille, Terrell J.</i> . . . . .	Louisiana
<i>Dicken, Mark L.</i> (6) . . . . .	South Indiana
<i>Dickert, Marion N.</i> . . . . .	Eastern Pennsylvania
<i>Diehl, Douglas E.</i> (4) . . . . .	Dakotas
<i>Dikonzo, Ilunga</i> (4) . . . . .	North Katanga
<i>Dillard, F. Douglas</i> (9) . . . . .	Virginia
<i>Dillmann, Ilse</i> . . . . .	Germany South
<i>Dillon, C. A.</i> (1) . . . . .	North Carolina
<i>Dillozon, Joel E.</i> . . . . .	Palawan Philippines Provisional
<i>Dillozon, Susan E.</i> . . . . .	Palawan Philippines Provisional
<i>Dixon, Gaunnie H.</i> (6) . . . . .	California-Pacific
<i>Dixon, J. D.</i> (5) . . . . .	Kentucky
<i>Dizon, Maximo B.</i> . . . . .	Middle Philippines
<i>Djamba, Mundeke D.</i> (2) . . . . .	Central Congo
<i>Dodd, Bliss</i> (1) . . . . .	Central Texas
<i>Dodson, E. Malone</i> (8) . . . . .	North Georgia
<i>Donner, James L.</i> (10) . . . . .	Western Pennsylvania
<i>Dooning, Jerry M.</i> (4) . . . . .	Alabama-West Florida
<i>Dorsey, Frank L.</i> (4) . . . . .	Kansas East
<i>Doss, Abiatha B.</i> . . . . .	Kansas East
<i>Douglas, Willard H.</i> (6) . . . . .	Virginia
<i>Downs, Beth C.</i> (8) . . . . .	Virginia
<i>Doyle, Lin</i> (1) . . . . .	Yellowstone
<i>Duarte, Esperanca Duarte</i> . . . . .	Eastern Angola
<i>Duarte, Esperanca P.</i> . . . . .	Eastern Angola
<i>Duel, Nancy D.</i> (3) . . . . .	Northern Illinois
<i>Dunlap, Nancy K.</i> (8) . . . . .	Missouri East
<i>Dunnam, Maxie D.</i> (4) . . . . .	Kentucky
<i>Dunning, Erin</i> (8) . . . . .	California-Nevada
<i>Durbin, Harry D.</i> (7) . . . . .	Memphis
<i>Durham, Fred L.</i> (7) . . . . .	North Texas
<i>Duro-on, Pedro</i> (10) . . . . .	East Mindanao Philippines
<i>Dwiggins, Jack</i> (3) . . . . .	North Indiana
<i>Dyck, Sally</i> (4) . . . . .	East Ohio
<i>Easley, Ida E.</i> (3) . . . . .	South Indiana
<i>Eberhart, Diane Wasson</i> (7) . . . . .	Iowa
<i>Eberhart, Penelope V.</i> . . . . .	Dakotas
<i>Eblen, Thomas W.</i> (1) . . . . .	Kentucky
<i>Eby, John R.</i> (9) . . . . .	Eastern Pennsylvania
<i>Edgar, John W.</i> (5) . . . . .	West Ohio
<i>Edmister, Jean E.</i> . . . . .	Western New York
<i>Edwards, Jan</i> (1) . . . . .	North Arkansas
<i>Edwards, P. Jack</i> (3) . . . . .	Holston
<i>Edwards, Richard W.</i> . . . . .	Northwest Texas
<i>Ehrman, James W.</i> (2) . . . . .	East Ohio
<i>Elfring, Andreas</i> (1) . . . . .	Finland-Swedish Provisional
<i>Elias, Carolyn</i> (1) . . . . .	Little Rock
<i>Ellinger, Janet R.</i> (4) . . . . .	Wisconsin
<i>Elliott, Joshua A.</i> (3) . . . . .	West Ohio
<i>Elliott, Roger V.</i> (4) . . . . .	North Carolina
<i>Ellis, Rachel</i> (1) . . . . .	West Ohio
<i>Ellison, Betty G.</i> (8) . . . . .	North Georgia
<i>Emungu, Lunula</i> . . . . .	Oriental and Equator Congo
<i>Ernst, Sally G.</i> (7) . . . . .	Western Pennsylvania
<i>Ervin, Paul</i> (7) . . . . .	North Georgia
<i>Etherton, Rayford</i> (8) . . . . .	North Alabama
<i>Etter, Martha B.</i> (3) . . . . .	Southwest Texas
<i>Euper, Jacqueline</i> (3) . . . . .	Detroit
<i>Euper, Terry</i> (5) . . . . .	Detroit
<i>Evans, Cashar W.</i> (5) . . . . .	North Carolina
<i>Evans, Jr., Daniel F.</i> (6) . . . . .	South Indiana
<i>Ewing, John L.</i> (8) . . . . .	Dakotas
<i>Ewing, E. Keith</i> (5) . . . . .	Florida
<i>Exman, Gary W.</i> (7) . . . . .	West Ohio
<i>Extrum-Fernandez, Paul</i> (2) . . . . .	California-Nevada
<i>Extrum-Fernandez, Renae D.</i> (8) . . . . .	California-Nevada
<i>Fabrega, Lydia J.</i> . . . . .	North-West Mindanao Philippines
<i>Facemyer, Diana Mason</i> (2) . . . . .	Northern Illinois
<i>Fado, Donald H.</i> (4) . . . . .	California-Nevada
<i>Fagan, Larry</i> (2) . . . . .	Missouri West
<i>Farrell, Leighton K.</i> (2) . . . . .	North Texas
<i>Farris, Patricia E.</i> (5) . . . . .	California-Pacific
<i>Fashbaugh, Edward M.</i> (2) . . . . .	East Ohio
<i>Fellinger, Markus</i> . . . . .	Austria Provisional
<i>Fenn, Philip J.</i> (9) . . . . .	Oklahoma
<i>Fenner, Elizabeth A.</i> (7) . . . . .	Missouri West
<i>Fenstermacher, Mark</i> (3) . . . . .	North Indiana
<i>Ferguson, Phyllis S.</i> (7) . . . . .	Pacific Northwest
<i>Ferguson, Sandra J.</i> (1) . . . . .	Baltimore-Washington
<i>Ferguson, Tyson</i> (9) . . . . .	Detroit
<i>Fernandez, Danilo G.</i> . . . . .	West Middle Philippines

- Ferrer, Oscar R. (6) . . . . . Philippines  
 Fields, Lynette (1) . . . . . Florida  
 Fields, James C. (9) . . . . . North Alabama  
 Fisher, Violet L. (4) . . . . . Eastern Pennsylvania  
 Fisher, Tom C. (3) . . . . . Tennessee  
 Fitch, Marion O. (5) . . . . . West Ohio  
 Fix, Wendy E. . . . . California-Pacific  
 Flanagan, Randall F. (10) . . . . . West Virginia  
 Flinn, Jr., Thomas W. (5) . . . . . Baltimore-Washington  
 Fonnle, Solomon E.A. (4) . . . . . Sierra Leone  
 Fooshee, Dale L. (2) . . . . . Kansas East  
 Forbes, Janet L. (6) . . . . . Rocky Mountain  
 Ford, Marla H. (3) . . . . . Nebraska  
 Forrest, Martha H. (8) . . . . . North Georgia  
 Foster, James W. (2) . . . . . Texas  
 Foster, Daniel . . . . . Pacific Northwest  
 Fowler, F. Cole (10) . . . . . Nebraska  
 Fowler, Les O. (4) . . . . . Western North Carolina  
 Fox, H. Eddie (5) . . . . . Holston  
 Francisco, Ciriaco Q. (7) . . . . . Bulacan Philippines  
 Francisco, Raul . . . . . Northern New Jersey  
 Frantz, Stephen G. (4) . . . . . Oregon-Idaho  
 Frazier, William (6) . . . . . Illinois Great Rivers  
 Frederick, Jr., Austin (6) . . . . . Southwest Texas  
 Fredsby, Bent (5) . . . . . Denmark  
 Freeman, Robert K. (8) . . . . . Illinois Great Rivers  
 Frueh, Henry C. (10) . . . . . Troy  
 Fukumoto, Jo Ann Y. (1) . . . . . California-Pacific  
 Fuller, Cynthia R. (10) . . . . . Central Pennsylvania  
 Furaha, Kashiko . . . . . East Congo  
 Furman, Jr., Frank H. (5) . . . . . Florida  
 Furr, Steve (4) . . . . . Alabama-West Florida  
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 Galindez, Minerva R. (7) . . . . . Northeast Philippines  
 Galloway, Mary Ann (10) . . . . . West Ohio  
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 Gates, Jim R. (2) . . . . . Pacific Northwest  
 Gburidema, Daniel S. (10) . . . . . Sierra Leone  
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 Gibson, Thomas D. (10) . . . . . Eastern Pennsylvania  
 Gibson, Mildred W. (7) . . . . . Western North Carolina  
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 Gilreath, Judy M. (6) . . . . . North Texas  
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 Goldschmidt, Victor (5) . . . . . North Indiana  
 Gomez, Roberto (5) . . . . . Rio Grande  
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 Goodell, John . . . . . Wyoming  
 Goodpaster, Larry M. (10) . . . . . Mississippi  
 Goodwin, Galen L. (8) . . . . . Northern New Jersey  
 Goodwin, Kevin G. . . . . Peninsula-Delaware  
 Gordon, Tyrone D. (10) . . . . . Kansas West  
 Gordon, Jinny (3) . . . . . Illinois Great Rivers  
 Granger, Philip R. (1) . . . . . North Indiana  
 Gray, Jon R. (4) . . . . . Missouri West  
 Gray, Aaron . . . . . Rocky Mountain  
 Green, H. Sterling (9) . . . . . Peninsula-Delaware  
 Green, James R. (1) . . . . . Holston  
 Greenway, Jeffrey E. (3) . . . . . Western Pennsylvania  
 Gregory, Marilyn D. (8) . . . . . Kansas East  
 Grieb, Thomas B. . . . . Kentucky  
 Groseclose, Alan D. (5) . . . . . Holston  
 Grossman, Gail F. (10) . . . . . Pacific Northwest  
 Guidry, Francis W. . . . . Texas  
 Guinid, Manuel A. . . . . Mindanao Philippines  
 Gwinn, Al W. (8) . . . . . Kentucky  
 Haase, Becky (4) . . . . . California-Pacific  
 Haberer, Mollie K. . . . . Kansas West  
 Hackett, Joanne E. . . . . Pacific Northwest  
 Hagiya, Grant J. (8) . . . . . California-Pacific  
 Halderman, Sharon D. (4) . . . . . Central Pennsylvania  
 Hallett, Helga P. (2) . . . . . West Virginia  
 Hallgren, Ingela . . . . . Sweden  
 Holloway, Eke (6) . . . . . Sierra Leone  
 Hamill, Raymond L. (2) . . . . . Wyoming  
 Hamilton, Adam J. . . . . Missouri West  
 Hand, Dawn M. (8) . . . . . Western North Carolina  
 Hanke, Gilbert C. (9) . . . . . Texas  
 Hardin, Jr., E. Wannamaker (9) . . . . . Western North Carolina  
 Hardin-Engelhardt, Carolyn . . . . . New York  
 Hardman, Ron (9) . . . . . Virginia  
 Hardwick, Judy . . . . . Illinois Great Rivers  
 Hardy, Betty Jo (1) . . . . . Western North Carolina  
 Harman, Christine (6) . . . . . Kentucky  
 Harmon, David E. . . . . South Indiana  
 Harnish, James A. (5) . . . . . Florida  
 Harris, Joseph L. (4) . . . . . Oklahoma  
 Hartman, Shawn (8) . . . . . Central Pennsylvania  
 Hassemeyer, Bill (7) . . . . . Nebraska  
 Hatcher, William S. (6) . . . . . South Georgia  
 Hathaway, Timothy J. . . . . Yellowstone  
 Hathcock, Philip L. (10) . . . . . North Arkansas  
 Hausteis, Fred H. (5) . . . . . North Arkansas  
 Haverstock, Zedna M. (5) . . . . . Central Pennsylvania  
 Hayenga, Mary A. (6) . . . . . Dakotas  
 Hayes, Robert E. (4) . . . . . Texas  
 Hecker, Marton . . . . . Hungary Provisional  
 Hecker, Carl . . . . . Germany Southwest  
 Helliesen, Oyvind (8) . . . . . Norway  
 Henderson, Jean (2) . . . . . Holston  
 Henderson, Dolores (5) . . . . . New York  
 Henderson, William (Bill) B. (7) . . . . . Southwest Texas  
 Henderson, Gary R. (7) . . . . . East Ohio  
 Henderson, Freddie C. . . . . Louisiana  
 Henry, Dan (9) . . . . . Northern Illinois  
 Hernandez, Andrew R. (1) . . . . . Texas  
 Herrmann, Hans-Wilhelm (2) . . . . . Germany North  
 Hersberger, Nyle M. (5) . . . . . Western Pennsylvania  
 Hicks, Jill R. (4) . . . . . North Alabama  
 Hill, Edward H. (6) . . . . . Northwest Texas  
 Hill, Teresa L. (8) . . . . . Florida  
 Hill, Lynn (10) . . . . . Tennessee  
 Hill, Judy (3) . . . . . Rocky Mountain  
 Hill, L. Douglas (4) . . . . . Virginia  
 Hillman, Byrd (9) . . . . . Mississippi  
 Hines, William A. (5) . . . . . West Ohio  
 Hinshaw, M. Creede (8) . . . . . South Georgia  
 Hinson, William H. (4) . . . . . Texas  
 Hipwell, Ronald J. (1) . . . . . Western Pennsylvania  
 Hodges, Larry T. (5) . . . . . Oklahoma  
 Hoffman, Elizabeth (8) . . . . . Southern New Jersey  
 Hogberg, Solveig (9) . . . . . Sweden



<i>Holladay, Donald R.</i> . . . . .	New Mexico	<i>Jones, Richard H.</i> (10) . . . . .	Wisconsin
<i>Hollins, McCallister</i> (3) . . . . .	North Georgia	<i>Jones, Willie</i> (8) . . . . .	California-Pacific
<i>Holsinger, James W.</i> . . . . .	Kentucky	<i>Jones-Yelvington, Tim</i> (9) . . . . .	New York
<i>Holston, L. Jonathan</i> (5) . . . . .	North Georgia	<i>Joyner, Jr., F. Belton</i> (8) . . . . .	North Carolina
<i>Holt, Gloria E.</i> (1) . . . . .	North Alabama	<i>Jung, Hee-Soo</i> (9) . . . . .	Wisconsin
<i>Holway, Dennis B.</i> (4) . . . . .	Alaska Missionary	<i>Junk, Tom M.</i> (4) . . . . .	Oklahoma
<i>Hook, Eugene B.</i> (10) . . . . .	Minnesota	<i>Justice, Jean F.</i> (8) . . . . .	Minnesota
<i>Hopson, Roger A.</i> (1) . . . . .	Memphis	<i>Kahunda Wa Kazadi, Ngoy Wa</i> (1) . . . . .	North Katanga
<i>Hopson, Cynthia</i> (9) . . . . .	Memphis	<i>Kail, Edward A.</i> (10) . . . . .	Iowa
<i>Horton, John E.</i> (4) . . . . .	South Georgia	<i>Kainda, Mujinga</i> (9) . . . . .	South Congo
<i>Horton, Alvin J.</i> (2) . . . . .	Virginia	<i>Ka-Kabamba, Kazadi Ka</i> (5) . . . . .	North Katanga
<i>Hoshibata, Robert T.</i> (1) . . . . .	Pacific Northwest	<i>Kamwimba, Jinga</i> (10) . . . . .	North-West Katanga
<i>Hoskins, Lee</i> (3) . . . . .	Kansas East	<i>Kandolo, Ilunga</i> . . . . .	North Katanga
<i>House, Donald R.</i> (5) . . . . .	Texas	<i>Kang, Youngsook</i> (7) . . . . .	Rocky Mountain
<i>Howard, J. N.</i> (6) . . . . .	Holston	<i>Kant, Thea</i> (3) . . . . .	Estonia
<i>Howard, Bonnie J.</i> (7) . . . . .	Holston	<i>Kapend, Musumb</i> (7) . . . . .	South-West Katanga
<i>Howard, Clifton</i> . . . . .	Central Texas	<i>Kapuibe, Mujinga</i> (8) . . . . .	North Katanga
<i>Howell, H. Sharon</i> . . . . .	Kansas East	<i>Kapumba, Isolo</i> (6) . . . . .	South-West Katanga
<i>Howie, Bill F.</i> (1) . . . . .	Western North Carolina	<i>Karmbor, Sr., James W.</i> . . . . .	Liberia
<i>Huff, Gay</i> . . . . .	Mississippi	<i>Karvonen, Timo</i> (10) . . . . .	Finland-Finnish Provisional
<i>Huffman, Joel E.</i> . . . . .	Desert Southwest	<i>Kasap, Tshibang</i> (8) . . . . .	North-West Katanga
<i>Hunn, Susan</i> (4) . . . . .	California-Nevada	<i>Kasongo, Disashi J.</i> (9) . . . . .	Central Congo
<i>Hunter, Kendall N.</i> . . . . .	Little Rock	<i>Kasweka, Tanga</i> (2) . . . . .	North-West Katanga
<i>Hutchinson, William W.</i> (3) . . . . .	New Mexico	<i>Katenga, Mbuya</i> (2) . . . . .	North Katanga
<i>Inere, Oscar C.</i> . . . . .	North Central Philippines	<i>Katungu, Nday</i> (5) . . . . .	North Katanga
<i>Ingram, Betsy</i> (3) . . . . .	New York	<i>Kaykay, Rebecca</i> (8) . . . . .	Liberia
<i>Innes, Emily D.</i> (9) . . . . .	North Carolina	<i>Keels, Christine Dean</i> (7) . . . . .	Baltimore-Washington
<i>Ishii, Takayuki</i> (4) . . . . .	New York	<i>Keels, Bernard (Skip)</i> (10) . . . . .	Baltimore-Washington
<i>Isip, Blas C.</i> (10) . . . . .	West Middle Philippines	<i>Kelsey-Powell, Ana K.</i> (7) . . . . .	Northern Illinois
<i>Ivey-Soto, Daniel</i> . . . . .	New Mexico	<i>Kelso, Scott T.</i> (1) . . . . .	West Ohio
<i>Jackson, Maggie</i> (8) . . . . .	East Ohio	<i>Kettner, Hans-Peter H.</i> . . . . .	Germany Southwest
<i>Jackson, Kenneth J.</i> (10) . . . . .	Virginia	<i>Key, Mark J.</i> (10) . . . . .	Western North Carolina
<i>Jackson, Tom</i> (6) . . . . .	North Georgia	<i>Kiebling, Dieter</i> . . . . .	Germany East
<i>Jackson, Rhett</i> (9) . . . . .	South Carolina	<i>Kiesey, Deborah L.</i> (2) . . . . .	Iowa
<i>Jackson, Jr., W. Nippy Toe</i> (5) . . . . .	Liberia	<i>Kilpatrick, Joe W.</i> (10) . . . . .	North Georgia
<i>Jackson, Jr., Ernest</i> . . . . .	Oklahoma	<i>Kim, Khen Su</i> (8) . . . . .	Russia Provisional
<i>Jacobs, Thomas H.</i> . . . . .	Central Pennsylvania	<i>Kim, In Muk</i> (9) . . . . .	Western North Carolina
<i>James, Ricky</i> (9) . . . . .	Mississippi	<i>Kim, Myung</i> . . . . .	Virginia
<i>Janka, John A.</i> (2) . . . . .	Southern New Jersey	<i>Kimbrough, Walter L.</i> (10) . . . . .	North Georgia
<i>Jarman, Brian K.</i> (1) . . . . .	South Indiana	<i>Kincaid, J. LaVon</i> . . . . .	Western Pennsylvania
<i>Jarmilla, Manuel T.</i> (1) . . . . .	Northwest Philippines	<i>Kindschi, Rick</i> (1) . . . . .	Wisconsin
<i>Jarrett, Joseph A.M.</i> (2) . . . . .	Sierra Leone	<i>Kindschi, Roger A.</i> (2) . . . . .	Wisconsin
<i>Jasper, David E.</i> (4) . . . . .	West Virginia	<i>King, Jr., James R.</i> (6) . . . . .	Tennessee
<i>Jayne, Carlos C.</i> (1) . . . . .	Iowa	<i>Kipuke, Esaho L.</i> . . . . .	West Congo
<i>Jenkins, Jamie E.</i> (1) . . . . .	North Georgia	<i>Kitenge Moma, Lusanga</i> . . . . .	Tanganyika/Tanzania
<i>Jenkins, Clark</i> . . . . .	South Carolina	<i>Knight, Margaret F.</i> (3) . . . . .	North Georgia
<i>Jennings, James F.</i> (9) . . . . .	Florida	<i>Knight, Suzanne P.</i> (6) . . . . .	West Virginia
<i>Jennings, Irwin E.</i> (9) . . . . .	East Ohio	<i>Knight, Gary H.</i> . . . . .	Mississippi
<i>Jensen, Lars Ulrik</i> . . . . .	Denmark	<i>Kohlhepp, Glenn B.</i> (10) . . . . .	Western Pennsylvania
<i>Johns, Charles E.</i> (3) . . . . .	Wyoming	<i>Korpivaara, Taneli</i> . . . . .	Finland-Finnish Provisional
<i>Johnson, Charles L.</i> (8) . . . . .	South Carolina	<i>Kouterick, Rhonda L.</i> . . . . .	North Central New York
<i>Johnson, Peggy A.</i> (7) . . . . .	Baltimore-Washington	<i>Kpaan, Momoh S.</i> (2) . . . . .	Liberia
<i>Johnson, Carolyn</i> (7) . . . . .	North Indiana	<i>Kpaan, Anna S.</i> (4) . . . . .	Liberia
<i>Johnson, Teri R.</i> (1) . . . . .	Dakotas	<i>Kreutziger, Sarah S.</i> (7) . . . . .	Louisiana
<i>Johnson, Margaret W.</i> (7) . . . . .	Wyoming	<i>Krizova, Jana</i> (3) . . . . .	Czech and Slovak Republics
<i>Johnson, Matthew G.</i> (9) . . . . .	Western Pennsylvania	<i>Krost, Mike</i> (6) . . . . .	Illinois Great Rivers
<i>Johnson, Charles I.</i> (9) . . . . .	North Indiana	<i>Kuczma, Jolanta</i> . . . . .	Poland
<i>Johnson, Michael D.</i> (7) . . . . .	West Ohio	<i>Kumbula, Lumuna</i> (1) . . . . .	North Katanga
<i>Johnson, Dennis</i> (9) . . . . .	Holston	<i>Kwak, Cheol H.</i> (7) . . . . .	California-Pacific
<i>Johnson, Dan G.</i> (4) . . . . .	Florida	<i>Lacaria, John F.</i> . . . . .	West Virginia
<i>Johnson, Thelma L.</i> (6) . . . . .	West Ohio	<i>Ladd, J. Robert</i> (1) . . . . .	Eastern Pennsylvania
<i>Johnson-Arthur, Barbara</i> (4) . . . . .	Central Texas	<i>Langford III, Thomas A. (Andy)</i> (5) . . . . .	Western North Carolina
<i>Johnson-Maasaquoi, Mary A.</i> (3) . . . . .	Sierra Leone	<i>Lanier, Chuck</i> (5) . . . . .	North Georgia
<i>Jones, Cynthia</i> (4) . . . . .	Illinois Great Rivers	<i>Lasch, Gabriele</i> (6) . . . . .	Germany East
<i>Jones, Scott J.</i> (4) . . . . .	North Texas	<i>Lasher, William</i> . . . . .	Troy
<i>Jones, Dale E.</i> (2) . . . . .	Kentucky	<i>Lathem, R. Warren</i> (4) . . . . .	North Georgia
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 Leeland, Paul L. (3) . . . . . North Carolina  
 Lehman, Katharine W. (8) . . . . . North Indiana  
 Leister, Larry D. (10) . . . . . Eastern Pennsylvania  
 Lemmel, Barbara A. (2) . . . . . Troy  
 Lett, Steven T. . . . . West Michigan  
 Leverett, Robert H. (4) . . . . . North Alabama  
 Lewis, Patricia A. (3) . . . . . Western North Carolina  
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 Lilja, Joan (8) . . . . . Minnesota  
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 Little, Laura J. (10) . . . . . North Carolina  
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 Lody, Pungumbu J. (6) . . . . . Central Congo  
 Loeb, Carol K. (4) . . . . . Southwest Texas  
 Logan, James C. (2) . . . . . Virginia  
 Logan, Stacy (1) . . . . . Southern New Jersey  
 Logan, Comfort T.N. (7) . . . . . Liberia  
 Longdon, Leicester R. (4) . . . . . West Michigan  
 Lopempa, Tudinga A. (2) . . . . . Oriental and Equator Congo  
 Lopez, Elizabeth A. (4) . . . . . Minnesota  
 Lopez, Warlita A. . . . . Central Luzon Philippines  
 Lowry, Robby (6) . . . . . North Carolina  
 Loy, O. Fred (6) . . . . . Louisiana  
 Loyd, Marilyn (5) . . . . . Little Rock  
 Lucas, Aubry K. (8) . . . . . Mississippi  
 Lucero, Rody A. . . . . East Mindanao Philippines  
 Luetchens, Mel (2) . . . . . Nebraska  
 Luhahi, A. Niama E. . . . . East Congo  
 Luhandjula, Seke J. (8) . . . . . West Congo  
 Lutz, Benis (8) . . . . . West Ohio  
 Lutz, Sandra W. (6) . . . . . East Ohio  
 Lux, William E. (9) . . . . . Iowa  
 Lynn, Shirley G. (5) . . . . . Memphis  
 Lytle, Paula (5) . . . . . South Georgia  
 Mafika, Ntumb (3) . . . . . North-West Katanga  
 Magdowski, Axel . . . . . Germany North  
 Mahle, Kathi Austin (6) . . . . . Minnesota  
 Maine, Marla (8) . . . . . New York  
 Malcolm, Livingston R. . . . . Caribbean & the Americas  
 Malit, Angel (3) . . . . . West Middle Philippines  
 Mallory, Margaret M. (8) . . . . . West Ohio  
 Malloy, David O. (2) . . . . . North Carolina  
 Maregmen, Maximino T. (7) . . . . . Visayas-Philippines  
 Marquardt, Manfred W. . . . . Germany North  
 Marshall, Carolyn M. (10) . . . . . South Indiana  
 Martin, Flo S. (2) . . . . . South Georgia  
 Martin, Aldo O. (7) . . . . . Florida  
 Martinez, Samuel . . . . . Rio Grande  
 Mashinda, Kantenga . . . . . North Katanga  
 Mason, Howard J. (3) . . . . . Peninsula-Delaware  
 Mason, Betty Sue (7) . . . . . Florida  
 Massey, Mary Alice (3) . . . . . Florida  
 Matherson, Thalia F. (2) . . . . . North Texas  
 Mathison, John E. (3) . . . . . Alabama-West Florida  
 Matthews, Marcus (8) . . . . . Baltimore-Washington  
 Matthews, Eugene W. (5) . . . . . Baltimore-Washington  
 Maxwell, Cecil (7) . . . . . East Ohio  
 May, Joe W. (6) . . . . . Mississippi  
 Mayo, Jerry H. (4) . . . . . Tennessee  
 Mbukula, Koy A. (4) . . . . . Central Congo  
 McAfee, Michael A. (10) . . . . . South Georgia  
 McAlilly, Stephen L. (2) . . . . . Mississippi  
 McCabe, Harriet H. (8) . . . . . Northern Illinois  
 McCauley, Ronald M. (7) . . . . . West Virginia  
 McClellan, Jo E. (3) . . . . . Kansas West  
 McClellan, Geraldine W. . . . . Florida  
 McClendon, Timothy (2) . . . . . South Carolina  
 McClure, Charles (5) . . . . . Central Texas  
 McCoy, Myron F. (5) . . . . . Northern Illinois  
 McCray, Marian B. (5) . . . . . Illinois Great Rivers  
 McCullough, June (6) . . . . . Southern New Jersey  
 McCumons, Brent L. (7) . . . . . Detroit  
 McDowell, Edward H. (7) . . . . . South Carolina  
 McElroy, Amber (10) . . . . . Holston  
 McEntire, Katie (3) . . . . . Florida  
 McGarvey, Gregory (4) . . . . . South Indiana  
 McGee, Elijah E. . . . . Tennessee  
 McGuirt, Betty M. (3) . . . . . South Carolina  
 McHenry, Eli (5) . . . . . Oklahoma Indian Missionary  
 McIlvain, Melody (7) . . . . . Peninsula-Delaware  
 McIntosh, Larry D. (3) . . . . . Northwest Texas  
 McKeown, Sr., Leland P. (9) . . . . . Florida  
 McKonly, Melinda L. (7) . . . . . Eastern Pennsylvania  
 McLeod, Deborah A. (6) . . . . . Florida  
 McReynolds, Russell F. (5) . . . . . West Michigan  
 Means, Barbara (3) . . . . . Texas  
 Meeks, Donald L. (7) . . . . . Illinois Great Rivers  
 Membele, Lukaso M. (3) . . . . . Central Congo  
 Mendillo, Benjamin G. . . . . Philippines  
 Mendyk, David . . . . . Nebraska  
 Menzies, Brenda A. (4) . . . . . Tennessee  
 Merrick, Tracy R. . . . . Western Pennsylvania  
 Messer, Don (8) . . . . . Rocky Mountain  
 Meyer, Margaret E. (7) . . . . . Iowa  
 Michailova, Mariella . . . . . Bulgaria Provisional  
 Middleton, Jane A. (2) . . . . . New York  
 Middleton, John H. (8) . . . . . Memphis  
 Miguel, Samuel A. . . . . North-West Mindanao Philippines  
 Milcev, Robert . . . . . Macedonia-Yugoslavia Provisional  
 Millan, Chita R. (7) . . . . . Central Luzon Philippines  
 Millar, Karen (7) . . . . . North Arkansas  
 Miller, Sarah S. (10) . . . . . Wyoming  
 Miller, Mark A. (4) . . . . . Northern New Jersey  
 Miller, Patricia L. (5) . . . . . South Indiana  
 Mills, David P. (1) . . . . . South Georgia  
 Millsaps, Luther L. (5) . . . . . Mississippi  
 Minnix, Michael V. (1) . . . . . Central Pennsylvania  
 Minton, Jr., John D. (3) . . . . . Kentucky  
 Mitchell, Connie L. (7) . . . . . Kentucky  
 Moe, Sharon L. (4) . . . . . Pacific Northwest  
 Moffatt, Jessica F. (1) . . . . . Oklahoma  
 Mohr, Karsten W. (1) . . . . . Germany North  
 Moncure, Jr., Rhymes H. (10) . . . . . Missouri East  
 Monteloyola, Renato P. . . . . Philippines  
 Moon, Sung-Ja Lee (8) . . . . . Northern Illinois  
 Mooneyhan, James B. (2) . . . . . North Georgia  
 Moore, Frances H. (3) . . . . . North Alabama  
 Moore, Jason D. (10) . . . . . North Central New York  
 Moore, James W. (10) . . . . . Texas  
 Moore, Mary-Elizabeth M. (4) . . . . . California-Pacific  
 Moore, J. Harris . . . . . North Arkansas  
 Moore, Joy J. . . . . West Michigan  
 Morales, Nelida Mora (9) . . . . . Florida  
 Moreno-Rivas, Rafael (7) . . . . . Puerto Rico  
 Morgan, Michael T. (2) . . . . . North Alabama  
 Morgan, William B. (3) . . . . . North Alabama  
 Morgan, Sharie (4) . . . . . North Indiana  
 Morris, Jim W. (6) . . . . . Red Bird Missionary

Morris, Patricia A. (4)	Western Pennsylvania
Morrison, Susan J.	New England
Mortel, Isidro	Palawan Philippines Provisional
Moss, Danny J. (3)	Oklahoma
Mueller, Michael J. (4)	Wisconsin
Mukenge, Liwa M.	Central Congo
Mukungwe, Nkonde (5)	North-West Katanga
Mulanax, Craig L. (7)	Kansas West
Mumba, Djamba A. (8)	Central Congo
Mununga, Mwewa	South Congo
Murphy, Sandra L. (3)	Southern New Jersey
Murphy-Geiss, Gail E. (4)	Yellowstone
Muse, Terry W.	Holston
Mustoe, Brent (4)	Missouri East
Mutamba, Kasongo (1)	Tanganyika/Tanzania
Mutombo, Kalima (7)	North-West Katanga
Mutombo, Mande (6)	North Katanga
Muzangish, Tshimwang	Tanganyika/Tanzania
Mwasakatshiza, Tshineva	North-West Katanga
Myer, Chuck (9)	California-Nevada
Myers, Joan H. (7)	Eastern Pennsylvania
Myers, Mark	Illinois Great Rivers
Myles, Angie	Sierra Leone
N. Marie Wakadilo, Kasongo (2)	North Katanga
Nagbe, Joseph	Liberia
Nahimana, Marie	East Africa
Nahimana, Marie	East Africa
Nausner, Helmut (7)	Austria Provisional
Nawej, Sul	South Congo
Naydenov, Evgeniy	Bulgaria Provisional
Nelson, Jr., Julius S. (9)	Liberia
Newman, Jared	Rocky Mountain
Ngoie, Kazadi (6)	North Katanga
Ngongou, Louisa (8)	Sierra Leone
Ngoy, Monga	South-West Katanga
Ngoy Kazadi, Pitshi (3)	North Katanga
Ngoy Kyungu, Matanga (7)	North Katanga
Nibbelink, James C. (3)	West Ohio
Nichols, Omer W. (8)	Western Pennsylvania
Nixon, Victor H.	Little Rock
Nkulu, Nshimba (10)	North Katanga
Nkulu Gaston, Ntanda (4)	North Katanga
Nolte, Beverly M. (7)	Iowa
Norris, Jr., J. Allen (8)	North Carolina
Norton, Jr., Wilburn (Bill) L.	North Carolina
Ntambo, Mutwale (1)	Tanganyika/Tanzania
Ntekambi, Luzia O.	Western Angola
Nugent, Randolph (7)	New York
Numbi Bisongo, Yumba (9)	North Katanga
Nunnelee, M. Diane (5)	Missouri West
Nutter, Judy A. (7)	West Virginia
Nye, Joy E. (2)	West Ohio
Nzoyisaba, Justin	East Africa
Nzoyisaba, Justin	East Africa
Oden, Tal R. (8)	Oklahoma
Odimba, Kalema E. (7)	Central Congo
Oglesby, Mildred E. (8)	West Ohio
Okito, Lodi	Oriental and Equator Congo
Okoko, Luhata R. (10)	East Congo
Olds, J. Howard (5)	Kentucky
Oliver, David M. (4)	East Ohio
Olonan, Virgilio C.	Northeast Philippines
Olson, Richard L. (5)	Iowa
Ombaku, Lomoto O.	Central Congo
O'Neill, Dan (5)	Rocky Mountain
Ormon, Jimmy V. (1)	Mississippi
Orphe, Martha M. (8)	Western Pennsylvania
Ortiz, Victor R. (5)	Puerto Rico
Ottjes, James (1)	North Indiana
Ough, Bruce R. (9)	Iowa
Outlaw, Frederick G. (8)	Alabama-West Florida
Outsley, Mailyn J. (7)	Oregon-Idaho
Owen, David V. W. (7)	South Indiana
Paciencia, Alfredo	Eastern Angola
Paciencia, Alfredo (7)	Eastern Angola
Pajusoo, Toomas	Estonia
Palik-Kuncak, Ana	Macedonia-Yugoslavia Provisional
Palm, Janice W. (8)	Troy
Palmer, Gregory V. (6)	East Ohio
Palmer, Ruth (8)	Texas
Park, Jeremiah (3)	Northern New Jersey
Park, HiRho Y. (9)	Baltimore-Washington
Park, SongJa (7)	California-Pacific
Park, Yoon-Soo (1)	Virginia
Parker, Brolin C. (4)	Wyoming
Parker, Richard (1)	New York
Parker, Carlton H. (10)	Peninsula-Delaware
Parker, Joe (9)	New England
Parker, Mack B. (2)	North Carolina
Parker, Sr., Robert L. (9)	Oklahoma
Parks, Lewis A. (8)	Central Pennsylvania
Parnamets, Olav (7)	Estonia
Parris, Shirley (10)	New York
Parris, Mark D. (1)	North Alabama
Parrish, Craig A. (8)	Pacific Northwest
Pascua, David	East Mindanao Philippines
Pastores, Nimfa T. (5)	Mindanao Philippines
Pattugalan, Roland I. (3)	Philippines East
Paul, Doris	North Georgia
Paulsmeyer, Jason A. (1)	Missouri East
Payne, Dick (3)	East Ohio
Peabody, Joe P. (2)	North Georgia
Peak, Diane (5)	New England
Pearson, Andrew C. (1)	Virginia
Peoples, William D. (1)	Louisiana
Penalva, David E. (8)	South Indiana
Percell, Emery A. (4)	Northern Illinois
Perez, Manny P.	Bicol Mission Philippines
Perry, Rubin (3)	North Georgia
Person, Ricardo	Mozambique
Peters, Rhoda A. (10)	Kentucky
Peters, John B. (10)	Virginia
Petersen, Dwain (Pete) F. (3)	Minnesota
Peterson, John D. (7)	West Ohio
Phillips, J. Taylor (5)	South Georgia
Pickens, Larry D. (6)	Northern Illinois
Pier-Fitzgerald, Lynn (8)	West Michigan
Pinson, Robert D. (10)	Oklahoma
Pinson, Matthew (10)	North Georgia
Pitney, Deborah G. (1)	Oregon-Idaho
Pitney, Erin E.	Oregon-Idaho
Plowman, Jack W. (1)	Western Pennsylvania
Ponce, Philip I. (6)	Eastern Pennsylvania
Porter, James (9)	Central Texas
Porterfield, Charles W. (3)	South Indiana
Porteus, Kathy (6)	New England
Potter-Miller, Jaime (9)	Western Pennsylvania
Powell, Larry P. (5)	Desert Southwest
Powell, Robert L. (9)	Alabama-West Florida
Powell, Ida B. (9)	Virginia
Poy, Emundu A.	West Congo
Presnell, William M. (10)	North Carolina
Pritts, Deborah L. (2)	North Central New York
Prochazka, Pavel	Czech and Slovak Republics



- Prouse, Loretta P. (4) . . . . . Central Pennsylvania  
 Pupko, Andrei M. . . . . Russia Provisional  
 Puslecki, Edward T. (7) . . . . . Poland  
 Quick, Elizabeth (4) . . . . . North Central New York  
 Quilling, Debra A.S. (1) . . . . . South Carolina  
 Rajamaa, Iris (3) . . . . . Finland-Finnish Provisional  
 Rajamaa, Tapani . . . . . Finland-Finnish Provisional  
 Ramel, Vicente V. . . . . Northeast Philippines  
 Ramos, Jose O. (6) . . . . . North Central Philippines  
 Rankin, Nancy Burgin (10) . . . . . Western North Carolina  
 Rankin, Stephen W. . . . . Kansas West  
 Rapisora, Ricarte R. (1) . . . . . Mindanao Philippines  
 Ratcliff, Billy . . . . . North Texas  
 Rathod, Samuel R. (1) . . . . . Nebraska  
 Ravenhorst, Dorothy (4) . . . . . Virginia  
 Readdean, Shirley E. (9) . . . . . Troy  
 Reasner, William S. (7) . . . . . Southern New Jersey  
 Redmond, John A. (1) . . . . . South Carolina  
 Reed, Mary . . . . . Texas  
 Reynolds, Cynthia (10) . . . . . North Indiana  
 Rhodamel, Wendy R. (3) . . . . . North Central New York  
 Rhodes, Arnold A. (7) . . . . . Western Pennsylvania  
 Rhonemus, Alfred C. (4) . . . . . West Ohio  
 Ricards, Betty P. . . . . Southern New Jersey  
 Richards, Alys (3) . . . . . North Texas  
 Richardson, Gerald K. (5) . . . . . Western New York  
 Richardson, David L. (2) . . . . . California-Pacific  
 Rickardsson, Ulf (7) . . . . . Sweden  
 Ridgeway, O'Neil (10) . . . . . North Alabama  
 Rieker, Wolfgang . . . . . Germany South  
 Rinehart, Joetta F. (2) . . . . . Western North Carolina  
 Rinehart, Gerald (4) . . . . . East Ohio  
 Rish, William J. (7) . . . . . Alabama-West Florida  
 Riss, Timothy (6) . . . . . New York  
 Roberts, Rodell F. (7) . . . . . Florida  
 Robinson, Pat G. (7) . . . . . Alaska Missionary  
 Robinson, Burnham (3) . . . . . Central Texas  
 Robinson, Willard (4) . . . . . New England  
 Roder, Thomas . . . . . Germany East  
 Rodriguez, Phyllis R. (5) . . . . . Wisconsin  
 Rogers, Sheila D. (3) . . . . . South Carolina  
 Rogers, P. Alice (9) . . . . . North Georgia  
 Rogerson, Carolyne G. (4) . . . . . South Carolina  
 Rohlf, Carl W. . . . . Southwest Texas  
 Roseberry, Patricia (5) . . . . . Mississippi  
 Rough, Thomas C. . . . . North Indiana  
 Roughace, Thomas (7) . . . . . Oklahoma Indian Missionary  
 Roughton, Philip H. (10) . . . . . Florida  
 Rouse, Lanecia A. . . . . South Carolina  
 Routley, Barbara (10) . . . . . Great Britain  
 Rubemb, Nawaji (6) . . . . . North-West Katanga  
 Rudd, James W. (6) . . . . . Alabama-West Florida  
 Ruhnnow, Wolfgang (8) . . . . . Germany East  
 Rumford, Steve L. (8) . . . . . South Georgia  
 Rush, James H. (7) . . . . . South Georgia  
 Russell, John S.M. (3) . . . . . Liberia  
 Russell, Jerry W. (7) . . . . . Holston  
 Ryon, Susan M. (2) . . . . . Iowa  
 Sadio, Sydney S. . . . . Southern New Jersey  
 Sadler, Herb (6) . . . . . Alabama-West Florida  
 Sagadraca, Wilson E. (3) . . . . . Northeast Philippines  
 Sager, Stan (5) . . . . . New Mexico  
 Sahlberg, Par Axel . . . . . Sweden  
 Sales, Esrom S. (10) . . . . . Central Luzon Philippines  
 Salley, James H. (10) . . . . . South Carolina  
 Salyer, Ronald (5) . . . . . North Central New York  
 Samson, Gerardo R. (2) . . . . . Bulacan Philippines  
 Samson, Angelito G. (1) . . . . . Kansas East  
 Sanden, Hilde . . . . . Norway  
 Sands, Judy (8) . . . . . Central Texas  
 Saranilla, Gemma (8) . . . . . Palawan Philippines Provisional  
 Saranilla, Gemma . . . . . Palawan Philippines Provisional  
 Sarazin, Duane V. (7) . . . . . Minnesota  
 Saunkeah, Ann . . . . . Oklahoma Indian Missionary  
 Sawada, Mariellen (10) . . . . . California-Nevada  
 Scavuzzo, David J. (1) . . . . . East Ohio  
 Schaad, Theo . . . . . Switzerland-France  
 Schaarschmidt, Christian (4) . . . . . Germany Southwest  
 Schenck, Carl L. (5) . . . . . Missouri East  
 Schlicher, Nancy L. . . . . West Ohio  
 Schnase, Robert C. (8) . . . . . Southwest Texas  
 Schol, John . . . . . Eastern Pennsylvania  
 Schuster, Charles (4) . . . . . Rocky Mountain  
 Schwab, Penney L. (5) . . . . . Kansas West  
 Scott, William D. (1) . . . . . Mississippi  
 Segrest, Dale (8) . . . . . Alabama-West Florida  
 Self, Eddie (10) . . . . . North Alabama  
 Sessums, T. Terrell (8) . . . . . Florida  
 Seth, John (5) . . . . . Western Pennsylvania  
 Setterlund, Sue A. (3) . . . . . Wisconsin  
 Severance, Robert (9) . . . . . Kansas West  
 Severe, David L. (2) . . . . . Oklahoma  
 Sewell, Peggy (10) . . . . . Rocky Mountain  
 Seymour, James T. (2) . . . . . Peninsula-Delaware  
 Shamana, Beverly J. (10) . . . . . California-Pacific  
 Shaw, James C. (2) . . . . . South Indiana  
 Sheaffer, Lee B. (5) . . . . . Virginia  
 Shebele, Kibambo . . . . . South-West Katanga  
 Shettle, John T. (6) . . . . . North Indiana  
 Shingler, Sara S. (7) . . . . . South Carolina  
 Shumake-Keller, Michele Sue . . . . . Missouri East  
 Shunk, Dale (2) . . . . . Western Pennsylvania  
 Siegrist, Roland (6) . . . . . Austria Provisional  
 Sieh, Robert (10) . . . . . Liberia  
 Sikes, Marget (1) . . . . . North Georgia  
 Silva-Netto, Benoni R. (3) . . . . . California-Nevada  
 Simmons, Laura H. (8) . . . . . West Virginia  
 Sitts, Jeff (5) . . . . . Minnesota  
 Sjanta, Lilja . . . . . Macedonia-Yugoslavia Provisional  
 Sjogren, Leonard F. . . . . Iowa  
 Skaggs, Christine J. (2) . . . . . Texas  
 Skeen, Bill (3) . . . . . Holston  
 Skinner, James G. (10) . . . . . East Ohio  
 Slaught, Michael B. (10) . . . . . West Ohio  
 Smallwood, William C. (7) . . . . . Mississippi  
 Smirnova, Rifa . . . . . Russia Provisional  
 Smith, Carol A. (3) . . . . . Missouri East  
 Smith, Jim W. (8) . . . . . Northwest Texas  
 Smith, Hiram (5) . . . . . Central Texas  
 Smith, Sandra W. (7) . . . . . Texas  
 Smith, Gail F. (1) . . . . . Texas  
 Smith, Mary Ann . . . . . Oklahoma  
 Smith, Jr., Sam H. (5) . . . . . Western North Carolina  
 Soerensen, Ove S. (2) . . . . . Denmark  
 Soliz, Daniel (6) . . . . . Rio Grande  
 Sonio, Samuel M. . . . . Southwest Philippines Provisional  
 Sowards, Charlotte M. (9) . . . . . Kentucky  
 Sowers, Gary D. (10) . . . . . Central Pennsylvania  
 Spencer, Beverly J. (10) . . . . . Iowa  
 Spinti, Robert J. . . . . Wisconsin  
 Sprecher, Steven J. . . . . Oregon-Idaho  
 Stabler, Monty (2) . . . . . North Alabama  
 Stahl, Reiner (3) . . . . . Germany South



- Standiford, Jim* (8) . . . . . Desert Southwest  
*Stanovsky, Elaine J. W.* (6) . . . . . Pacific Northwest  
*Stanton, Harold S.* . . . . . Detroit  
*Steele, Rodney G.* . . . . . North Arkansas  
*Stegall, Karl K.* (5) . . . . . Alabama-West Florida  
*Steiner, Chris E.* (6) . . . . . West Ohio  
*Stephens, B. Wiley* (7) . . . . . North Georgia  
*Stephenson, Janet E.* (8) . . . . . Iowa  
*Stevens, Jongopie P.* . . . . . Sierra Leone  
*Stewart, Mollie M.* (5) . . . . . North Alabama  
*Stewart, Thomasina S.* (9) . . . . . West Virginia  
*Stewart, Donald S.* (6) . . . . . Baltimore-Washington  
*Stewart, Henry A.* (6) . . . . . Baltimore-Washington  
*Stillwell, Robert E.* (4) . . . . . South Carolina  
*Stith III, Frank A.* . . . . . Western North Carolina  
*Stone, Ruth E.* (2) . . . . . North Indiana  
*Story, Bettie W.* (4) . . . . . Illinois Great Rivers  
*Stout, David B.* (8) . . . . . Iowa  
*Stover, Gregory D.* (4) . . . . . West Ohio  
*Streiff, Patrick P.* (6) . . . . . Switzerland-France  
*Stroman, Pat* (10) . . . . . Central Texas  
*Stultz, Valerie W.* (8) . . . . . East Ohio  
*Sublette, Jean S.* (1) . . . . . Alabama-West Florida  
*Sulonteh, James K.* (4) . . . . . Liberia  
*Summers, Kenneth T.* (9) . . . . . Wyoming  
*Summers, Jr., Vance* (2) . . . . . West Ohio  
*Suzuki, Betty M.* (7) . . . . . California-Nevada  
*Swanson, James E.* (1) . . . . . South Georgia  
*Sweet, Elizabeth* (10) . . . . . New England  
*Sweet, Robert* (2) . . . . . New England  
*Swiggett, Ernest L.* (5) . . . . . New York  
*Tabbert, Russ L.* (4) . . . . . Florida  
*Tabelisma, Emmanuel A.* (3) . . . . . Iowa  
*Taft, Mary J.* (3) . . . . . Missouri West  
*Tan, Wee-Li* (3) . . . . . New England  
*Tangonan, Lito C.* . . . . . Philippines East  
*Tate, Craig* (2) . . . . . Memphis  
*Taylor, Mary V.* (8) . . . . . Holston  
*Taylor, Dawn E.* (8) . . . . . Eastern Pennsylvania  
*Taylor, Pete W.* . . . . . California-Nevada  
*Tews, Jane A.* (1) . . . . . Desert Southwest  
*Thaarup, Susanne* . . . . . Denmark  
*Thai, Eva* (9) . . . . . California-Pacific  
*Thal, Josef* . . . . . Czech and Slovak Republics  
*Therese, Lubuka* . . . . . North-West Katanga  
*Thomas, Holtsclaw G.* (1) . . . . . North Carolina  
*Thompson, Lenora* (5) . . . . . Eastern Pennsylvania  
*Thompson, Odell V.* (9) . . . . . Wisconsin  
*Thompson, Jeremiah* (1) . . . . . Illinois Great Rivers  
*Thompson, Marjorie H.* . . . . . Minnesota  
*Thurman, Gerald S.* . . . . . North Georgia  
*Tibbits, Lewis F.* (1) . . . . . Detroit  
*Tinoco, David A.* (3) . . . . . California-Pacific  
*Tischenko, Elena Y.* (7) . . . . . Russia Provisional  
*Titus, Phylemon* (10) . . . . . Detroit  
*Titus, Margie R.* . . . . . Northwest Texas  
*Todorova, Margarita* . . . . . Bulgaria Provisional  
*Tombaugh, Dianne M.* (8) . . . . . Kansas West  
*Tomlinson, K. Edward* (5) . . . . . North Georgia  
*Torio, Pedro E.* (10) . . . . . Northwest Philippines  
*Torres, Ulises* (1) . . . . . New England  
*Trotter, Mark C.* (6) . . . . . California-Pacific  
*Trotter, Jr., Frank E.* (3) . . . . . Baltimore-Washington  
*Tshikanda, Munji* (1) . . . . . North-West Katanga  
*Tucker, Mary Frances* (4) . . . . . Holston  
*Turner, Richard* . . . . . Nebraska  
*Tuttle, Joellyn* (6) . . . . . North Central New York
- Tuttle, James* (4) . . . . . Detroit  
*Tuttle, Bruce D.* (7) . . . . . Virginia  
*Twigg, Aimee W.* (4) . . . . . Western Pennsylvania  
*Ulmer, Susan* (10) . . . . . South Carolina  
*Umembudi, Akasa J.* (5) . . . . . Central Congo  
*Underwood, Don W.* (5) . . . . . North Texas  
*Urbom, Warren* (6) . . . . . Nebraska  
*Valderama, Noe C.* (2) . . . . . North-West Mindanao  
     Philippines  
*Van Dussen, D. Gregory* (8) . . . . . Western New York  
*Vasquez, Ilda G.* . . . . . Southwest Texas  
*Vaughn, Carole* (3) . . . . . Virginia  
*Villalon, Marie-Sol S.* (2) . . . . . Southwest Philippines  
     Provisional  
*Viloria, Manuel S.* . . . . . Northwest Philippines  
*Viuya, Priscilla C.* . . . . . West Middle Philippines  
*Wagner, Ray E.* . . . . . Dakotas  
*Wakefield, Marilyn* (7) . . . . . New York  
*Wakuwambala, Ngoie Wa* (3) . . . . . North Katanga  
*Wallace-Padgett, Debbie K.* (2) . . . . . Kentucky  
*Walo, Yemba M.* (1) . . . . . Central Congo  
*Ward, Ronnie* (3) . . . . . Memphis  
*Ward, Gary T.* (7) . . . . . North Alabama  
*Ward, Hope Morgan* (7) . . . . . North Carolina  
*Warman, Sarah* (3) . . . . . Western Pennsylvania  
*Warn-Rancken, Mayvor* . . . . . Finland-Swedish  
     Provisional  
*Washington, Dora S.* (3) . . . . . Mississippi  
*Washington, Alton M.* (1) . . . . . Virginia  
*Waters, Carolyn R.* (9) . . . . . Nebraska  
*Watson, Tom* (4) . . . . . Nebraska  
*Watson, B. Michael* (2) . . . . . Alabama-West Florida  
*Waugh, James E.* . . . . . West Ohio  
*Weatherall, Sylvester* (2) . . . . . Illinois Great Rivers  
*Webb, Darlene T.* (1) . . . . . Peninsula-Delaware  
*Webb, Adam M.* (3) . . . . . Iowa  
*Weeks, Pat.* . . . . . North Indiana  
*Wegeilius, Fredrik* (6) . . . . . Finland-Swedish Provisional  
*Welch, Jimmy M.* (3) . . . . . Texas  
*Welti, Erika* . . . . . Switzerland-France  
*Wembodinga, Utshidienyema G.* (7) . . . . . Oriental and  
     Equator Congo  
*Wende, Stephen P.* (10) . . . . . Southwest Texas  
*Wenner, Rosemarie I.* (10) . . . . . Germany Southwest  
*Werlein, Ewing* (5) . . . . . Texas  
*West, Traci* (8) . . . . . New York  
*Wheatley, Dossie F.* (4) . . . . . Memphis  
*Whilden, Dale C.* (4) . . . . . Southern New Jersey  
*Whitaker, Asa* (3) . . . . . North Arkansas  
*Whitaker, Timothy W.* (4) . . . . . Virginia  
*Whitaker, Keith C.* (9) . . . . . Texas  
*White, Raymon E.* (2) . . . . . Holston  
*White, Paul R.* . . . . . East Ohio  
*White, Jr., Charles D. (Denny)* (8) . . . . . Western North  
     Carolina  
*Whiteside, Robert E.* (8) . . . . . Mississippi  
*Whitfield, D. Max* (8) . . . . . North Arkansas  
*Whittemore, Joe M.* (2) . . . . . North Georgia  
*Wigal, Betty L.* (4) . . . . . West Virginia  
*Wilcox, Joy P.* (7) . . . . . Central Pennsylvania  
*Wiley, Reba D.* (10) . . . . . Alabama-West Florida  
*Wilkes, Beverly L.* (1) . . . . . Illinois Great Rivers  
*Williams, Calvin B.* (3) . . . . . Baltimore-Washington  
*Williams, Gerald 'Jay'* (4) . . . . . Western New York  
*Williams, Jerry R.* (7) . . . . . Missouri East  
*Williams, Marie P.* (10) . . . . . Louisiana  
*Williams, Donald* (6) . . . . . West Michigan

- Williams, Joe A. (2) . . . . . Tennessee  
 Williams, Aileen L. (2) . . . . . Minnesota  
 Williams, Thomas S. (10) . . . . . Baltimore-Washington  
 Williams, Margaret Ann . . . . . Northern Illinois  
 Williamson, Dick (9) . . . . . North Georgia  
 Willimon, William H. (8) . . . . . South Carolina  
 Wills, Ruchard J. (3) . . . . . Florida  
 Willson, June B. (3) . . . . . South Carolina  
 Wilson, David B. (6) . . . . . Little Rock  
 Wilson, Jack A. (4) . . . . . Little Rock  
 Wilson, William H. (1) . . . . . West Virginia  
 Wilson, J. LaVon (8) . . . . . Illinois Great Rivers  
 Wilson, Laura Cean (9) . . . . . West Ohio  
 Wilson, David M. . . . . Oklahoma Indian Missionary  
 Wilson, Jr., Earl (1) . . . . . Western North Carolina  
 Wiltse, David (3) . . . . . West Michigan  
 Windham, Jr., James C. . . . . Western North Carolina  
 Winn, Lane C. (9) . . . . . Louisiana  
 Winter, F. Ned (2) . . . . . West Ohio  
 Wogaman, J. Philip (4) . . . . . Baltimore-Washington  
 Wolf, Rex (10) . . . . . Virginia  
 Wolfe, Thomas V. (8) . . . . . North Central New York  
 Wolfe, Andrew R. . . . . North Alabama  
 Wood, Robert (7) . . . . . Red Bird Missionary  
 Wood, William H. (4) . . . . . New Mexico  
 Wood, Harry L. . . . . California-Nevada  
 Woods, Vicki (8) . . . . . New England  
 Woods, Carol (8) . . . . . North Texas  
 Word, Rosemary (7) . . . . . New England  
 Workman, Anna Gail (7) . . . . . North Carolina  
 Wright, Derrick R. (10) . . . . . North Texas  
 Wright, Elizabeth A.S. (1) . . . . . Virginia  
 Wright, Richard L. (6) . . . . . West Virginia  
 Wright, Richard S. . . . . Alabama-West Florida  
 Wrisley, Bud (3) . . . . . California-Pacific  
 Wussow, Thomas (4) . . . . . Texas  
 Wynn, Sam (6) . . . . . North Carolina  
 Yamamoto, Dean S. (9) . . . . . Oregon-Idaho  
 Yannayon, Harold J. (2) . . . . . Western Pennsylvania  
 Yentzer, Christy . . . . . Central Pennsylvania  
 Yeoh, Jenni M. (3) . . . . . Pacific Northwest  
 Yockey, Carolyn L. (7) . . . . . Illinois Great Rivers  
 Yoost, Stephen M. (1) . . . . . East Ohio  
 Yoost, Charles D. (3) . . . . . East Ohio  
 Young, Carl W. (3) . . . . . Oklahoma  
 Young, T. Mike (10) . . . . . Central Texas  
 Young, Jack (3) . . . . . Western North Carolina  
 Yrigoyen, Jr., Charles E. (8) . . . . . Eastern Pennsylvania  
 Yuhas, Doris E. . . . . North Central New York  
 Zeiders, George Edwin (6) . . . . . Central Pennsylvania  
 Zimmerman, Emily Ann . . . . . Florida  
 Zumo, Afonso (3) . . . . . Western Angola

# Voting and Reserve Delegates to the 2000 General Conference

Voting delegates are listed in lay and ministerial groups in order of election with choice of legislative committee indicated in parentheses. Names of clergy appear in *italics*. Reserves are those elected in accordance with ¶137 of the Constitution. An asterisk indicates the chairperson of a delegation.

## Alabama-West Florida

Sec. B	Row 15	Seats 15
	Row 16	Seats 11-15
	Row 17	Seats 8-15

*Mathison, John E.* (3); pastor; PO Box 241347, Montgomery, AL 36124-1347  
*Stegall, Karl K.* (5); pastor; 2416 W. Cloverdale Pk., Montgomery, AL 36106-1908  
*Watson, B. Michael* (2); pastor; PO Box 6845, Mobile, AL 36660-0845  
*Dooling, Jerry M.* (4); district superintendent; 1924 Reeves St., Suite 232, Dothan, AL 36303-5842  
*Wiley, Reba D.* (10); pastor; PO Box 820, Grove Hill, AL 36451-0820  
*Sadler, Herb* (6); pastor; 75 Fairpoint Dr., Gulf Breeze, FL 32561  
*Outlaw, Frederick G.* (8); pastor; 2271 St. Stephens Rd., Mobile, AL 36617-3769  
\**Furr, Steve* (4); physician; 214 Plantation Trace, Jackson, AL 36545  
*Powell, Robert L.* (9); business owner; 123 N. Idlewood Path, Dothan, AL 36303  
*Sublette, Jean S.* (1); retired teacher; 135 Hillcrest Dr., Titus, AL 36080  
*Rudd, James W.* (6); food broker; 1005 S. Ward St., Geneva, AL 36340  
*Segrest, Dale* (8); judge; 463 Riverside Dr., Tallassee, AL 36078  
*Davis, Lane* (3); student; 300 Rollins Ave., Dothan, AL 36301  
*Rish, William J.* (7); attorney/businessman; PO Box 39, Port St. Joe, FL 32547

### Reserves

*Wright, Richard S.*, district superintendent; PO Box 306, Marianna, FL 32447  
*Bryars, Larry*, pastor; 6610 Vaughn Rd., Montgomery, AL 36116  
*Mathison, George H.*, pastor; PO Box 3135, Auburn, AL 36831  
*Spiller, Jeffrey R.*, pastor; 6101 Grelot Rd., Mobile, AL 36609  
*Bryan, Lawson*, pastor; 1380 W. Main, Dothan, AL 36301  
*Roberts, Henry E.*, pastor; 6 E. Wright St., Pensacola, FL 32501

*Stinson, Mary E.*, pastor; PO Box 72, Eufaula, AL 36027  
*Bowden, Benjamin*, attorney; PO Box 880, Andalusia, AL 36420  
*Mixson, Imogene M.*, retired educator; PO Box 156, Ozark, AL 36361  
*Jackson, Zella D.*, retired educator; 2413 Oakleigh Dr., Mobile, AL 36617  
*Sherrer, John W.*, sales manager; 137 Satterfield St., Selma, AL 36701  
*Keck, Duane J.*, retired; 610 Brian Circle, Mary Esther, FL 32569  
*Williams, Edna L.*; 2801 Bulls Ave., Tuskegee Institute, AL 36088  
*Hinds, Ann*, evangelism director; 8230 Wexford Trace, Montgomery, AL 36117

## Alaska Missionary

Sec. C	Row 3	Seats 5-6
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\**Holway, Dennis B.* (4); pastor; 3300 W. Northern Lights Blvd., Anchorage, AK 99517  
*Robinson, Pat G.* (7); retired; PO Box 3172, Kenai, AK 99611

### Reserves

*Lieder Simeon, Rachel M.*, pastor; PO Box 670909, Chugiak, AK 99567-0909  
*Brooks, Lonnie*, retired; 8381 Pioneer Dr., Anchorage, AK 99504-4742

## Austria Provisional

Sec. A	Row 12	Seats 8-9
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\**Nausner, Helmut* (7); pastor; Landgutgasse 39/8, A-1100 Wiem, Austria  
*Siegrist, Roland* (6); management; Figulystrasse. 32, A-4020 Linz, Austria

### Reserves

*Fellinger, Markus*, pastor; Neutorstrasse 38, A-5020 Salzburg, Austria  
*Fux, Gottfried*, management; Willingerstrasse 21, A-4030 Linz, Austria



**Baltimore-Washington**

Sec. D	Row 5	Seats 5-15
	Row 6	Seats 7-15

*Johnson, Peggy A.* (7); pastor; 5606 Johnnycake Rd., Baltimore, MD 21207

*Matthews, Marcus* (8); district superintendent; 324 Alastair St., Kettering, MD 20774-1952

*Park, HiRho Y.* (9); pastor; 1522 Adamsview Rd., Baltimore, MD 21228

*Wogaman, J. Philip* (4); pastor; 1500 - 16th St. NW, Washington, DC 20036

*Chattin, Terri Rae* (1); pastor; 70 Church Rd., Arnold, MD 21012-2314

*Matthews, Eugene W.* (5); pastor; 926 - 11th St., NW, Washington, DC 20001

*Stewart, Donald S.* (6); council director; 9720 Patuxent Woods Dr., Suite 100, Columbia, MD 21046-1526

*Trotter, Jr., Frank E.* (3); pastor; 16 Carissa Ct., Owings Mills, MD 21117-1312

*Keels, Bernard (Skip)* (10); pastor; 3207 W. Strathmore Ave., Baltimore, MD 21215

*Argo, A. David* (2); pastor; 2877 Arizona Terrace, NW, Washington, DC 20016

*\*Williams, Calvin B.* (3); retired; 15801 Good Hope Rd., Silver Spring, MD 20905

*Ferguson, Sandra J.* (1); associate council director; 601 Oneta Dr., Westminster, MD 21157

*Keels, Christine Dean* (7); assistant regional parole & probation administrator; 3207 W. Strathmore Ave., Baltimore, MD 21215

*Barton, Patsy A.* (2); retired social worker; 5412 Old Crain Hwy., Upper Marlboro, MD 20772

*Baldrige, Mary A.* (9); retired legislative assistant; 716 Mattawa Ct., Millersville, MD 21108

*Flinn, Jr., Thomas W.* (5); sales manager; 3606 MacAlpine Rd., Ellicott City, MD 21042

*Leatherman, N. Sharon* (4); executive coordinator; 16125 Cloverton Lane, Williamsport, MD 21795

*Beisner, Judith G.* (8); medical technologist; 11904 Tildenwood Dr., Rockville, MD 20852

*Stewart, Henry A.* (6); financial analyst; 2501 Heatherwood Ct., Adelphi, MD 20783-1429

*Williams, Thomas S.* (10); retired US Army; 6006 Riggs Rd., Hyattsville, MD 20783

**Reserves**

*Derby, Mark A.*, pastor; 4900 Continental Dr., Olney, MD 20832-2972

*Williams, Mamie A.*, district superintendent; 233 Mill Church Rd., Arnold, MD 21012-1066

*McCarthy, Vivian C.*, associate council director; 136 Chestnut Hill Lane W., Reisterstown, MD 21136

*Shockley, Louis*, district superintendent; 9720 Patuxent Woods Dr., Suite 100, Columbia, MD 21046-1526

*Smith, LaReesa C.*, pastor; 554 Queenstown Rd., Severn, MD 21144-1310

*Holmes, Chris T.*, pastor; 1690 Riedel Rd., Crofton, MD 21114

*Simpson, David W.*, research analyst; 7301 Miller Fall Rd., Derwood, MD 20855

*Stewart, Edward Allen*, district superintendent; 2501 Heatherwood Ct., Adelphi, MD 20783-1429

*Easto, Laura B.*, pastor; 915 Milford Mill Rd., Baltimore, MD 21208

*Strong, Douglas M.*, seminary professor; 4500 Massachusetts Ave., NW, Washington, DC 20016

*Brito, Ana A.*, local church educational programs director; 16629 S. Westland Dr., Gaithersburg, MD 20877

*Ross, Ernest E.*, retired military; 534 Pinedale Dr., Annapolis, MD 21401

*Schroeder, Kenneth M.*, illustrator; 1424 Kirkwood Rd., Baltimore, MD 21207-4858

*Giles, Ruth L.*, retired; 1409 Peaceful Lane, Silver Spring, MD 20904

*Summerville, Margaret W.*, retired educator; 3208 Yosemite Ave., Baltimore, MD 21215-7513

*Thompson, Barbara Ricks*, retired GCRR general secretary; 1121 University Blvd. W., Apt. 1005, Silver Spring, MD 20902

*Hawkins, Morris C.*, retired educator/real estate broker; 1310 Lottie Fowler Rd., Prince Frederick, MD 20678

*Skinner, Lillie M.*, editorial assistant; 2401 Darel Dr., #103, Suitland, MD 20746

*Dixon, Ruth G.*, accountant; 920 Ed Joy Rd., Lusby, MD 20657

*McCrae, Darlynn S.*, employment and training counselor; 112 Bright Oaks Dr., Bel Air, MD 21015

**Bicol Mission Philippines**

Sec. C	Row 12	Seats 1-2
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*Alvarez, Maximo C.* (1); pastor; Manangle, Sipocot 4400, Cam. Sur, Philippines

*\*De Claro, Alvin R.* (5); businessman; Sierra Madre Dr., City Heights Subd. 4400, Naga City, Philippines

**Reserves**

*Cruz, Edgardo D.*, pastor; Carataganm Pioduran 4516, Albay, Philippines

*Laguardia, Denis P.*, pastor; 157 Bagumbayan Norte 4400, Naga City, Philippines

*Perez, Manny P.*, employee; Pepsi-Cola Products Phil. Inc., 4400, Naga City, Philippines

*Langit, Meriam D.*, businesswoman; 120 Bagumbayan Norte, 4400 Naga City, Philippines

*Bulacan Philippines*

\**Francisco, Ciriaco Q.* (7); pastor; Taal UMC, Taal Bocaue, Bulacan, Philippines  
*Samson, Gerardo R.* (2); businessman; B. Gonzales St., Villa Corazon Comp., Xavierville, Quezon City, Philippines

### Reserves

*Buenaventura, George O.*, pastor; Atlag UMC, Atlag, Malolos, Bulacan, Philippines  
*Saramgaya, Ismael M.*, pastor; Bulacan Central UMC, Bagumbayan, Bulacan, Philippines  
*Ocampo, Generoso C.*, district superintendent; 158 Liang, Malolos, Bulacan, Philippines  
*Delos Santos, Elias L.*, pastor; Polo UMC, 15 Polo, Poblacion, Valenzuela City 1444, Philippines  
*Velasco, Rolando C.*, pastor; The Good Shepherd UMC, St. Michael Subdivision, Meycauayan, Bulacan, Philippines  
*Orbe, Benito*, pastor; 213 Balubad, Bulacan, Bulacan, Philippines  
*Valdez, Bonifacio*, pastor; Love Kiddie Garden, San Jose, San Miguel, Bulacan, Philippines  
*Toquero, Solito*, pastor; 27 E Block 2 Pokfulam Garden, Hong Kong.  
*Tapia, Elizabeth*, seminary staff; Union Theological Seminary, Palapela, Dasmarias, Cavite, Philippines  
*Mendoza, Crisolito*, pastor; Plaridel Central UMC, Banga 1st, Plaridel, Bulacan, Philippines  
*Padilla, Romulo*, pastor; Cacarong Sur UMC, Cacarong Bata, Pandi, Bulacan, Philippines  
*Mendiola, Felipe*, pastor; Caypombo UMC, Caypombo, Sta. Maria, Bulacan, Philippines  
*Flores, Jose*, district superintendent; 158 Liang, Malolos, Bulacan, Philippines  
*Umali, Jr., Jose*, pastor; Cottingham Memorial UMC, Liang, Malolos, Bulacan, Philippines  
*Aniag, Pacifico B.*, businessman; Atlag, Malolos, Bulacan, Philippines  
*Albania, Emelie M.*, deaconess; B.S. Aquino Ave., Baliwag, Bulacan, Philippines  
*Capistrano, Melanio R.*, lawyer; Quebadia, Obando, Bulacan, Philippines  
*Estrella, Loida S.*, public school supervisor; Bathany UMC, Estrella Village, Guiguinto, Bulacan, Philippines  
*Manabat, Cristie N.*, deaconess; Jesus the Master UMC, Caingin, Bocaue, Bulacan, Philippines  
*Panganiban, Marita*; San Isidro, Hagonoy, Bulacan, Philippines  
*Cristobal, Jay*; Quebadia, Obando, Bulacan, Philippines  
*Bantog, Venanci*; 133 Everlasting St., Alido Heights Subdivision, Malolos, Bulacan, Philippines  
*Samson, Ramon*; B. Gonzales St., Villa Corazon Compound, Xavierville, Quezon City, Philippines  
*Salvador, Ernesto*; No. 2 Saturn St., Phase II Sto. Nino, Meycauayan, Bulacan, Philippines

*Manio, Carlos*; 99 Mercury St., San Felipe Subdivision, Mojon, Malolos, Bulacan, Philippines  
*Aliwalas, Ricardo*; Blk. 21 Lot 14 Phase F, Francisco Homes, San Jose Delmonte, Bulacan, Philippines  
*Alarcon, Merly*; 125 Caingin, San Rafael, Bulacan, Philippines  
*Salazar, Loi*; Quebadia UMC, Quebadia, Obando, Bulacan, Philippines

### Bulgaria Provisional

Sec. D	Row 1	Seats 3-4
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\**Naydenov, Evgeniy*, pastor; Rakovski 86, BG-1000 Sofia, Bulgaria  
*Michailova, Mariella*, doctor; Naidengerov 47W, ET. 5, BG-9000 Varna, Bulgaria

### Reserves

*Todorova, Margarita*, pastor; Aprilov 46, Entrance 3, Apt. 56, BG-9700 Shumen, Bulgaria

### California-Nevada

Sec. B	Row 14	Seats 8-15
	Row 15	Seats 9-12

\**Sawada, Mariellen* (10); pastor; 566 N. Fifth St., San Jose, CA 95112  
*Brown, Warner H.* (6); pastor; 4600 Stockdale Hwy., Bakersfield, CA 93309  
*Fado, Donald H.* (4); pastor; 2391 St. Mark's Way, Sacramento, CA 95864  
*Extrum-Fernandez, Renae D.* (8); pastor; 1543 Sunnyvale Ave., Walnut Creek, CA 94596  
*Silva-Netto, Benoni R.* (3); seminary professor; 154 Columbine Pl., Hercules, CA 94547  
*Allread, Ardith* (1); district superintendent; 729 Morse St., San Jose, CA 95126  
*Extrum-Fernandez, Paul* (2); conference ministry staff; PO Box 980250, West Sacramento, CA 95798  
*Suzuki, Betty M.* (7); Juvenile Justice Commission Commissioner; 19 Parklite Circle, Sacramento, CA 95831  
*Brown, Angela* (3); district attorney staff; 2251 Wimbledon Pl., San Leandro, CA 94577  
*Hunn, Susan* (4); retired; 5624 Daisy Dr., Pollock Pines, CA 95726  
*Myer, Chuck* (9); work with retired clergy; 10028 Rivermmist Way, Rancho Cordova, CA 95670  
*Dunning, Erin* (8); student; 715 New Valley Rd., Colfax, CA 95713

### Reserves

*Wood, Harry L.*, pastor; 5200 W. Caldwell Rd., Visalia, CA 93277



Glenn, Alice Ann, curriculum writer; 1199 Alameda St., Monterey, CA 93940  
 Bennett, David L., district superintendent; PO Box 980250, West Sacramento, CA 95798  
 Oliveto, Karen P., pastor; 1268 Sanchez, San Francisco, CA 94114  
 Gafke, Arthur F., General Board of Higher Education & Ministry staff; PO Box 871, Nashville, TN 37202  
 Wiberg, Linda D., conference ministry staff; PO Box 980250, West Sacramento, CA 95798  
 Taylor, Pete W., retired; 7962 Sanford St., Oakland, CA 94605  
 Martinez, Christopher, student; 1013 Riverview Dr., Madera, CA 93637  
 Knudsen, J. Diane, conference treasurer; PO Box 980250, West Sacramento, CA 95798  
 Miller, Randolph, non-profit administrator; 4015 Adeline St., Emeryville, CA 94608  
 Chin, Anne, retired; 4578 Pine Valley Circle, Stockton, CA 95219  
 Polk, Perry, school administrator; 3012 Chestnut Ct., Fairfield, CA 94533

### California-Pacific

Sec. C	Row 3	Seats 7-11
	Row 4	Seats 5-15

\*Hagiya, Grant J. (8); pastor; 300 S. Central Ave., Los Angeles, CA 90013  
 Richardson, David L. (2); district superintendent; 10824 Topanga Cyn Blvd., Chatsworth, CA 91311-1350  
 Shamana, Beverly J. (10); associate council director; PO Box 6006, Pasadena, CA 91102-6006  
 Trotter, Mark C. (6); pastor; 2111 Camino del Rio South, San Diego, CA 92108-3697  
 Moore, Mary-Elizabeth M. (4); seminary staff; 3 Bishops Hall, Candler School of Theology, Emory University, Atlanta, GA 30322  
 Tinoco, David A. (3); district superintendent; 4845 Brockton Ave., Riverside, CA 92506-1197  
 Farris, Patricia E. (5); pastor; 1008 Eleventh St., Santa Monica, CA 90403  
 Kwak, Cheol H. (7); district superintendent; 12741 Main St., Garden Grove, CA 92840  
 Gara, Dan J. (5); conference treasurer; PO Box 6006, Pasadena, CA 91102-6006  
 Dixon, Gaunnie H. (6); district development/resources director; 3320 W. Adams Blvd., Los Angeles, CA 90018  
 Park, SongJa (7); associate council director; PO Box 6006, Pasadena, CA 91102-6006  
 Haase, Becky (4); certified public accountant; 733 Portola Ave., Glendale, CA 91206  
 Fukumoto, JoAnn Y. (1); social activist; 1796 Hoolehua St., Pearl City, HI 96782

Thai, Eva (9); student; 11331 Sharon St., Cerritos, CA 90703  
 Jones, Willie (8); educator/administrator; 616 S. Sloan Ave., Compton, CA 90221  
 Wisley, Bud (3); certified public accountant; 29630 Pamoosa Lane, Valley Center, CA 92082

### Reserves

Abrams, Marvin B., pastor; 800 S. Lemon Ave., Anaheim, CA 92805  
 Wulf, Frank D., Wesley Foundation; 900 Hilgard Ave., Los Angeles, CA 90024  
 Foreman, Willie J., pastor; 3502 Clairemont Dr., San Diego, CA 92117-5974  
 Han, Se Hee, pastor; 1015 N. Central Ave., Glendale, CA 91202  
 Rhodes-Wickett, Sharon K., pastor; 10497 Wilshire Blvd., Los Angeles, CA 90024-4606  
 Kim, Soomee, pastor; 1525 Glenoaks Blvd., San Fernando, CA 91340-1739  
 Lawson, James M., retired pastor; 5421 Don Timoteo Dr., Los Angeles, CA 90028  
 Hansen, Edward J., pastor; 6817 Franklin Ave., Los Angeles, CA 90028  
 Fix, Wendy E., student; Westmont College, 955 La Paz Rd., Santa Barbara, CA 93108-1023  
 Jackson, Betty R., retired nurse; 205 E. Loma Alta Dr., Altadena, CA 91001-3928  
 Stites, Virgil A., retired industrial manager; 2667 Hammil Ct., Simi Valley, CA 93065  
 Chun, May C., retired state librarian; 295 Ulua, Honolulu, HI 96821  
 Zukemura, Leilani, district office secretary; 20 S. Vineyard Blvd., Honolulu, HI 96813-2317  
 Eveland, John, church membership secretary; 2111 Camino del Rio S., San Diego, CA 92108-3697  
 Walker, Selu, teacher; PO Box 671, Kaaawa, HI 96730  
 Hudson, Howard R., certified public accountant; 5383 Agana Dr., Santa Barbara, CA 93111-1601

### Caribbean & the Americas

Sec. A	Row 9	Seats 14-15
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Malcolm, Livingston R.; PO Box F40021, Freeport, Grand Bahama, Bahamas  
 Baussan, Micheline, retired; PO Box 604, Port-au-Prince, Haiti

### Central Congo

Sec. B	Row 7	Seats 13-15
	Row 8	Seats 9-15

Lody, Pungumbu J. (6); dean of academic affairs; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo



*Asopo, Ashema S.* (10); pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Membele, Lukaso M.* (3); discipleship coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

\**Mbukula, Koy A.* (4); pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Kasongo, Disashi J.* (9); pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Umembudi, Akasa J.* (5); pilot; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Mumba, Djamba A.* (8); university president; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Odimba, Kalema E.* (7); high school principal; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Djamba, Mundeke D.* (2); pilot; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Walo, Yemba M.* (1); conference lay leader; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

#### Reserves

*Mukenge, Liwa M.*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Lupaka, Tshita B.*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Mbembe, Bwanga F.*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Kandjo, Djamba A.*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Takoy, Onalunge R.*, women coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Akatshi, Shutsha*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*itombole, Kiofe*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Ombaku, Lomoto O.*, field treasurer; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Dikoma, Luhaha J.*, university treasurer; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Poto, Shutsha V.*, women coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Manya, Diamba*, doctor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Mbuyu, Lumbelelu A.*, school coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Nyembo, Wumba B.*, parish women president; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Ekoko, Onema L.*, conference women president; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

### Central Luzon Philippines

Sec. D	Row 5	Seats 3-4
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*Sales, Esrom S.* (10); district superintendent; Poblacion, Gerona, Tarlac, Philippines

\**Millan, Chita R.* (7); school directress/owner; 46 W.A. Jones St., Calasiao, 2418 Pangasinan, Philippines

#### Reserves

*Cacho, Warlito D.*, district superintendent; Sto. Cristo, Guimba, North Ecija, Philippines

*Vinluan, Victor C.*, pastor; First United Methodist Church, A.B. Fernandez Ave., Dagupan City, Philippines

*Caasi, Harrison B.*, district superintendent; Methodist District Parsonage, Magasaysay, Alaminos, Pangasinan, Philippines

*Estioko, Jr., Manuel B.*, pastor; The United Methodist Church, Faigal St., Guimba, Nueva Ecija, Philippines

*Bailen, Gregorio R.*, retired pastor; 27 Alvear St., Lingayen, Pangasinan, Philippines

*Lacaulan, Josue M.*, pastor; The United Methodist Church, Gerona, Tarlac, Philippines

*Predas, Manuel E.*, district superintendent; 27 Alvear St., Lingayen, Pangasinan, Philippines

*Guarin, Abraham C.*, pastor; The United Methodist Church, Burgos, Pangasinan, Philippines

*Estioko, Nixon B.*, pastor; The United Methodist Church, Escobar St., San Jose City, Nueva Ecija, Philippines

*Raguindin, Jose Q.*, pastor; Tondol, Anda, Pangasinan, Philippines

*Serra, Ferdinand B.*, pastor; The United Methodist Church, Victoria, Tarlac, Philippines

*Camaso, Trefilo M.*, pastor; The United Methodist Church, Agno, Pangasinan, Philippines

*Caole, Simeon C.*, pastor; The United Methodist Church, Dasol, Pangasinan, Philippines

*Gutierrez, Benjamin R.*, pastor; Good Samaritan United Methodist Church, 925 Quezon Ave., Quezon City, Philippines

*Pacheco, Antonio P.*, pastor; The United Methodist Church, New Salem, Gerona, Tarlac, Philippines

*Sales, Eduardo S.*, pastor; The United Methodist Church, Tagumbao, Gerona, Tarlac, Philippines

*Casipit, Abraham F.*, pastor; The United Methodist Church, Mangaldan, Pangasinan, Philippines

*Laureta, Florante*, pastor; The United Methodist Church, Nancasalan, Mangatarem, Pangasinan, Philippines

- Lopez, Warlita A., teacher; The United Methodist Church, Paniqui, Tarlac, Philippines
- Celzo, Joey, businessman; Sablig, Anda, Pangasinan, Philippines
- Vidal, Rebecca Kathleen S., school directress; Joyland School, San Fabian, Pangasinan, Philippines
- Biasbas, Lucrecia F., deaconess; The United Methodist Church, Tayabo, San Jose City, Nueva Ecija, Philippines
- Lamorenna, Crispiniano, lawyer; Paniqui, Tarlac, Philippines
- Rombaoa, Dion, engineer; c/o The United Methodist Church, Cuyapo, Nueva Ecija, Philippines
- Estioko, Adelina A., deaconess; The United Methodist Church, Faigal St., Guimba, Nueva Ecija, Philippines
- Bailen, Esperanza B., retired deaconess; 27 Alvear St., Lingayen, Pangasinan, Philippines
- Casipit, Ruth A., deaconess; Paniqui Christian School, Paniqui, Tarlac, Philippines
- Peralta, Jr., Dominador R., physical therapist; Marian Subd., Mangaldan, Pangasinan, Philippines
- Predas, Consuelo F., government employee; 27 Alvear St., Lingayen, Pangasinan, Philippines
- Lupdag, Anselmo D., educator; Central Luzon State University, Munoz, Nueva Ecija, Philippines
- Cruz, Dalson T., student; The United Methodist Church, Alaminos, Pangasinan, Philippines
- Cruz, Dadice T., deaconess; Happy Times Learning Center, Heroes St., Lingayen, Pangasinan, Philippines
- Millan, Arsenio C., school administrator/owner; Calasiao Educational Center, 46 W.A. Jones St., Calasiao, Pangasinan, Philippines
- Cruz, Ador Dela, student; The United Methodist Church, Escobar St., San Jose City, Nueva Ecija, Philippines
- Caasi, Filipinas A., retired teacher; District Methodist Parsonage, Magsaysay, Alaminos, Pangasinan, Philippines
- Ortiz, Jr., Anastacio, retired government employee; Guimba, Nueva Ecija, Philippines
- Minnix, Michael V. (1); district superintendent; 550 Cleveland Ave., Chambersburg, PA 17201
- Zeiders, George Edwin (6); council director; 900 S. Arlington Ave., Room 112, Harrisburg, PA 17109
- Ciampa, Donald J. (2); pastor; 135 Simpson St., Mechanicsburg, PA 17055
- \*Barto, Suella C. (3); associate council director; 4 Jesse Lane, Halifax, PA 17032
- Prouse, Loretta P. (4); retired; PO Box 18, Halifax, PA 17032
- Haverstock, Zedna M. (5); conference treasurer; 900 S. Arlington Ave., Room 119, Harrisburg, PA 17109
- Wilcox, Joy P. (7); associate council director; 1326 Montfort Dr., Harrisburg, PA 17110
- Bowers, Phyllis M. (5); stewardship foundation associate director; 40 Farmington Dr., Jacobus, PA 17407
- Sowers, Gary D. (10); insurance agent; 2430 Bradford Dr., York, PA 17402-3643
- Hartman, Shawn (8); student; PO Box 12365, Fayetteville, NC 28311
- Dawes, Darlene (1); teacher; RD 3, Box 54A, Wellsboro, PA 16901
- Jacobs, Thomas H., pastor; 441 Pine St., Williamsport, PA 17701
- Stambach, Paul E., district superintendent; 1200 Haymaker Rd., State College, PA 16801
- Heisley-Cato, Deborah J., pastor; 1310 Centerville Rd., Newville, PA 17241
- Snider, Marlin L., pastor; 45 S. West St., Carlisle, PA 17013
- Mentzer, Roger H., district superintendent; 1401 Mt. Rose Ave., York, PA 17403
- Otto, Dennis L., pastor; 2 Ross St., Williamsport, PA 17701
- Lauchle, Paul A., pastor; 430 Colonial Rd., Harrisburg, PA 17109
- Mullen, John S., pastor; 102 Lower Market St., Milton, PA 17847
- Yentzer, Christy, student; 603 Cascade Rd., Mechanicsburg, PA 17055
- Neff, Philip B., retired meteorologist; 710 Hogestown Rd., Mechanicsburg, PA 17055
- Otto, Andrew, student; 117 Lincoln Ave., Williamsport, PA 17701
- Gordon, Joan, retired medical professional; PO Box 254, Lamar, PA 16848
- Wolfgang III, Robert L., candy company owner/operator; 3770 Starview Rd., Mt. Wolf, PA 17347
- Eddinger, Robert, retired businessman; RD 3, Box 3796, Berwick, PA 18603
- Loyer, Milton, college staff; 917 Emily Dr., Mechanicsburg, PA 17055
- Markey, Dale G., retired; 530 Erlin Dr., York, PA 17402

### Central Pennsylvania

- | Sec. A  | Row 7 | Seats 1-13 |
|---|-------|------------|
|   | Row 8 | Seats 1-3  |
| Alexander, Anthony C. (9); district superintendent; 2420 Nottingham Rd., Williamsport, PA 17701 |       |            |
| Parks, Lewis A. (8); seminary associate dean; 2924 Bel Pre Rd., Rockville, MD 20853-2214        |       |            |
| Bowersox, Ronald E. (3); pastor; 231 Fineview Rd., Camp Hill, PA 17011                          |       |            |
| Fuller, Cynthia R. (10); district superintendent; 19 St. Louis St., Lewisburg, PA 17837         |       |            |
| Halderman, Sharonn D. (4); district superintendent; 1309 Bridge St., New Cumberland, PA 17070   |       |            |



## Central Texas

Sec. B	Row 17	Seats 1-5
	Row 18	Seats 1-7

- \*Young, T. Mike (10); district superintendent; 464 Bailey, Suite C, Fort Worth, TX 76107
- Johnson-Arthur, Barbara (4); district superintendent; Box 156, Waxahachie, TX 75165-0156
- Allen, Doyle (6); district superintendent; Box 1665, Brownwood, TX 76801
- McClure, Charles (5); conference staff; 464 Bailey, Fort Worth, TX 76107-2153
- Porter, James (9); district superintendent; 1200 Overlook Terrace, Suite F, Fort Worth, TX 76112-2357
- Sands, Judy (8); pastor; 3419 E. Belknap, Fort Worth, TX 76111
- Dodd, Bliss (1); educator; 829 Timberhill Dr., Hurst, TX 76053
- Robinson, Burnham (3); retired educator; 2129 Briardale Rd., Fort Worth, TX 76119
- Smith, Hiram (5); merchant; 400 Comanche, DeLeon, TX 76444
- Stroman, Pat (10); rancher/investment; 7409 Brentwood Circle, Waco, TX 76118
- Goad, Babe (7); homemaker; 3536 Norton Drive, Richland Hills, TX 76118
- Gaspard, Joan (2); teacher; 504 Englewood Lane, Hurst, TX 76053

## Reserves

- Howard, Clifton, pastor; 1800 W. Randol Mill Rd., Arlington, TX 76012
- McKinney, J. Eric, pastor; 5001 Briarhaven Rd., Fort Worth, TX 76109
- Huber-Rohlf, Ruth, pastor; 4833 Selkirk, Fort Worth, TX 76109
- Robbins, John, pastor; PO Box 70, Granbury, TX 76048
- Trevino-Teddlie, Jeannie, missionary for Hispanic Ministries; 464 Bailey, Fort Worth, TX 76107
- Ozmer, Harvey, district superintendent; 4016 S. 31st St., Suite 101, Temple, TX 76502
- Locke, Sarah, student; 11940 CO Rd. 1119, Nemo, TX 76070
- Whitbeck, Paula, conference resource center director; 464 Bailey, Fort Worth, TX 76107
- Smith, Ken; 3304 Lake Rd., Killeen, TX 76543
- Auvenshine, Bill, college president; 1107 Walnut, Hillsboro, TX 76645
- Wendland, Barbara, editor; 505 Cherokee Drive, Temple, TX 76504
- Etheredge, Tamba, student; 1405 Westwood, Weatherford, TX 76086

## Czech and Slovak Republics

Sec. A	Row 17	Seats 11-12
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- \*Cervenak, Josef (8); superintendent general; CZ-120 00 Praha 2, Jecna 19, Czech Republic
- Krizova, Jana (3); programator; CZ-635 00 BRNO, Myslivni 51, Czech Republic

## Reserves

- Prochazka, Pavel, district superintendent; SK-811 03 Bratislava, Panenska 10, Czech Republic
- Svidensky, Vaclav, pastor; CZ-379 01 Trebob, Hinik 829, Czech Republic
- Thal, Josef, programator; CZ-586 01 JIHLAVA, Haskova 1, Czech Republic
- Kunes, Jaroslav, guider; CZ-102 00 PRAHA 10, Sterboholska 321/72, Czech Republic

## Dakotas

Sec. C	Row 5	Seats 1-3
	Row 6	Seats 1

- \*Diehl, Douglas E. (4); district superintendent; 1306 E. Coulee Rd., Bismarck, ND 58501
- Johnson, Teri R. (1); pastor; 303 - 17th Ave. S., Brookings, SD 57006
- Ewing, John L. (8); Dakota Wesleyan University President; 1200 W. University, Mitchell, SD 57301
- Hayenga, Mary A. (6); farmer; Route 1, Box 1, Andover, SD 57422

## Reserves

- Eberhart, Penelope V., pastor; 401 S. Spring Ave., Sioux Falls, SD 57104
- Reich, Eldon H., pastor; 1135 Ashwood Dr., Aberdeen, SD 57401
- Wagner, Ray E., retired; PO Box 156, Rogers, ND 58474
- Muthiah, Marion L., retired nurse; 1804 - 12th Ave. SE, Mandan, ND 58554

## Denmark

Sec. C	Row 14	Seats 7-8
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- Soerensen, Ove S. (2); Noerre Alle 86, 2 tv., DK-8000 Aarhus C, Denmark
- \*Fredsbj, Bent (5); Bjerggaardsvaenget 6, DK-2840 Holte, Denmark

## Reserves

- Jensen, Lars Ulrik; Stokhusgade 2, 1, DK-1317 Kobenhavn K, Denmark



*Thaarup, Charlotte*; Strandvej. 30, DK-9970 Strandby, Denmark  
*Thaarup, Susanne*; Soendervej 11, DK-9970 Strandby, Denmark  
*Thomsen, Carsten*; Holmelundsvej 49, 2 tv., DK-2650 Hvidovre, Denmark

### Desert Southwest

Sec. C      Row 5      Seats 10-13

*Standiford, Jim* (8); district superintendent; 655 N. Craycroft, #5, Tucson, AZ 85711  
*Tews, Jane A.* (1); district superintendent; 1550 E. Meadowbrook, Suite 200, Phoenix, AZ 85014-4040  
*\*Powell, Larry P.* (5); conference lay leader; 7921 Fanciful Ave., Las Vegas, NV 89128  
*Azhikakath, DeeDee* (7); student; SBN #679, PO Box 5204, Princeton, NJ 8543

### Reserves

*Bullis, Mary M.*, district superintendent; 1550 E. Meadowbrook, Suite 200, Phoenix, AZ 85014-4040  
*Kennedy, Gary B.*, pastor; 1761 W. Gary Dr., Chandler, AZ 85224  
*Huffman, Joel E.*, conference treasurer; 1550 E. Meadowbrook, Suite 200, Phoenix, AZ 85014-4040  
*O'Neal, Julie H.*, student; 8732 E. Edward Ave., Scottsdale, AZ 85250

### Detroit

Sec. C      Row 9      Seats 2-13

*\*Barrett, Joy A.* (8); district superintendent; 900 S. 7th St., Suite 1, Ann Arbor, MI 48103  
*Lee, Linda* (6); district superintendent; 23951 Berg Rd., Southfield, MI 48034  
*McCumons, Brent L.* (7); pastor; PO Box 466, Midland, MI 48640  
*Euper, Terry* (5); pastor; 1310 N. Main St., Lapeer, MI 48446  
*Titus, Phylemon* (10); pastor; 14890 Warwick, Detroit, MI 48223  
*Tuttle, James* (4); pastor; 1200 N. Ann Arbor Rd., Saline, MI 48176  
*Cook, Shirley* (2); retired general manager; 806 Olive Rd., Oxford, MI 48371  
*Euper, Jacqueline* (3); district project director; 804 - 4th St., Lapeer, MI 48446  
*Buxton, Susanne* (7); volunteer/homemaker; 1402 Lyons Ave., Royal Oak, MI 48073-3174  
*Arnold, Charles E.* (5); retired; 695 Chicago Blvd., Detroit, MI 48202-1414

*Tibbits, Lewis F.* (1); camp director; 450 N. Miller Rd., Sebewaing, MI 48759  
*Ferguson, Tyson* (9); student; 211 Pinegate Circle, Apt. 5, Chapel Hill, NC 27514

### Reserves

*Boayue, Jr., Charles S.G.*, pastor; 18700 Joy Rd., Detroit, MI 48228  
*Kellermann, James G.*, pastor; 4471 Linden Park, Bay City, MI 48706  
*Regan, Jeffrey D.*, conference director; 740 Kenton Dr., Saginaw, MI 48603  
*Bamsey, Al T.*, pastor; 120 S. State, Ann Arbor, MI 48104  
*Ott, Louise R.*, pastor; 41671 W. Ten Mile, Novi, MI 48375-3302  
*Goudie, Robert F.*, pastor; 11328 Arnold St., Redford, MI 48239  
*Stanton, Harold S.*, retired manager; 942 Donmar Ct., Birmingham, MI 48009-2910  
*Gladstone, Carl*, student; Albion College, Kellogg Center #4389, Albion, MI 49224  
*Wood, Joyce M.*, retired medical assistant; 94 Dennison St., Oxford, MI 48371-4815  
*Perez, Joanne R.*, retired school administrator; 1330 Trenton Rd., Adrian, MI 49221-1359  
*Byrd, Letitia J.*, retired educator; 421 Brookside Dr., Ann Arbor, MI 48105  
*Bell, Virginia B.*, retired educator; PO Box 39, D Tahqua Trail, Eckerman, MI 49728

### East Africa

Sec. B      Row 10      Seats 12-13

*Nzoyisaba, Justin*; PO Box 64583, Nairobi, Kenya  
*Nzoyisaba, Justin*; , ,  
*Nahimana, Marie*; , ,  
*Nahimana, Marie*; PO Box 64583, Nairobi, Kenya  
*\*Okoko, Luhata R.* (10); pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Lodi, Shuwembo M.* (5); college president; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

### Reserves

*Furaha, Kashiko*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Kalema, Tambue*, conference treasurer; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Wembo, Lushima*, Christian Education Director; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Elunga, Utuka*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Omba, Kasongo*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

Luhahi, A. Niama E., professor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
Mbiale, Jean, businessman; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
Amenaki, Okito, lay woman; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
Mutoma, Bushiri, school coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
Olela, Okako, teacher; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

East Mindanao Philippines

Sec. C	Row 3	Seats 3-4
<i>Duro-on, Pedro</i> (10); district superintendent; UMC, Champaca St., Bansalan, Davao del Sur, Philippines		
<i>*de Guzman, Ruben</i> (1); forester; Del Pilar St., Brgy I, San Francisco, Agusan del Sur, Philippines		

Reserves

*Pascua, David*, person in missin; B4 L5, Wisdom St., SGR Village, Catalanun Grande, Davao City, Philippines  
*Bilog, Francisco*, pastor; 104 C. M. Recto Ave., 8000 Davao City, Philippines  
*Cardinez, Bernardo*, pastor; First UMC, 416 Vinzons St., Obrero, 8000 Davao City, Philippines  
*Ramoran, Jaime*, district superintendent; 385 Roxas St., Tagum City, Philippines  
*Aben, Josannah*, pastor; UMC, Brgy. I San Francisco, Agusan del Sur, Philippines  
*Andres, Delfin*, deacon; B16 L5 San Lorenzo Village, Puan 8000 Davao City, Philippines  
*Sanchez, Federico*, pastor; Purok 3, Poblacion Compestela, ComVal Province, Philippines  
*Guzman, Josue*, person in mission; 104 Claro M. Recto Ave., 8000 Davao City, Philippines  
*Rodriguez, Erlincy*, pastor; Bantacan, New Bataan, 8110 ComVal Province, Philippines  
*Hermano, Santos*, pastor; First UMC, Manili, Kapalong, Davao 8113, Philippines  
*Namoc, Nicholas*, student; PCU-UTS, Dasmarinas, Cavite, Philippines  
*Lucero, Rody A.*, professor; Research Planning & Evaluation Center, University of Mindanao, Bolton St, 8000 Davao City, Philippines  
*Nebran, Patrocenio O.*, farmer/businessman; Purok 1, Maniki, Kapalong, Davao Norte, Philippines  
*Lozano, Librada A.*, housewife; #18 Mercury St., GSIS Heights, Matina, 8000 Davao City, Philippines  
*Duran, Sr., Ernesto S.*, farmer; San Andres, Bunawan, Agusan del Sur, Philippines  
*Guzman, Isabelita T.*, housewife; 104 C. M. Recto Ave., 8000 Davao City, Philippines

*Cabanting, Andrelliah May T.*, teacher; 104 Claro M. Recto Ave., 8000 Davao City, Philippines  
*Rufino, Ester T.*, lay pastor; 104 Claro M. Recto Ave., 8000 Davao City, Philippines  
*Bilog, Fidela*, deaconess; 104 Claro M. Recto Ave., 8000 Davao City, Philippines  
*Taguiran, Editha*, housewife; 3733 Purok 3B, Castillo Village Dist., Mangagoy, Bislig, Surigao del Sur 8311, Philippines  
*Napolis, Natividad*, teacher; Apokon Elementary School, Apokon, Tagum City, Philippines  
*Solis, Roliberto M.*, farmer; Purok 3, San Jose, Compostela, ComVal Province, Philippines

East Ohio

Sec. D	Row 3	Seats 1-13
	Row 4	Seats 7-15
<i>Palmer, Gregory V.</i> (6); pastor; 170 Seminary St., Berea, OH 44017		
<i>Skinner, James G.</i> (10); administrative assistant to bishop; PO Box 2800, North Canton, OH 44720		
<i>Dyck, Sally</i> (4); district superintendent; 201 E. Liberty, Suite 245, Wooster, OH 44691		
<i>Stultz, Valerie W.</i> (8); district superintendent; 8 Craig Dr., Mt. Vernon, OH 43050		
<i>Yoost, Charles D.</i> (3); pastor; 2537 Lee Rd., Cleveland Heights, OH 44118		
<i>Oliver, David M.</i> (4); pastor; 120 Cleveland Ave. SW, Canton, OH 44702		
<i>George, Gary M.</i> (5); district superintendent; 12 Gregg Ave., Bloomingdale, OH 43910		
<i>Fashbaugh, Edward M.</i> (2); associate council director; PO Box 2800, North Canton, OH 44720		
<i>Scavuzzo, David J.</i> (1); pastor; 852 W. Bath Rd., Cuyahoga Falls, OH 44223		
<i>Henderson, Gary R.</i> (7); pastor; 973 Caledonia Ave., Cleveland Heights, OH 44112		
<i>Jennings, Irwin E.</i> (9); pastor; 422 Hampden Ct., Medina, OH 44256		
<i>Yoost, Stephen M.</i> (1); student; 3157 Morley Rd., Shaker Heights, OH 44122		
<i>*Jackson, Maggie</i> (8); professor; 23256 Shurmer Dr., Warrensville Heights, OH 44128		
<i>Rinehart, Gerald</i> (4); quality engineer; 1046 Alamo Rd., Carrollton, OH 44615		
<i>Maxwell, Cecil</i> (7); retired; 329 E. Main St., Cardington, OH 43315		
<i>Aubuchon, David</i> (5); conference treasurer; 9634 Brixton Ave, NW, Uniontown, OH 44685		
<i>Cuckler, Nancy</i> (9); retired executive secretary; 4188 Lancaster Lane, Kent, OH 44240		
<i>Cromwell, Alice</i> (1); retired; 800 S. 15th St., #1624, Sebring, OH 44672		
<i>Payne, Dick</i> (3); retired; 16857 Sycamore Rd., Mt. Vernon, OH 43050		
<i>Andrews, Iris</i> (10); homemaker; 9797 Summerset Ave. NW, Uniontown, OH 44685-7322		



Ehrman, James W. (2); lawyer; 425 S. Rocky River Dr., Berea, OH 44017-2517  
 Lutz, Sandra W. (6); retired educator; 5504 Frazer NW, North Canton, OH 44720

### Reserves

White, Paul R., district superintendent; 1314 Mentor Ave., Suite 1, Painesville, OH 44077  
 Trimble, Julius C., district superintendent; 2800 Euclid Ave., #620, Cleveland, OH 44115  
 Chalker, Kenneth W., pastor; 3000 Euclid Ave., Cleveland, OH 44115  
 Espinoza, Modesto F., pastor; 1965 W. 44th St., Cleveland, OH 44113  
 Turner, Dale R., district superintendent; 47 Breezewood Dr., Norwalk, OH 44857  
 Edwards, Neriah G., district superintendent; 2858 Demington Ave. NW, Canton, OH 44718  
 Han, James, retired; 406 Revere Dr., Monroeville, PA 15146  
 Lefelar, Donald E., pastor; 3650 Lander Rd., Pepper Pike, OH 44124  
 Rollins, Benita, pastor; 4069 Eastwood Lane, Warrensville, OH 44122  
 Heidinger, James V., president/publisher GOOD NEWS; 118 Fairway Dr., Nicholasville, KY 40356  
 Ehrman, Ken, pastor; 27650 Center Ridge Rd., Westlake, OH 44145  
 Burdette, Carole, homemaker; 82000 Fulton Rd., Tippecanoe, OH 44699  
 Ponzani, Joe, dentist; PO Box 241, Cadiz, OH 43907  
 Kraus, Jeanette, alumni office director; 8 Birch Row Dr., Delaware, OH 43015  
 Black, Tim, student; Box 238, Westfield Center, OH 44251  
 Streiff, Beth, student; 7427 Murray Ave., Mentor, OH 44060  
 Chase, Dottie, homemaker; 112 Crestwood, Willard, OH 44890  
 Hartong, David, pharmacist; 604 Jackson Ave. NW, Massillon, OH 44646-2961  
 Griffith, Dan, student; 1469 Robinwood Rd., Alliance, OH 44601  
 Kelly, Jim, plant supervisor; 2553 Paxton Ave., Akron, OH 44312  
 Martin, Steve, student; 850 N. Lakeshore Dr., #808, Chicago, IL 60611  
 Washington, Stanley, retired; 843 Miami Ave., Youngstown, OH 44505

### Eastern Angola

Sec. A	Row 9	Seats 4, 5
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Paciencia, Alfredo (7); pastor; UMC-Angola, P.O. Box 9, Malange, Angola  
 Duarte, Esperanca Duarte; , ,

\*Duarte, Esperanca P.; UMC-Angola, P.O. Box 9, Malange, Angola

### Eastern Pennsylvania

Sec. C	Row 8	Seats 2-15
	Row 9	Seats 14, 15

\*Fisher, Violet L. (4); district superintendent; 1316 Sonnet Lane, West Chester, PA 19380  
 Yrigoyen, Jr., Charles E. (8); GCAH General Secretary; PO Box 127, Madison, NJ 7940  
 Ponce, Philip I. (6); district superintendent; 130 W. Madison St., Mohnton, PA 19540  
 Bartlow, Michele W. (3); conference staff; PO Box 820, Valley Forge, PA 19482  
 Leister, Larry D. (10); district superintendent; 1992 Park Plaza, Lancaster, PA 17601  
 Day, III, Alfred T. (1); district superintendent; 1725 Breckenridge Rd., Orwigsburg, PA 17961  
 McKonly, Melinda L. (7); pastor; 865 S. Main St., Phoenixville, PA 19460  
 Good, Menno E. (2); pastor; 480 Lakeview Dr., Lititz, PA 17543  
 Daugherty, Ruth A. (4); educator/consultant; 1936 N. Eden Rd., Lancaster, PA 17601  
 Thompson, Lenora (5); company president; 5734 W. Oxford St., Philadelphia, PA 19131  
 Carter, Candace E. (2); customer relations representative; 4376 Garfield Lane, Trevoise, PA 19053  
 Gibson, Thomas D. (10); business administrator; 3122 Club Dr., Allentown, PA 18103  
 Myers, Joan H. (7); volunteer; 135 Rosetree Lane, Exton, PA 19341  
 Ladd, J. Robert (1); consultant/ financial service partner; 640 Zinns Mill Rd., Lebanon, PA 17042  
 Taylor, Dawn E. (8); student; PO Box 51, Mountainhome, PA 18342  
 Eby, John R. (9); company owner/president; 831 Hillaire Rd., Lancaster, PA 17601

### Reserves

Schol, John, pastor; 129 S. High St., West Chester, PA 19382  
 Tatem, Dorothy W., conference staff; PO Box 820, Valley Forge, PA 19482  
 Garrett, William H., pastor; 651 S. Green St., Palmyra, PA 17078  
 Reid, III, Noah W., pastor; 229 W. Upsal St., Philadelphia, PA 19119  
 Shearer, Rodney H., seminary dean; 211 W. Park Ave., Myerstown, PA 17067  
 DiPaolo, Joseph, pastor; 2536 Aquetong Rd., New Hope, PA 18938  
 Cotto, Irving, pastor; 2926 Westfield Ave., Camden, NJ 8105



*Kroehler, Kent E.*, pastor; 29 E. Walnut St., Lancaster, PA 17602  
*Dickert, Marion N.*, church volunteer; 900 Mickley Rd., Apt. G1-2, Whitehall, PA 18052  
*White, Mary K.*, executive director; 771 Conestoga Rd., Rosemont, PA 19010  
*Hershey, Henry E.*, retired retail executive; 8 Meadow Lane, Kutztown, PA 19530  
*Shane, Mertice M.*, university staff; 76 Schoolhouse Rd., East Stroudsburg, PA 18301  
*Hollich, George J.*, curriculum & summer programs director; 212 W. Orchard Dr., Palmyra, PA 17078  
*Betancourt, Daniel*, executive director; 123 E. Lemon St., Lancaster, PA 17602  
*Costill, Crissy*, student; 4 Highfield Circle, Box 47, Conyngham, PA 18219  
*Repsher, Mary Ann*, township secretary/bookkeeper; 164 S. 9th St., Bangor, PA 18013

Estonia

Sec. A	Row 6	Seats 10-11
<i>*Parnamets, Olav</i> (7); superintendent; Narva Road 51, Tallinn 10152, Estonia		
<i>Kant, Thea</i> (3); teacher; Box 51, Voru P.O. 65601, Estonia		

Reserves

*Pajusoo, Toomas*, pastor; Narva Road 51, Tallinn 10152, Estonia  
*Viksna, Arijs*, superintendent; Kleipedas iela 56, LV-3401 Liepaja, Latvia  
*Markay, David*, superintendent; Rudieas gatse 4-30, LT-2055 Vilnius, Lithuania  
*Lilleoja, Tarmo*, publishing director; Ehitajate tee 148, 13517 Tallinn, Estonia  
*Rutkovskis, Egil*, , , Latvia  
*Serafinavicius, Algimantas*; Dainu Str. 42-1, LT-5407 Siauliai, Lithuania

Finland-Finnish Provisional

Sec. B	Row 17	Seats 6, 7
<i>Karvonen, Timo</i> (10); pastor; 145 W. Main St., PO Box 416, Taylorsville, KY 40071		
<i>*Rajamaa, Iris</i> (3); university administrative secretary; Punavuorenkatu 2 A4, 00120 Helsinki, Finland		

Reserves

*Rajamaa, Tapani*, pastor; Punavuorenkatu 2 A4, 00120 Helsinki, Finland  
*Korpivaara, Taneli*, student; Koskitie 28 D 8, 90500 Oulu, Finland

Finland-Swedish Provisional  
*\*Wegelius, Fredrik* (6); district superintendent; Kopmansgatan 6A, FIN-68600 Jakobstad, Finland  
*Elfring, Andreas* (1); student; Radhusgatan 51, FIN-65100 Vasa, Finland  
*Warn-Rancken, Mayvor*, pastor; Mannerhimgatan 1F, FIN-06100 Borga, Finland  
*Andersson, Bo*, managing director; Lopgravsvagen 18A, FIN-00430 Helsinki, Finland

Florida

Sec. B	Row 2	Seats 1-14
	Row 3	Seats 1-12
<i>Wills, Ruchard J.</i> (3); pastor; 4845 N.E. 25th Ave., Ft. Lauderdale, FL 33308		
<i>Hill, Teresa L.</i> (8); district superintendent; 1415 LaSalle St., Jacksonville, FL 32207		
<i>Harnish, James A.</i> (5); pastor; 500 W. Platt St., Tampa, FL 33606		
<i>Roughton, Philip H.</i> (10); pastor; 336 S. Halifax Dr., Ormond Beach, FL 32176		
<i>Barnes, William S.</i> (1); pastor; 4851 S. Apopka Vineland Rd., Orlando, FL 32819		
<i>Jennings, James F.</i> (9); pastor; 104 S. Pineapple Ave., Sarasota, FL 34236		
<i>McLeod, Deborah A.</i> (6); pastor; 4845 N.E. 25th Ave., Ft. Lauderdale, FL 33308		
<i>Johnson, Dan G.</i> (4); pastor; 3356 N.W. 8th Ave., Gainesville, FL 32605		
<i>Martin, Aldo O.</i> (7); district superintendent; PO Box 3767, Lakeland, FL 33802		
<i>Brazelton, David L.</i> (4); district superintendent; PO Box 290655, Tampa, FL 33687		
<i>Acevedo, Jorge A.</i> (6); pastor; 13 S.E. 21st Pl., Cape Coral, FL 33990		
<i>Ewing, E. Keith</i> (5); administrative assistant to bishop; PO Box 1747, Lakeland, FL 33802		
<i>Courtoy, Charles W.</i> (2); new church development; PO Box 3767, Lakeland, FL 33802		
<i>*Massey, Mary Alice</i> (3); civic and church volunteer; 6750 Epping Forest Way N., #106, Jacksonville, FL 32217		
<i>Sessums, T. Terrell</i> (8); lawyer; 5020 Bayshore Blvd., #204, Tampa, FL 33611		
<i>McEntire, Katie</i> (3); student; 158 Worth Ct. S., West Palm Beach, FL 33405		
<i>Fields, Lynette</i> (1); outreach ministries director; 4851 S. Apopka Vineland Rd., Orlando, FL 32819		
<i>Roberts, Rodell F.</i> (7); psychologist; PO Box 1783, Jacksonville, FL 32201		
<i>Mason, Betty Sue</i> (7); homemaker; 202 W. Powhatan St., Tampa, FL 33604		
<i>Bass, Ressie Mae</i> (6); GBGM Executive Secretary; 475 Riverside Dr., Room 1501, New York, NY 10115-0122		

Tabbert, Russ L. (4); pastor's assistant; 3896 S. Pleasant Grove Rd., Inverness, FL 34452  
 Cade, Pasco J. (10); farmer; PO Box 218, Seville, FL 32190-0218  
 McKeown, Sr., Leland P. (9); retired insurance agent; 22089 Snow Hill Rd., Brooksville, FL 34601-3601  
 Morales, Nelida Mora (9); teacher; 1931 S.W. 82nd Pl., Miami, FL 33155-1211  
 Bright, Joyce W. (2); executive; 3491 Colwyn Ct., Orlando, FL 32812-5968  
 Furman, Jr., Frank H. (5); insurance/real estate; 900 N.E. 3rd St., Pompano Beach, FL 33060

### Reserves

McClellan, Geraldine W., pastor; 221 N.W. 7th Ave., Gainesville, FL 32641  
 Dodge, David A., Division of Ministry Executive Director; PO Box 3767, Lakeland, FL 33802  
 Short, Riley P., pastor; 72 Lake Morton Dr., Lakeland, FL 33801  
 Hunter, III, George G., seminary staff; 204 N. Lexington Ave., Wilmore, KY 40390  
 MacLaren, Jr., Joseph R., pastor; 3045 Aloma Ave., Winter Park, FL 34792  
 McEntire, W. David, pastor; 900 Brandywine Rd., West Palm Beach, FL 33409  
 Burkholder, Anne L., district superintendent; 700 N. Wickham Rd., Suite 205, Melbourne, FL 32935  
 Rankin, Lawrence A., conference council staff; PO Box 3767, Lakeland, FL 33802  
 Pickett, William A., pastor; 731 E. Fairlane Ave., Orlando, FL 32809  
 Green, John H., district superintendent; PO Box 31060, Sarasota, FL 34278  
 Taylor, Kendall M., district superintendent; PO Box 740876, Boynton Beach, FL 33474  
 Icaza-Willetts, Migdalia L., GBOD staff; PO Box 840, Nashville, TN 37202  
 Cahoon, Pamela A., pastor; 4401 Garden Ave., West Palm Beach, FL 33405  
 Zimmerman, Emily Ann, church/community advocate; 7204 San Carlos Rd., Jacksonville, FL 32217-3418  
 Ha, Joseph, real estate developer; 11804 S.W. 54th St., Cooper City, FL 33330-4284  
 Moxley, Jody Parks, volunteer; 2805 Liberty Ave., Titusville, FL 32780-8702  
 Yost, James, retired; 12021 Orange Grove Dr., Tampa, FL 33618-3639  
 Shanks, Alex, student; 72 Lake Morton Dr., Lakeland, FL 33801  
 Rodriguez, Manuel E., retired; 6420 Appian Way, Orlando, FL 32807-4804  
 Woods, Annie, volunteer; 5360 Florida Palm Ave., Cocoa, FL 32927  
 Fowler, F. Bud, retired; 2956 Starwood Dr., Oviedo, FL 32765-8780  
 Collins, Dorothy J., volunteer; 238 Monte Cristo Blvd., Tierra Verde, FL 33715-1835

Garrett, Sr., Jimmy, retired nuclear operator; 6525 S.W. 138th Terrace, Ocala, FL 34481-3406  
 Dowell, John, printing company president; 1120 W. Kennedy Blvd., Tampa, FL 33606-1966  
 Garcia, Manuel J., physician; 942 Brunswick Lane, Rockledge, FL 32955-4070  
 Inman, Jack, lawyer; 520 Virginia Dr., Winter Park, FL 32789-5851

### Germany East

Sec. D

Row 3

Seats 14, 15

\*Ruhnnow, Wolfgang (8); pastor; Dorfstrasse 19, D-09465 Cranzahl, Germany  
 Lasch, Gabriele (6); nurse; Bergstrasse 41, D-07639, Bad Klosterlausnitz, Germany

### Reserves

Roder, Thomas, pastor; Gastanstaltstrasse 172, D-09474 Crottendorf, Germany  
 Gunther, Thomas, pastor; Bahnhofstrasse 33, D-07639, Bad Klosterlausnitz, Germany  
 Kober, Friedhelm, superintendent; Lessingstrasse 6, D-08058 Zwickau, Germany  
 Neels, Jorg-Eckbert, pastor; Richardstrasse 8, 08064 Zwickau, Germany  
 Uhlmann, Herbert, superintendent; Wiener Strasse 56, D-01219 Dresden, Germany  
 Hermann, Jorg, pastor; Humboldtstrasse 29, D-07743 Jena, Germany  
 Roscher, Thomas, pastor; Lorbeerstrasse 5, D-09496 Marienberg, Germany  
 Eibisch, Frank, pastor; Kabbergstrasse 30, D-09112 Chemnitz, Germany  
 Mann, Reinhold, pastor; Schneeberger Strasse 2, D-08321 Zschorlau, Germany  
 Walther, Andrea, pastor; Quergasse 4, D-07907 Schleiz, Germany  
 Kiebling, Dieter, business manager; Schmalzbachsiedlung 15, D-01468 Unterheinsdorf, Germany  
 Spranger, Friedrich, building engineer; Dobenastrasse 110, D-08523 Plauen, Germany  
 Poszdich, Gunter, electrical engineer; Herzogswaldstrasse 31, D-01169 Dresden, Germany  
 Meisel, Ulrich, chemist; Blumenstrasse 74, D-04155 Leipzig, Germany  
 Rochlitzer, Klaus, model maker; Zeisigwaldstrasse 80, D-09130 Chemnitz, Germany  
 Flemming, Gert, physicist; Albert-Kohler-Strasse 81, D-09122 Chemnitz, Germany  
 Lenk, Stefan, academic engineer; Ricarda-Huch-Strasse 97, D-08280 Aue, Germany  
 Heidler, Hartmut, mathematician; Lobnitzer Strasse 36, D-09599 Freiberg, Germany



Fritzsche, Waltraud, surgeon; Siedlerweg 3, D-08312  
Lauter, Germany  
Schulz, Claudia M., housewife;  
August-Bebel-Strasse 4, D-08340 Beierfeld,  
Germany

### Germany North

Sec. C      Row 14      Seats 1, 2

*Mohr, Karsten W.* (1); superintendent;  
Fritz-Solmitz-Weg 27, D-22417 Hamburg,  
Germany  
\**Herrmann, Hans-Wilhelm* (2); administrative  
director; Schmachtenbergweg 29 b, D-42113  
Wuppertel, Germany

#### Reserves

*Marquardt, Manfred W.*, lecturer; Hagstrasse 8,  
D-72762 Reutlingen, Germany  
*Kraft, Hartmut G.*, pastor; Rother Weingartenweg 5,  
D-65812 Bad Soden, Germany  
*Theysohn, Reinhard R.*, superintendent; Bergstrasse 2,  
D-31188 Derneburg, Germany  
*Onnen, Uwe*, pastor; Eilbeker Weg 84, D-22089  
Hamburg, Germany  
*Kraft, Irene*, pastor; Rother Weingartenweg 5,  
D-65812 Bad Soden, Germany  
*Burkhardt-Kibitzki, Ulrike G.*, pastor; Friedensweg 2,  
D-27777 Bookholzberg, Germany  
*Selle, Manfred Th.*, pastor; Schildescher Strabe 102,  
D-33611 Bielefeld, Germany  
*Straka, Gabriel*, pastor; Dieffenbachstrasse 39,  
D-10967 Berlin, Germany  
*Michalski, Hans*, superintendent; Schroderstrasse 5,  
10115 Berlin, Germany  
*Magdowski, Axel*, social manager; Bornimer Strasse  
4, D-10711 Berlin, Germany  
*Grafke, Beate*, pharmacy-ingeneer;  
Friederike-Kruger-Strasse 43, D-17098 Friedland,  
Germany  
*Sieweck, Kriemhild*, teacher; Handjerystrasse 52,  
D-12161 Berlin, Germany  
*Wolring, Elsbet*, clerk; Thomasstrasse 48, 27753  
Delmenhorst, Germany  
*Bruckart, Karen*, social education; Muhlenstrasse 16,  
D-32756 Detmold, Germany  
*Freund, Martha*, bookkeeper; Tannenweg 16,  
D-35321 Laubauch, Germany  
*Detjen, Manfred*, area head; Alsterstieg 46, D-22851  
Norderstedt, Germany  
*Junga, Klaus E.*, tax advisor; Burger Landstrasse 242,  
D-42659 Solingen, Germany  
*Foetzki, Stefan H.*, student; Burgerstrasse 1, 38118  
Braunschweig, Germany

### Germany South

Sec. A      Row 12      Seats 12, 13

\**Stahl, Reiner* (3); superintendent; Judtstrasse 15,  
D-91522 Ansbach, Germany  
*Christner, Hannelore* (7); president of UMC  
Women's Work; Morikestrasse 18, D-72762  
Reutlingen, Germany

#### Reserves

*Rieker, Wolfgang*, pastor; Burgundenstrasse 62, 74078  
Heilbronn, Germany  
*Elsner, Lothar*, pastor; Karlsbader Strasse 35, 70839  
Gerlingen, Germany  
*Eschmann, Holger P.*, lecturer; Morikestrasse 18,  
72762 Reutlingen, Germany  
*Cramer, Andreas*, pastor; Schomberger Strasse 9,  
72250 Freudenstadt, Germany  
*Reissing, Siegfried*, pastor; Mittenfeldstrasse 70, 70499  
Stuttgart, Germany  
*Ruckert, Harald H.*, pastor; Steinburgstrasse 89, 97080  
Wurzburg, Germany  
*Niethammer, Hans-Martin*, pastor; Kaiserstrasse 30/1,  
72764 Reutlingen, Germany  
*Browa, Johannes G.*, pastor; Leonberger Strasse 12,  
71277 Rutesheim, Germany  
*Kohlhammer, Reiner I.P.*, pastor; Rappenstrasse 21,  
72250 Freudenstadt, Germany  
*Bohringer, Norbert I.G.*, pastor; Schmachtenbergweg  
29c, 42113 Wuppertal, Germany  
*Ruof, Klaus Ulrich*, pastor; Richildenstrasse 22, 80639  
Munchen, Germany  
*Schmolz, Werner*, pastor; Rappenstrasse 21, 72250  
Freudenstadt, Germany  
*Besserer, Armin E.*, superintendent; Haglenstrasse 60,  
72793 Pfullingen, Germany  
*Braun, Reinhold*, superintendent; Birkenwaldstrasse  
204, 70191 Stuttgart, Germany  
*Hartner, Achim G.*, lecturer; Aaraustrasse 46, 72762  
Reutlingen, Germany  
*Sell, Manfred*, pastor; Friedrich-List-Strasse 69, 71032  
Boblingen, Germany  
*Rothfub, Helmut*, pastor; Gerhart-Hauptmann-Strasse  
35, 70734 Fellbach, Germany  
*Dillmann, Ilse*, nurse; Riesbergstrasse 70, 71540  
Murrhardt, Germany  
*Egler, Gerhard*, city council director; Auf der Hohe  
37, 78048 VS-Schwenningen, Germany  
*Schlagenhauf, Karin*, doctor; Balingen Strasse 38,  
72336 Balingen-Frommern, Germany  
*Schmolz, Reiner L.*, professor; Augelbaumstrasse 16,  
74211 Leingarten, Germany  
*Grasle, Paul*, teacher; Augelbaumstrasse 12, 74211  
Leingarten, Germany  
*Klaiber, Heike-Ruth*, housewife; Wendlinger Weg 3,  
73230 Kirchheim/Teck, Germany



Heissler, Udo W., judge; Taunusstrasse 15, 70469 Stuttgart, Germany  
 Fauser, Kurt, administrator; Winzerstrasse 18/1, 72766 Reutlingen, Germany  
 Schmetzer, Christa, musician; Daimlerstrasse 15, 70372 Stuttgart, Germany  
 Haag-Merz, Christine, linguist; Oberkircher Strasse 17, 71034 Boblingen, Germany  
 Aichele, Claus, building engineer; Rudolf-Diesel-Strasse 32, 73760 Ostfildern, Germany  
 Deib, Andrea, bank clerk; Weinbergstrasse 19, 72793 Pfullingen, Germany  
 Ruoff, Konrad, businessman; Morikeweg 7, 72411 Bodelshausen, Germany  
 Fischer, Bernd-Dieter, teacher; Eschenauer Strasse 27, 90411 Nurnberg, Germany  
 Oesterer, Ursula, housewife; Hohenstrasse 9, 91481 Altershausen, Germany  
 Brodbeck, Ulrike B., teacher; Gollerstrasse 7, 70619 Stuttgart, Germany  
 Will, Jurgen, manager; Hohenfriedberger Strasse 18, 70499 Stuttgart, Germany

### Germany Southwest

Sec. D	Row 2	Seats 1, 2
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\*Wenner, Rosemarie I. (10); superintendent; Wilhelm-Leuschner-Strasse 8, D-60329 Frankfurt/Main, Germany  
 Schaarschmidt, Christian (4); lawyer; Adelonstrasse 2, 65929 Frankfurt/Main, Germany

### Reserves

Hecker, Carl, pastor; Kirchbergstrasse 8, D-63584 Grundau, Germany  
 Vesen, Peter, pastor; Moltkestrasse 3, D-76647 Bruchsal, Germany  
 Brusius, Martin, pastor; Maximilianstrasse 28, D-75172 Pforzheim, Germany  
 Winkmann, Gunter K., pastor/church office director; Wilhelm-Leuschner-Strasse 8, D-60329 Frankfurt/Main, Germany  
 Dorn, Ingeborg E., pastor; Ludwigstrasse 29, D-60327 Frankfurt/Main, Germany  
 Schreiber, Gerhard, pastor; Agnesienberg 2a, D-55545 Bad Kreuznach, Germany  
 Unrath, Karl-Martin, pastor; Forbacher Strabe 10a, D-66117 Saarbrücken, Germany  
 Kettner, Hans-Peter H., teacher; Humboldtstrasse 5, D-75217 Birkenfeld, Germany  
 Ade, Hans, academic director; Curt-Goetz-Strasse 95, D-55127 Mainz, Germany  
 Zucker, Walter, bank manager; Uhlandstrasse 30, D-75438 Knittlingen, Germany  
 Herrmann, Siegfried, teacher; Grenzweg 3, D-76327 Pfingztal, Germany

Pokropp, Horst, clerk; Briandstrasse 8, D-76870 Kandel, Germany  
 Hertenstein, Volker, principal; Bahweg 8, D-79353 Bahlingen, Germany  
 Riegel, Hildegard, teacher; Viktoriastrasse 1-3, D-68165 Mannheim, Germany

### Great Britain

Sec. D	Row 2	Seats 3-6
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\*Collinson, Nigel T. (7); secretary of conference; 25 Marylebone Rd., London, NW1 SJR, England  
 Clutterbuck, Richard N. (4); Principal West of England Ministerial Training Course; 17 Brunswick Rd., Gloucester, GL1 1HG, England  
 Biggins, Moira (1); consultant; 34 St. Mary's Ct., Duke St., Derby, DE1 3DD, England  
 Routley, Barbara (10); youth parish worker; 17 Queen Victoria St., Rugby, Warwickshire, CV21 35Y, England

### Holston

Sec. D	Row 14	Seats 2-9
	Row 15	Seats 1-8

\*Howard, J. N. (6); district superintendent; PO Box 925, Wytheville, VA 24382-0925  
 Bowles, Jr., Albert J. (4); pastor; 126 Hilldale Dr., Chattanooga, TN 37411  
 Taylor, Mary V. (8); district superintendent; 520 Springhill Dr. N.E., Cleveland, TN 37312  
 Fox, H. Eddie (5); World Methodist Council World Evangelism Director; 4491 Chandler Rd., Hermitage, TN 37076  
 Russell, Jerry W. (7); pastor; 1228 Raulston Rd., Maryville, TN 37803  
 White, Raymon E. (2); conference staff; PO Box 32939, Knoxville, TN 37930-2939  
 Green, James R. (1); pastor; 804 Montvale Station Rd., Maryville, TN 37803  
 Edwards, P. Jack (3); district superintendent; PO Box 1592, Morristown, TN 37816-1592  
 Henderson, Jean (2); homemaker; 3475 Willow Oak Circle N.W., Cleveland, TN 37312-1749  
 Laycock, Evelyn (1); SEJ Lay Ministry Center Director; PO Box 67, Lake Junaluska, NC 28745  
 Skeen, Bill (3); engineer; 9748 Coeburn Mountain Rd., Wise, VA 24293  
 McElroy, Amber (10); student; 514 Highland Ave., Johnson City, TN 37604  
 Tucker, Mary Frances (4); employment administrator; 1413 Kenton Way, Knoxville, TN 37922  
 Groseclose, Alan D. (5); attorney; PO Box 1440, Pulaski, VA 24301  
 Johnson, Dennis (9); UPS driver; 5313 Fontaine Rd., Knoxville, TN 37920

Howard, Bonnie J. (7); retired; 1675 Malone Rd., Loudon, TN 37774

Reserves

Carroll, Brenda, district superintendent; PO Box 263, Abingdon, VA 24212  
Humphreys, Dennie D., district superintendent; 214 E. First St. S., Big Stone Gap, VA 24219  
Grogg, Gary, pastor; 4714 Lake Hills Circle, Chattanooga, TN 37416  
Hall, Brent R., pastor; 4315 Brainerd Rd., Chattanooga, TN 37411  
Roberts, Stella, pastor; PO Box 1, Athens, TN 37371-0001  
Goodgame, Gordon C., SEJ Administrative Council Executive Director; 2775 Lakeshore Dr., Lake Junaluska, NC 28745  
Balch, William H., pastoral counseling center director; PO Box 11328, Knoxville, TN 37939-1328  
Baker, Ted F., pastor; 223 Bruce St., Sevierville, TN 37862  
Muse, Terry W., insurance agent; PO Box 2201, Johnson City, TN 37605  
Woody, Angee A., conference staff; 1031 Mt. Zion Rd., Afton, TN 37616  
King, Denver L., retired; 3709 Orebank Rd., Kingsport, TN 37664  
Lockaby, Robert L.; 7514 Island Manor Dr., Harrison, TN 37341-9626  
Scott, Zane B., attorney; 152 Depot St., Gate City, VA 24251  
Grigsby, Shawn, student; 272 Peerfield Dr., Bristol, TN 37620  
Collins, Nancy S., retired; Box 5183, Kingsport, TN 37663  
Holley, J. Del, attorney; 201 Hartford Rd., Knoxville, TN 37920

Hungary Provisional

Sec. C      Row 14      Seats 9, 10

\*Csernak, Istvan (1); superintendent; H-1032 Budapest, Kiscelli u. 73., Hungary  
Csernak, Eva (7); teacher; H-1032 Budapest, Kiscelli u. 73., Hungary

Reserves

Hecker, Marton, pastor; E-7623 Pecs, Tompa M. u. 52., Hungary  
Szuhanzki, Gabor, pastor; H-2092 Budakeszi, Rakcczi u. 2., Hungary  
Armbrusz, Istvan, engineer; H-4400 Nyiregyhaza, Uj u. 35., Hungary  
Schauermann, Henrik, engineer; H-7628 Pecs, Kedves u. 28., Hungary

Illinois Great Rivers

Sec. D      Row 11      Seats 5-15  
                 Row 12      Seats 1-9

\*Clark, Terry L. (10); district superintendent; 151 Duffey Rd., Galesburg, IL 61401  
Jones, Cynthia (4); district superintendent; 102 S. Fayette, Jacksonville, IL 62650  
Frazier, William (6); district superintendent; 1703 N. Linda Lane, Olney, IL 62450  
Bortell, James (5); pastor; 211 N. School St., Normal, IL 61761  
Cox, Denny F. (3); pastor; 901 N. Main St., Decatur, IL 62521  
Freeman, Robert K. (8); pastor; 200 S. Century Blvd., Rantoul, IL 61866  
Meeks, Donald L. (7); pastor; 1041 Woods Way, O'Fallon, IL 62269  
Bishop, Shane L. (9); pastor; 9 Keelan Dr., Fairview Heights, IL 62208  
Wilkes, Beverly L. (1); pastor; 4144 Pickfair Rd., Springfeild, IL 62703  
Weatherall, Sylvester (2); pastor; 5110 Forest Blvd., Washington Park, IL 62204  
\*Krost, Mike (6); sales representative; 15914 N. Brougham Dr., Chillicothe, IL 61523  
Anderson, Mary Beth (10); diaconal minister; 631 South Grand Ave. W, Springfield, IL 62704  
Story, Bettie W. (4); feelance writer; 1215 E. Jefferson, Bloomington, IL 61701  
Gordon, Jinny (3); homemaker; 863 S. Greenwood Ave., Kankakee, IL 60901  
Cummins, Marlene S. (2); church executive; 205 Cambridge, Normal, IL 61761  
Wilson, J. LaVon (8); education specialist; 4165 Hazelcrest Rd., Springfield, IL 62701  
Bolinger, George (9); sales executive; 515 N.Morgan, Shelbyville, IL 62565  
Thompson, Jeremiah (1); student; 1212 S. Lincoln, Kankakee, IL 60901  
Yockey, Carolyn L. (7); professional volunteer; 508 Normal Ave., Normal, IL 61761  
McCray, Marian B. (5); church executive; 14 Marilyn Circle, Fairview Heights, IL 62208

Reserves

Myers, Mark, pastor; 1201 W. Calhoun St., Macomb, IL 61455  
Perry, Roger, pastor; 302 N. State St., Geneseo, IL 61254  
Ross, Roger, pastor; 2901 Waterson Ct., Champaign, IL 61821  
Woodruff, John H., conference treasurer; PO Box 515, Bloomington, IL 61702-0515  
Cramer-Heuerman, Jack, pastor; 2318 East Rd., Danville, IL 61832  
Lakota Eastin, Carol, pastor; Box 98, Tonica, IL 61370



*Sellers, Paul*, district superintendent; 417 Crestmore East, Mattoon, IL 61938  
*McCafferty, Kathy*, district superintendent; 400 Chatham Rd, Suite 3L, Springfield, IL 62704  
*Hwang, In-Sook*, pastor; 900 County Road 1800 E, Urbana, IL 61802  
*Cooper, William*, district superintendent; 1801 Bob-O-Link Dr., Pontiac, IL 61764  
*Hardwick, Judy*, homemaker; 2872 County Road 200E, Fisher, IL 61843  
*Womeldorff, Porter J.*, retired utility executive; 735 Country Manor Dr., Decatur, IL 62521  
*Shelquist, Eric*, student; 408 E. Lincoln, Onarga, IL 60955  
*Dude, Karleen*, professional volunteer; 901 Randall Dr., Normal, IL 61761  
*Blacklock, Gloria*, farmer; 41 Rodan Dr., Vergennes, IL 62994  
*Miller, Joan*, farmer; Route 1, Box 231, Mode, IL 62444  
*Ulrich, Omer*, retired educator; 411 Brion Dr., Olney, IL 62450  
*Sutton, Lois*, church staff; 344 Sulphur Lane, Paris, IL 61944  
*Madding, William Noel*, mechanic; RR 1, Box 155, Mount Erie, IL 62446  
*Dodd, Brittany*, teacher; 401 S. Division, Mahomet, IL 61853

### Iowa

Sec. A	Row 19	Seats 7-15
Sec. B	Row 19	Seats 1-3

*Kiesey, Deborah L.* (2); pastor; 214 E. Jefferson, Iowa City, IA 52245  
*Ough, Bruce R.* (9); pastor; 3211 Emerson Ave, NE, Cedar Rapids, IA 52411  
*Stout, David B.* (8); district superintendent; 500 E. Court Ave., Suite C, Des Moines, IA 50309  
*Burkhart, J. Robert* (6); administrative assistant to bishop; 500 E. Court Ave., Suite C, Des Moines, IA 50309  
*Olson, Richard L.* (5); associate council director; 1611 Shoreway Rd., Storm Lake, IA 50588-3021  
*Tabelisma, Emmanuel A.* (3); district superintendent; 3428 Brandywine Rd., Mason City, IA 50401  
*Kail, Edward A.* (10); seminary professor; 5123 Truman Rd., Kansas City, MO 64127-2499  
*Eberhart, Diane Wasson* (7); pastor; 1199 Main St., Dubuque, IA 50201  
*Carver, Rebecca C.* (4); pastor; 105 E. 3rd St., Box 884, Packwood, IA 52580  
*Jayne, Carlos C.* (1); legislative advocate; 3523 SW 37th, Des Moines, IA 50321  
*Balm-Demmel, Darline D.* (4); district superintendent; 3606 Pawnee Pl., Sioux City, IA 51104-1832

\**Carver, Philip H.* (5); associate council director; 105 E. 3rd St., Packwood, IA 52580  
*Dawes, Inez E.* (1); associate council director; 2443 Quail Ridge, St. Charles, IA 50240  
*Nolte, Beverly M.* (7); NCJ - UMVIN administrator; 4112 SE 23rd Ct., Des Moines, IA 50320-2683  
*Meyer, Margaret E.* (7); retired teacher; 4319 Brown St., Davenport, IA 52806-4316  
*Stephenson, Janet E.* (8); retired lab tech; 322 Hickory Dr., Ames, IA 50014-3431  
*Goldman, June P.* (4); county supervisor/commissioner; 24113 - 178th St., Okoboji, IA 51355  
*Lux, William E.* (9); poultryman; 101 Rays Ct., Manchester, IA 52057  
*Spencer, Beverly J.* (10); consultant/homemaker; 2353 Baker Ave., West Branch, IA 52358  
*Ryon, Susan M.* (2); volunteer; 605 Washington Ave., Corning, IA 50841  
*Bell, Dennis G.* (6); insurance agency manager; 1016 Ridge Rd., Denison, IA 51442  
*Webb, Adam M.* (3); student; 1102 Burnett Ave., Ames, IA 50010

### Reserves

*Sjogren, Leonard F.*, pastor; 1735 Morningside Ave., Sioux City, IA 51106  
*Ward, Robert B.*, pastor; 802 Merna Dr., Knoxville, IA 50138  
*Moore, Kathleen R.*, pastor; 1403 Colton St., Columbus Junction, IA 52738  
*Oakland, Jerry E.*, district superintendent; 216 Sycamore St., Suite 102, Muscatine, IA 52761  
*Dungan, Karen N.*, pastor; 172 Crestview Dr., Burlington, IA 52601  
*Ruhs Kruse, Annette K.*, pastor; PO Box 20, East Dubuque, IL 61025  
*Smith, Charles W.*, conference treasurer; 1218 First St., Webster City, IA 50595  
*Tritle, Barrie M.*, district superintendent; 225 First Ave. SW, Cedar Rapids, IA 52405  
*Arnpriester, Marvin D.*, pastor; 11 S. First St., Council Bluffs, IA 51503-4397  
*Daniel, Wesley S.K.*, pastor; 311 2nd Ave. W, Spencer, IA 51301  
*Christopher, Dianne B.*, pastor; 601 Milwaukee, PO Box 125, Charles City, IA 50616  
*Lee, Yong S.*, professor; 2027 Polk Dr., Ames, IA 50010  
*Mullins, Sue B.*, church volunteer; 1607 - 250 Ave., Corwith, IA 50430-8530  
*Oakland, Barbara L.*, teacher; 2906 Bonnie Dr., Muscatine, IA 52761-2311  
*Glenn, Twila M.*, council director; 500 E. Court Ave., Suite C, Des Moines, IA 50309  
*Crews, Bill*, attorney; 637 Constitution Ave. NE, Washington, DC 20002-6035  
*Ryon, Anna*; 505B Valley Road Extended, Charlottesville, VA 22903



Petrak, Ruth Anne, human services agency director; 1507 Pennsylvania Ave., Des Moines, IA 50316  
Higdon, Dorothy B., certified lay speaker; 7035 Boxwood Lane NE, Cedar Rapids, IA 52402  
Tritle, Kae E., RN - Wellness; 1501 Sierra Dr. NE, Cedar Rapids, IA 52402  
Appel, Gwenna M., community volunteer; 4395 - 460th St., Curlew, IA 50527  
Young, Marcia S., community volunteer; 3902 Aurora, Dubuque, IA 52002-0454

Kansas East

Sec. C	Row 7	Seats 1-5
	Row 8	Seats 1
Gregory, Marilyn D. (8); district superintendent; 4201 SW 15th St., Topeka, KS 66604-2498		
Dorsey, Frank L. (4); church consultant; 10132 Broadmoor, Overland Park, KS 66212		
Samson, Angelito G. (1); pastor; Box 91, Lecompton, KS 66050		
*Fooshee, Dale L. (2); council director; PO Box 4187, Topeka, KS 66604		
Atwood, Judy K. (10); church & community worker; 1514 Jarvis, Manhattan, KS 66502		
Hoskins, Lee (3); US Army retired; 1931 Briarcliff Lane, Emporia, KS 66801		

Reserves

Howell, H. Sharon, pastor; 946 Vermont, Lawrence, KS 66044  
Hayen, Jan R., district superintendent; PO Box 244, Parsons, KS 67357  
Van Blarcom, Leslie K., pastor; 6834 Linden, Prairie Village, KS 66208  
Doss, Abiatha B., teacher; 1214 Bel Air Dr., Junction City, KS 66441-2069  
Hoffman, Thaine, architect; 7019 SW 10th St., Topeka, KS 66615-1206  
Kline, Elizabeth, homemaker; 524 W. Elm St., Columbus, KS 66725-1608

Kansas West

Sec. D	Row 10	Seats 1-6
	Row 11	Seats 1-4
*Gordon, Tyrone D. (10); pastor; 1525 N. Lorraine, Wichita, KS 67214		
Conrad, A. Mark (2); district superintendent; 100 E. Claflin, Room 190, Salina, KS 67401		
Tombaugh, Dianne M. (8); conference Board of Ordained Ministry; 408 N. Maple, Russell, KS 67665		
Lindal, Alan K. (4); pastor; 431 South Woodlawn, Derby, KS 67037		

Crickard, Elsie J. (6); pastor; 1600 W. 27th N., Wichita, KS 67204-5005  
Schwab, Penney L. (5); administrator; 1052 C Road, Copeland, KS 67837  
McClellan, Jo E. (3); volunteer; 807 Main, Box 248, Palco, KS 67657  
Severance, Robert (9); retired; Rt. 2, Box 65, Beloit, KS 67420  
Mulanax, Craig L. (7); student; 100 Crooked Creek Ct., Derby, KS 67037  
Bube, Paul (1); professor; 1832 Gebhart, Salina, KS 67401

Reserves

Rankin, Stephen W., college staff; 100 College St., Winfield, KS 67156  
Bell, Cheryl J., urban ministry; 1611 N. Mosley, Wichita, KS 67214  
Warner, Nickolas S., pastor; 1602 N. Main, Hutchinson, KS 67501  
Ault-Duell, Pat A., pastor; 221 N. Elm, Stockton, KS 67669  
Baer, Robert L., pastor; PO Box 118, Clay Center, KS 67432  
Haberer, Mollie K., teacher; 17939 Canyon Rd., Russell, KS 67665  
Childs, Steven P., attorney; 805 Bannock Burn, Hutchinson, KS 67502  
Stevenson, Cheryl A., professional; PO Box 3352, Wichita, KS 67201  
Timmis, Jim, retired farmer; Rt. 3, Box 81, Udall, KS 67146  
Gillespie, Juanita, retired; Box 28, 301 N. Pawnee, Rozel, KS 67574-0028

Kentucky

Sec. A	Row 16	Seats 1-4
	Row 17	Seats 1-10
Olds, J. Howard (5); pastor; 2000 Douglas Blvd., Louisville, KY 40205		
Dunnam, Maxie D. (4); seminary president; 204 N. Lexington Ave., Wilmore, KY 40390-1199		
Gwinn, Al W. (8); district superintendent; 505 Burning Tree Circle, Lexington, KY 40509		
Peters, Rhoda A. (10); council director; 2000 Warrington Way, Suite 280, Louisville, KY 40222-3407		
Wallace-Padgett, Debbie K. (2); district superintendent; 343 E. Court, Prestonsburg, KY 41653		
Goins, Sr., Edgar S. (3); district superintendent; 400 Wesleyan Pl., Owensboro, KY 42303-6134		
Eblen, Thomas W. (1); pastor; 1305 S. Main St., Hopkinsville, KY 42240		
*Bowdan, Jr., Mel R. (4); retired military officer; 2236 Clear Creek Rd., Nicholasville, KY 40356-8757		

Jones, Dale E. (2); GBPHB account manager; 1568 Fuller Lane, Virginia Beach, VA 23455  
 Harman, Christine (6); conference staff; 2000 Warrington Way, Suite 280, Louisville, KY 40222-3407  
 Minton, Jr., John D. (3); circuit court judge; 1703 Chestnut St., Bowling Green, KY 42101-3503  
 Dixon, J. D. (5); retired county extension agent; PO Box 117, Hawesville, KY 42348  
 Mitchell, Connie L. (7); church staff; 1705 Leestown Rd., #418, Lexington, KY 40511  
 Sowards, Charlotte M. (9); retired teacher; 2925 Western Parkway, Owensboro, KY 42303

### Reserves

Grieb, Thomas B., pastor; 201 E. 4th St., Owensboro, KY 42303  
 Jennings, William R., pastor; 707 Wicklow Rd., Louisville, KY 40207  
 Love, Todd B., district superintendent; 140 S. Main St., #208, Madisonville, KY 42431  
 Dolin, Owen L., conference treasurer; 2000 Warrington Way, Suite 280, Louisville, KY 40222-3407  
 James, Rachel S., district superintendent; 609 Hampton Rd., Bowling Green, KY 42103  
 Calhoun, M. David, pastor; PO Box 291, Russell Springs, KY 42642  
 Drury, J. Steven, pastor; 722 Wellington Way, Lexington, KY 40503  
 Holsinger, James W., physician; 4705 Waterside Ct., Lexington, KY 40513  
 McKinney, Verna A., accountant; 19 Orchard Terrace, Cold Spring, KY 41076  
 Wetzel, Nancy D., piano teacher; 2476 Hack Brown Rd., Franklin, KY 42134  
 Shytle, Ed, UM Mountain Mission Director; 947 Highland Ave., Jackson, KY 41339  
 Floyd, Deloris S., psychologist; 675 Briggs Hill Rd., Bowling Green, KY 42101  
 Bucher, Jane A., bookkeeper; 25921 Louisville Rd., Park City, KY 42160  
 Perry, Barbara P., retired pharmacist; PO Box 87, West Liberty, KY 41472

### Liberia

Sec. A	Row 9	Seats 1
	Row 10	Seats 1-11

\*Russell, John S.M. (3); pastor; Box 1010, Monrovia, Liberia  
 Kpaan, Momoh S. (2); pastor; Box 1010, Monrovia, Liberia  
 Kpaan, Anna S. (4); district superintendent; Box 1010, Monrovia, Liberia  
 Nelson, Jr., Julius S. (9); pastor; Box 1010, Monrovia, Liberia

Kaykay, Rebecca (8); pastor; Box 1010, Monrovia, Liberia  
 Sieh, Robert (10); district superintendent; Box 1010, Monrovia, Liberia  
 Jackson, Jr., W. Nippy Toe (5); business manager; Box 1010, Monrovia, Liberia  
 Dassama, Sr., Mousa A. (1); lawyer; Box 1010, Monrovia, Liberia  
 Cox, Sr., J. Lamark (6); congressman; Box 1010, Monrovia, Liberia  
 Logan, Comfort T.N. (7); secretary; Box 1010, Monrovia, Liberia  
 Sulonteh, James K. (4); secretary; Box 1010, Monrovia, Liberia  
 Bedell, Agatha R. (8); teacher; Box 1010, Monrovia, Liberia

### Reserves

Karmbor, Sr., James W., pastor; Box 1010, Monrovia, Liberia  
 Goodridge, Sr., Emmett W., pastor; Box 1010, Monrovia, Liberia  
 Nyemoh, Francis N., pastor; Box 1010, Monrovia, Liberia  
 Bailey, Emmanuel F., pastor; Box 1010, Monrovia, Liberia  
 Williams, II, Levi C., pastor; Box 1010, Monrovia, Liberia  
 Thompson, Erlene P., pastor; Box 1010, Monrovia, Liberia  
 Nagbe, Joseph, lawyer; Box 1010, Monrovia, Liberia  
 Moore, George D., business manager; Box 1010, Monrovia, Liberia  
 Swen, T. Teah, student; Box 1010, Monrovia, Liberia  
 Padmore, Sharon H., student; Box 1010, Monrovia, Liberia  
 Hne, Victor D., lawyer; Box 1010, Monrovia, Liberia  
 Metieh, Mary, professor; Box 1010, Monrovia, Liberia

### Little Rock

Sec. C	Row 11	Seats 5-10
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\*Wilson, David B. (6); pastor; 1100 Central Ave., Hot Springs, AR 71901  
 Wilson, Jack A. (4); pastor; 16 Chatel Dr., Little Rock, AR 72223  
 Jones, Chester R. (9); General Commission on Religion & Race General Secretary; 801 Fifteenth St., #807, Arlington, VA 22202  
 Elias, Carolyn (1); homemaker; 117 Long Island Bay, 9-C, Hot Springs, AR 71913  
 Loyd, Marilynn (5); realtor; PO Box 743, Lake Village, AR 71653  
 Galbreath, Carolyn (3); teacher; 12302 Pleasant Forest Dr., Little Rock, AR 72212

**Reserves**

*Nixon, Victor H.*, district superintendent; PO Box 250768, Little Rock, AR 72225  
*Settle, Charles T.*, pastor; PO Box 8003, Pine Bluff, AR 71611  
*Burton, Jeanie*, pastor; 723 Centr St., Little Rock, AR 72201  
*Hunter, Kendall N.*, retired; 1067 Manchester Rd., Arkadelphia, AR 71923  
*Hocutt, Samuel A.*, retired; 113 Meadowmere Terrace, Hot Springs, AR 71901  
*Waddell, Bill*, attorney; 112 Calias Cove, Little Rock, AR 72223

**Louisiana**

**Sec. B      Row 16      Seats 1-10**

*Burgess, Robert L.* (8); pastor; 10230 Mollylea Dr., Baton Rouge, LA 70815  
*Peeples, William D.* (1); district superintendent; PO Box 41188, Shreveport, LA 71134-1188  
*Williams, Marie P.* (10); district superintendent; 909 N. 18th, Suite 206, Monroe, LA 71201  
*Andrews, Christopher H.* (4); pastor; 930 North Blvd., Baton Rouge, LA 70802  
*Avery, Donald R.* (2); pastor; 9375 Highland Rd., Baton Rouge, LA 70810  
*\*Crump, Anita H.* (3); educator; 7321 Dalewood, New Orleans, LA 70126  
*Caraway, Ray M.* (5); foundation president; 527 North Blvd., Baton Rouge, LA 70802-5700  
*Loy, O. Fred* (6); self-employed; PO Box 1546, Baton Rouge, LA 70821  
*Winn, Lane C.* (9); student; 199 Trenton Dr., Slidell, LA 70461  
*Kreutziger, Sarah S.* (7); educator; 135 E. Livingston Pl., Metairie, LA 70005

**Reserves**

*Henderson, Freddie C.*, district superintendent; 3401 Canal St., New Orleans, LA 70119  
*Cottrill, Donald C.*, pastor; 360 Robert Rd., Slidell, LA 70458  
*Akin, Leslie N.*, pastor; 319 Mattie St., Denham Springs, LA 70726-3339  
*Pyles, Jimmie D.*, district superintendent; 901 S. Vienna, Ruston, LA 71270  
*Stafford, R. Larry*, pastor; 3900 Loop Rd., Monroe, LA 71201  
*DeVille, Terrell J.*, children's home president/CEO; 901 S. Vienna, PO Box 929, Ruston, LA 71273-0929  
*Randolph, Jr., Edward G.*, mayor; 2517 Avenue B, Alexandria, LA 71301  
*Dove, Carolyn M.*, conference youth director; 527 North Blvd., Baton Rouge, LA 70802-5700

*Carruth, Nancy M.*, businesswoman; PO Box 267, Bunkie, LA 71322  
*Packer, Vera J.*, financial advisor; PO Box 851, Slidell, LA 70459

**Macedonia-Yugoslavia Provisional**

**Sec. A      Row 19      Seats 1, 2**

*\*Palik-Kuncak, Ana*, pastor; Dr. J. Gombara 22, YU-21211 Kisac, Yugoslavia  
*Milcev, Robert*, businessman; Finska 2046, MK-9100 Skopje, Macedonia

**Reserves**

*Cekov, Mihail*, pastor; Zagrebacka 4, MK-92400 Strumica, Macedonia  
*Sjanta, Lilja*, mother; Heroja Pinkija 90, YU-26300 Vrsac, Yugoslavia

**Memphis**

**Sec. C      Row 1      Seats 6-15**

*\*Middleton, John H.* (8); district superintendent; 100 Fountain Avenue, #220, Paducah, KY 42001  
*Durbin, Harry D.* (7); pastor; 454 W. Poplar Ave., Memphis, TN 38017  
*Hopson, Roger A.* (1); district superintendent; PO Box 28, Paris, TN 38242-0028  
*Wheatley, Dossie F.* (4); district superintendent; 577 Lambuth Blvd., Jackson, TN 38301  
*Lynn, Shirley G.* (5); district superintendent; PO Box 11809, Memphis, TN 38111-0809  
*\*Archer, Anita Kay* (6); local church staff; 315 E. Chester St., Jackson, TN 38301  
*Ward, Ronnie* (3); local church staff; 1207 Peabody St., Memphis, TN 38104  
*Burnett, Sandra* (10); sales; 170 Jessamine Dr., Paducah, KY 42001  
*Tate, Craig* (2); student; 1101 Fairlane Dr., Murray, KY 42071  
*Hopson, Cynthia* (9); professor; 1150 Anderson Dr., Paris, TN 38242

**Reserves**

*Boone, Jr., Ben*, pastor; PO Box 25, Paris, TN 38242-0025  
*Clayton, Paul W.*, pastor; 315 E. Chester St., Jackson, TN 38301  
*Crain, Kitty*, conference staff; PO Box 1257, Jackson, TN 38301  
*Kirchoff, Rick*, pastor; 2331 S. Germantown Rd., Germantown, TN 38138-5943  
*Cooper, Randy*, pastor; PO Box 579, Henderson, TN 38340-0579



Atkins, Paula, housewife; 427 Tara Lane,  
Huntingdon, TN 38344  
Christian, Solomon; 6016 Southampton Dr.,  
Memphis, TN 38119  
Russell, Rebecca, student; 131 Big John Dr., Martin,  
TN 38237  
Eubanks, Nancy, volunteer; 426 Eubanks Rd.,  
Brownsville, TN 38012  
Finger, James, conference treasurer; PO Box 1257,  
Jackson, TN 38302-1257

## Mexico

Sec. A      Row 5      Seats 4, 5

Carcia de Ochoa, Raul; Paseo de los Evanos No. 119,  
Col. Bermudez, Reynosa, Tarnaulipas, Mexico  
Munoz, Bismark Sesma; Calle Ruiz Cortines No. 709,  
91050 Alapa, Ceracruz, Mexico

## Middle Philippines

Sec. B      Row 1      Seat 15  
Row 2      Seat 15

Dizon, Maximo B., district superintendent; Hilltop  
Subdivision, Brgy. Concepcion, Cabanatuan City,  
Philippines  
\*Cenon, Perla E. (3); nurse; 2612 Molave St., United  
Hills Village, Paranaque, Philippines

## Reserves

Azurin, Benedicto B., district superintendent; United  
Methodist City Temple, Cor. Sanciango & Mabini  
Sts., Cabanatuan City, Philippines  
Cleto, Antonio, chaplain; Wesleyan University -  
Philippines, Cabanatuan City, Philippines  
Pronto, Wilfredo, pastor; United Methodist City  
Temple, Cor. Sanciango & del Pilar Sts.,  
Cabanatuan City, Philippines  
Caliz, Fortunato F., pastor; Gethsemane UMC, Gen.  
Tinio, Nueva Ecija, Philippines  
Ramos, Sr., Ricardo, pastor; Philippines  
Dizon, Aurora; Hilltop Subdivision, Brgy.  
Concepcion, Canabatuan City, Philippines  
Corpuz, Graciano; Wesleyan University, Cabanatuan  
City, Philippines  
Macaso, Alberto; UMC, Sto. Cristo, San Antonio,  
Nueva Ecija, Philippines  
Samuel, Padolina; UMC, Palayan City, Philippines  
Eugenio, Mendillo; Wesley Divinity School, cor.  
Quimzon and Mabini Sts., Cabanatuan City,  
Philippines  
Cunan, Apolinario; UMC, Rizal, Nueva Ecija,  
Philippines  
dela Cruz, Rodolfo; Wesleyan University, Cabanatuan  
City, Philippines

Almocera, Dominador; UMC, Lusoc, Bongabon,  
Nueva Ecija, Philippines  
Annang, Raymundo, judge; Villa Benita Subdivsion,  
Cabanatuan City, Philippines  
Mangiduyos, Gladys, deaconess; Wesleyan  
University, Cabanatuan City, Philippines  
Beltran, Rodolfo C.; Wesleyan University,  
Cabanatuan City, Philippines  
Graz, Nelson, engineer; UMC, Rizal, Nueva Ecija,  
Philippines  
Sagun, Inocencio, judge; Dona Adela Subdivision,  
CaMabini Homesite, Cabanatuan City,  
Philippines  
Romero, Thelma; Gethsemane UMC, General Tinio,  
Nueva Ecija, Philippines  
Mendoza, Lauro, conference treasurer; UMC, San  
Leonardo, Nueva Ecija, Philippines  
Padolina, Julita, deaconess; Gethsemane UMC,  
General Tinio, Nueva Ecija, Philippines  
dela Cruz, Rosita B., deaconess; UMC, Sta. Rosa,  
Nueva Ecija, Philippines  
Bernabe, Emanuel; UMC, Diagyan, Dilasag, Aurora,  
Philippines  
Sanchez, Radie; Wesleyan University, Cabanatuan  
City, Philippines  
Sotto, Maximina; UMC, Ma. Aurora, Aurora,  
Philippines  
Holmgaard, Nympha; Gethsemane UMC, Gen.  
Tinio, Nueva Ecija, Philippines  
Azurin, Erlinda; United Methodist City Temple, cor.  
Sanciango & del Pilar Sts., Cabanatuan City,  
Philippines  
Halili, Elmer; Philippines

## Mindanao Philippines

Sec. B      Row 3      Seat 15  
Row 4      Seat 15

\*Rapisora, Ricarte R. (1); district superintendent; 283  
Romero St., 9506 Koronadal, South Cotabato,  
Philippines  
Pastores, Nimfa T. (5); government employee;  
Department of Agrarian Reform, 9506 Korondal,  
South Cotabato, Philippines

## Reserves

Arellano, Billy T., district superintendent; 1353  
Mercado St., 9407 Kabacan, Cotabato, Philippines  
Dupitas, Benjamin M., pastor; UMC, 9410 Midsayap,  
Cotabato, Philippines  
Villanueva, Lina D., district superintendent; United  
Methodist Parsonage, Gallego St., Isulan, 9805  
Sultan Kudarat, Philippines  
Tacut, Teresita B., pastor; United Methodist  
Parsonage, Gallego St., Isulan, 9805 Sultan  
Kudarat, Philippines

*Exiomo, Edwin D.*, seminary staff; Union Theological Seminary, Palapala, Dasmariñas, 4114 Cavite, Philippines

*Soriano, Leo A.*, person-in-mission; UMC, 104 Recto Ave., 8000 Davao City, Philippines

*Aben, Job R.*, pastor; UMC, Domingo St., Koronadal, 9506 South Cotabato, Philippines

*Mella, Francisco*, district superintendent; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Guererro, Abelardo N.*, pastor; UMC, Domingo St., Koronadal, 9506 South Cotabato, Philippines

*Toledo, Sr., Camilo T.*, retired; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Suyamin, Eduardo P.*, retired; UMC, Osias, Kabacan, 9407 Cotabato, Philippines

*Ladia, Roberto N.*, person-in-mission; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Ramos, Ernesto O.*, pastor; UMC, 1017 Bonifacio St., Kabacan, 9407 Cotabato, Philippines

*Gaspar, Rolando G.*, pastor; UMC, Lucban St., 9500 General Santos City, Philippines

*Valdez, Celestino*, pastor; UMC, 1353 Mercado St., 9407 Kabacan, Cotabato, Philippines

*Guinid, Manuel A.*, school physician; Infirmary, University of Southern Mindanao, 9407 Kabacan, South Cotabato, Philippines

*Soriano, Dania A.*, diaconal minister; UMC, 104 Recto Ave., 8000 Davao City, Philippines

*Agbisit, Andrea A.*, retired dentist; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Mamaclay, Amelia G.*, retired school principal; Mapanao Compound, Barrio Uno, Koronadal, 9506 South Cotabato, Philippines

*Buduan, Vivian R.*, deaconess; UMC, Lucban St., 9500 General Santos City, Philippines

*Toledo, Jr., Camilo N.*, government employee; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Cosmiano, Edgar*, youth; UMC, Osias, Kabacan, 9407 Cotabato, Philippines

*Sudio, Ligaya B.*, deaconess; UMC, 9800 Tacurong, Sultan Kudarat, Philippines

*Agustin, Rommelyn M.*, youth; UMC, Domingo St., 9506 Koronadal, South Cotabato, Philippines

*Ladia, Vinaflor M.*, diaconal minister; Spottswood Methodist Center, 9400 Kidapawan City, Philippines

*Flores, Anastacio N.*, government employee; UMC, 9800 Tacurong, Sultan Kudarat, Philippines

*Agustin, Romeo R.*, government employee; UMC, Domingo St., Koronadal, 9506 South Cotabato, Philippines

*Mostrales, Ruben*, farmer; 455-Lapu-Lapu St., Poblacion 3, Midsayap, 9410 Cotabato, Philippines

*Tioaquin, Dencio*, teacher; Greene Academy, San Vicente, Makilala, 9401 Cotabato, Philippines  
*Boquing, Veronica*, deaconess; UMC, Bannawag, Kabacan, 9407 Cotabato, Philippines

## Minnesota

Sec. D	Row 7	Seats 9-15
	Row 8	Seats 11-15

*Sarazin, Duane V.* (7); district superintendent; 122 W. Franklin Ave., #400, Minneapolis, MN 55404

*Mahle, Kathi Austin* (6); district superintendent; 122 W. Franklin Ave., #400, Minneapolis, MN 55404

*Campbell, Rufus* (1); pastor; 513 Central Ave., St. Paul, MN 55103-2223

*Bard, David A.* (9); district superintendent; 2203 Parkview Rd., Alexandria, MN 56308

*Lopez, Elizabeth A.* (4); pastor; 400 Fifth Ave. SW, Rochester, MN 55902

*Lilja, Joan* (8); pastor; 1468 Centennial Dr., Roseville, MN 55113

\**Justice, Jean F.* (8); assistant director of admissions; 10025 Amsden Way, Eden Prairie, MN 55347-3018

*Sitts, Jeff* (5); student; PO Box 211, Elk River, MN 55330

*Gates, Mary H.* (4); retired university admissions counselor; 3420 Skycroft Circle, Minneapolis, MN 55418-1719

*Petersen, Dwain (Pete) F.* (3); retired professor; 145 Coy St., Mankato, MN 56001-4609

*Hook, Eugene B.* (10); production agriculture; 301 E. Hollett St., Tracy, MN 56175-1444

*Williams, Aileen L.* (2); educator; 985 - 11 1/4 St. SW, Rochester, MN 55902

## Reserves

*Alexander, Dennis J.*, pastor; 2708 33rd Ave. N.E., St. Anthony Village, MN 55418

*Gregorson, Cindy M.*, pastor; 609 8th St. N.W., Buffalo, MN 55313

*Hargrave, Michelle M.*, praxis ministry; 511 Groveland Ave., Minneapolis, MN 55403

*Molenaar, Jr., Gerrit*, pastor; 119 E. Second St., Fairmont, MN 56031

*Schneider-Bryan, Kathryn A.*, pastor; 302 5th Ave. S., St. Cloud, MN 56301

*Horst, Mark L.*, pastor; 3400 Park Ave. S., Minneapolis, MN 55407

*Thompson, Marjorie H.*, retired nurse; 1207 Cedar Ave., Albert Lea, MN 56007-1527

*Miller, Michelle*, retired attorney; 20810 Laredo Path, Lakeville, MN 55044-8613

*Dahlberg, Mary Jo*, volunteer; 38336 Casselberry Dr., North Branch, MN 55056

*Koppen, Sandy*, homemaker; 411 Bailey St., Jackson, MN 56143



Miller, Maynard L.; 1709 S. Shore Dr., Worthington, MN 56187  
 Christensen, Faye, nursing home administrator; 1655 Birchwood Lane N., Brainerd, MN 56401-8905

## Mississippi

Sec. D	Row 1	Seats 5-15
	Row 2	Seats 7-15

Goodpaster, Larry M. (10); pastor; Box 854, Tupelo, MS 38802  
 May, Joe W. (6); administrative assistant to bishop; Box 931, Jackson, MS 39211  
 Whiteside, Robert E. (8); pastor; Box 2585, Starkville, MS 39760  
 Case, John M. (4); pastor; 5150 McCoy Rd., Jackson, MS 39211  
 Barham, Ron (3); district superintendent; Box 629, Brookhaven, MS 39602  
 Ormon, Jimmy V. (1); district superintendent; 1509-24th Ave., Gulfport, MS 39501  
 Roseberry, Patricia (5); district superintendent; Box 1329, Starkville, MS 39759  
 Collier, Leon (2); pastor; 4009 Weems, Canton, MS 39046  
 Cumbest, Shelia (7); pastor; Box 592, Lucedale, MS 39452  
 Hillman, Byrd (9); pastor; 400 Grants Ferry Rd., Brandon, MS 39042  
 \*Arant, Turner (4); catfish farmer; 414 Blaine Rd., Sunflower, MS 38778  
 Lucas, Aubry K. (8); retired college president; 3200 Jamestown Rd., Hattiesburg, MS 39402  
 Scott, William D. (1); professor; 566 N. Swaney Dr., Holly Springs, MS 38635  
 McAlilly, Stephen L. (2); UM senior service director; 642 Highland Circle, Tupelo, MS 38801  
 Washington, Dora S. (3); professor; 1351 Rockdale Dr., Jackson, MS 39213  
 Smallwood, William C. (7); investor; Box 337, New Albany, MS 38652  
 Chatham, Betty J. (10); retired; BOX MU, Mississippi State, MS 38762  
 James, Ricky (9); student; 1814 First Terrace, Hattiesburg, MS 39401  
 Millsaps, Luther L. (5); retired; 1623 Patterson, Tupelo, MS 38801  
 Beckley, David L. (6); college president; 150 Rust Ave., Holly Springs, MS 38635

## Reserves

Knight, Gary H., pastor; Box 371, Pascagoula, MS 39569  
 Brown, Frederik H., district superintendent; 102 E. Claiborn, Suite 102-B, Greenwood, MS 38930  
 McAlilly, William T., pastor; 169 Napa Valley Circle, Madison, MS 39110

Case, Martin A., pastor; Box 797, Batesville, MS 38606  
 Shelly, Gus J., pastor; 3201 Fifteenth St., Gulfport, MS 39501  
 Rasberry, Henderson, district superintendent; Box 1406, Ridgeland, MS 39158  
 Winstead, Henry G., district superintendent; 2010 Adeline, Hattiesburg, MS 39401  
 McDonald, Steven C., pastor; Box 72, Brandon, MS 39043  
 Shelton, Connie M., UM Hour Director; Box 16657, Hattiesburg, MS 39404  
 Abram, Carolyn A., pastor; 216 N. Azalia, Wiggins, MS 39577  
 Huff, Gay, lay speaking ministry; 1428 Canton Oak Circle, Jackson, MS 39211  
 Lambert, Ruth, retired teacher; Rt. 3, Box 128-A, Monticello, MS 39654  
 Ramsey, Jack, retired; 20 Greenbrier, Gulfport, MS 39507  
 Hillman, Sara, UMW work; 315 Millcreek Dr., Brandon, MS 39047  
 Hall, Maurice H., attorney; Box 1627, Meridian, MS 39302  
 Youngblood, Ed, retired; Rt. 1, Box 106, Meadville, MS 39653  
 Barham, Alicia B., diaconal minister; Box 1009, Hattiesburg, MS 39403  
 Morrison, Margaret 'Twick', church/community leader; 2617 Confederate Ave., Vicksburg, MS 39180  
 Battle, Patricia, retired banker; Box 3572, Meridian, MS 39303  
 Tindall, Mary C., church/community leader; 2127 Country Club Rd., Senatobia, MS 38668

## Missouri East

Sec. D	Row 4	Seats 1-6
	Row 5	Seats 1, 2

Moncure, Jr., Rhymes H. (10); pastor; 204 S. Ninth St., Columbia, MO 65201  
 Dunlap, Nancye K. (8); pastor; 2 Pershing Lake Dr., St. Peters, MO 63376  
 Mustoe, Brent (4); district superintendent; 810 Alta Vista, Cape Girardeau, MO 63701-4704  
 Schenck, Carl L. (5); pastor; 129 Woods Mill Rd., Manchester, MO 63011  
 \*Smith, Carol A. (3); secretary; 301 Maplewood Dr., Columbia, MO 65203  
 Williams, Jerry R. (7); retired manager; 1967 Willow Lake Dr., Chesterfield, MO 63017  
 Cloyd, Katie J. (6); retired teacher; 202 Monroe Mill Dr., Ballwin, MO 63011  
 Paulsmeyer, Jason A. (1); farmer; 1036 Hackberry Ct., Troy, MO 63379



# Reserves

*Shumake-Keller, Michele Sue*, district superintendent; PO Box 776, Kirksville, MO 63501  
*Reese, William D.*, pastor; 113 Grand, Festus, MO 63028  
*Smith, Clayton L.*, pastor; 700 Bellevue, Cape Girardeau, MO 63701  
*Woods, Margie McDaniel*, pastor; 901 Broadway, Hannibal, MO 63401  
*Davidson, Richard J.*, insurance company president; 1201 Stoney Dr., West Plains, MO 65775  
*Kidwell, Joel P.*, lawyer; 3520 E. Hidden Lane, Hartsburg, MO 65039-9774  
*Sykes, Roslyn*, professor; 957 Warder Ave., St. Louis, MO 63130  
*Sullenger, Dixie L.*, student; 617 Elmwood Dr., St. Charles, MO 63301

# Missouri West

Sec. A	Row 1	Seats 1-10
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*Collier, Theodore C.* (10); pastor; 4321 N.E. Skyview, Lee's Summit, MO 64064  
*Casady, Robert L.* (8); district superintendent; 1920 N. 33rd St., St. Joseph, MO 64506  
*Nunnelee, M. Diane* (5); pastor; 5144 Oak, Kansas City, MO 64112  
*Bryan, James J.* (1); pastor; 2747 E. Sunshine, Springfield, MO 65804  
*Breon, Stephan R.* (6); pastor; 501 W. 4th, Joplin, MO 64801  
*\*Fagan, Larry* (2); electrical contractor; 6533 NW Melody Ct., Parkville, MO 64152  
*Briggs, Margie M.* (9); operations administrator; 30911 S. Grant Rd., Creighton, MO 64739  
*Fenner, Elizabeth A.* (7); retired educator; 514 S. 13th, Lexington, MO 64067  
*Gray, Jon R.* (4); circuit judge; 1030 W. 55th St., Kansas City, MO 64113  
*Taft, Mary J.* (3); social worker; 3049 E. Republic Rd., Springfield, MO 65804

# Reserves

*Hamilton, Adam J.*, pastor; 13720 Roe, Leawood, KS 64224  
*Weems, Jr., Lovett H.*, seminary president; 5123 Truman Rd., Kansas City, MO 64127  
*Cox, Stephen L.*, pastor; 301 S.W. Woods Chapel, Blue Springs, MO 64015  
*Villa-Ward, Yolanda R.*, pastor; 7310 NW Prairie View, Kansas City, MO 64151  
*Skidmore, Kerry A.*, pastor; 3015 Ohio Ave., Joplin, MO 64804  
*Admussen, Betty J.*, retired; 5604 N. Oaktree Lane, Kansas City, MO 64118-5239  
*Bristow, Don*, retired; PO Box 1821, Joplin, MO 64802

*Hackett, David A.*, school superintendent; 10416 S. Gibson, Lone Jack, MO 64070  
*Kerber, Joyce B.*, lawyer; 3600 S. Noland Rd., Independence, MO 64055  
*Highfill, Jack L.*, corporation vice-president; 12125 Jarboe, Kansas City, MO 64145

# Mozambique

Sec. A	Row 5	Seats 2, 3
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*Bacar, Salvador*; Caixa Postal 2640, Maputo, Mozambique  
*Person, Ricardo*; Caixa Postal 2640, Maputo, Mozambique

# Nebraska

Sec. B	Row 7	Seats 3-12
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*Luetchens, Mel* (2); executive director of ministries/assistant to bishop; PO Box 4553, Lincoln, NE 68504  
*Fowler, F. Cole* (10); district superintendent; 207 N. Pine, #106, Grand Island, NE 68801  
*Rathod, Samuel R.* (1); pastor; 614 N. Hastings, Hastings, NE 68901  
*Waters, Carolyn R.* (9); district superintendent; 729 W. Court, Beatrice, NE 68310  
*Black, Sr., Aaron D.* (5); pastor; 2723 N. 50th, Lincoln, NE 68504  
*\*Watson, Tom* (4); lawyer; 3 Sycamore Pl., Kearney, NE 68847  
*Adams, Melody* (8); free lance writer; 906 Chestnut St., Arapahoe, NE 68922  
*Ford, Marla H.* (3); teacher; 415 S. Delaware Ave., York, NE 68467  
*Hassemeyer, Bill* (7); retired; 301 Lakeview Blvd., North Platte, NE 69101  
*Urbom, Warren* (6); US district judge; 4421 Ridgeview Dr., Lincoln, NE 68516

# Reserves

*Turner, Richard*, district superintendent; 2640 R St., Suite 2, Lincoln, NE 68503  
*Abram, Charlotte*, pastor; 7020 Cass St., Omaha, NE 68132  
*Croom, Ron*, district superintendent; 8601 W. Dodge Rd., #216, Omaha, NE 68114  
*Flader, Nancy*, pastor; 1656 Colfax, Blair, NE 68008  
*Ahlschwede, Stephanie*, associate pastor; 1501 Franklin, Bellevue, NE 68005  
*Mendyk, David*, manufacturing; 615 E. Division, #6, Grand Island, NE 68801  
*Williams, Idalene*, accountant; 11010 Laurel Plaza, Omaha, NE 68164

Vetter, Molly, student; 1325 College Ave., Apt. C219,  
Claremont, CA 91711  
Ashby, Tom, lawyer; 8078 Dorcas St., Omaha, NE  
68124  
Trumble, Bette, court reporter; 12400 Buffalo Rd.,  
Springfield, NE 68059

## New England

Sec. C      Row 12      Seats 3-14

*Woods, Vicki* (8); district superintendent; 211 W.  
Broadway, Bangor, ME 4401  
*Campbell-Marshall, Linda* (4); district superintendent;  
325 Gillette Rd., Hope, ME 4847  
*Torres, Ulises* (1); pastor; 2 Vernon Ct., Fitchburg,  
MA 1420  
*Tan, Wee-Li* (3); conference foundation president; 10  
Bricketts Mill Rd., Suite 5, Hampstead, NH 3841  
*Del Pino, Jerome* (5); district superintendent; United  
Methodist Center, 566 Commonwealth Ave.,  
Boston, MA 2215  
*Sweet, Robert* (2); pastor; 6 Salem St., Reading, MA  
1867  
\**Sweet, Elizabeth* (10); 32 Baker Rd., Reading, MA  
1867  
Peak, Diane (5); conference staff; PO Box 249,  
Lawrence, MA 1842  
Word, Rosemary (7); retired diaconal minister; 391  
College St., Lewiston, ME 4240  
Porteus, Kathy (6); 215 S. Main St., Centerville, MA  
2632  
Robinson, Willard (4); retired; 191 Summer St.,  
Andover, MA 1810  
Parker, Joe (9); PO Box 76, East Woodstock, CT 6244

## Reserves

*Morrison, Susan J.*, pastor; 2600 Massachusetts Ave.,  
Lexington, MA 2421  
*Mott, Stephen*, pastor; 517 W. Center St., West  
Bridgewater, MA 2379  
*Pridgen-Randolph, Charlotte*, pastor; 1076 Washington  
St., Dorchester, MA 2124  
*Joselyn, Lynn*, pastor; 8 Prospect St., Caribou, ME  
4736  
*Coleman, Maria L.*, district superintendent; 36 Bolton  
Rd., PO Box 9405, Bolton, CT 6043  
*Aymer, Birchfield C.P.*, pastor; 158 Blue Hills  
Parkway, Milton, MA 2186  
*Brandt, Ann L.*; 49 Countryside Lane, North  
Scituate, RI 2857  
*MacKenzie, Mary Anne*, teacher; 4 Grand St.,  
Somersworth, NH 3878  
*Johnson, Harry*; 41 Waverly St., Brookline, MA 2146  
*Haxton, Mary Ann*; 105 Black Mountain Rd., West  
Sumner, ME 4292  
*Falvey, Frank E.*, conference comptroller; 920 Pond  
St., Franklin, MA 2038

Susag, M. Philip; 46 Adelaide Rd., Manchester, CT  
6040

## New Mexico

Sec. C      Row 7      Seats 12-15

\**Hutchinson, William W.* (3); foundation director;  
7920 Mountain Rd. NE, Albuquerque, NM 87110  
*Crutchfield, Charles* (6); pastor; 1615 Copper NE,  
Albuquerque, NM 87106  
*Sager, Stan* (5); attorney; 6000 Los Hermanos NE,  
Albuquerque, NM 87111  
*Wood, William H.* (4); retired; 10268 Saigon, El Paso,  
TX 79925

## Reserves

*Holladay, Donald R.*, pastor; 1200 Old Pecos Trail,  
Santa Fe, NM 87501  
*Singleterry, Martha A.*, pastor; 1615 Copper NE,  
Albuquerque, NM 87106  
*Ivey-Soto, Daniel*, attorney; 301 Harvard Dr. SE, #66,  
Albuquerque, NM 87106  
*Homiak, Christopher*, student; 924 Hermosa Dr. NE,  
Albuquerque, NM 87110

## New York

Sec. C      Row 2      Seats 4-15  
Row 3      Seats 12-15

\**Middleton, Jane A.* (2); district superintendent; PO  
Box 3007, Stamford, CT 6905  
*Henderson, Dolores* (5); district superintendent; 764 E.  
22nd St., Brooklyn, NY 11217  
*Parker, Richard* (1); retired pastor; 6 Bayview Ave.,  
Babylon, NY 11702  
*Ishii, Takayuki* (4); pastor; 201 W. 13th St., New York,  
NY 10011  
*West, Traci* (8); extension ministries; 45 Jaime Ct.,  
Morris Plains, NJ 7950  
*Beltre, Magaly N.* (3); pastor; 529 W. 217 St., New  
York, NY 10034  
*Nugent, Randolph* (7); GBGM General Secretary; 505  
LaGuardia Place, New York, NY 10012  
*Riss, Timothy* (6); pastor; 78 Juniper Ave., Smithtown,  
NY 11787  
*Swiggett, Ernest L.* (5); conference treasurer; 252  
Bryant Ave., White Plains, NY 10605  
*Capen, Beth* (1); lawyer; 23 Rogers St., Kingston, NY  
12401  
*Ingram, Betsy* (3); telephone operator service; 25  
Millstone Lane, Southampton, NY 11968  
*Parris, Shirley* (10); retired human resources AVP;  
1136 Bergen St., Brooklyn, NY 11216  
*Jones-Yelvington, Tim* (9); student; 34 Prescott Ave.,  
White Plains, NY 10605



Day, Inday (4); leadership development program director; 1001 Holly Stream Ct., Brewster, NY 10509  
 Wakefield, Marilyn (7); retired; 46 Fieldstone Rd., West Hurley, NY 12491  
 Maine, Marla (8); social worker; 29 Moore St., #18L, Brooklyn, NY 11206

### Reserves

Beechert-Hood, Arlene, pastor; 20 Broad St., Fishkill, NY 12524  
 Miller, Clayton Z., council director; 35N Chatsworth Ave., Larchmont, NY 10538  
 Day, R. Randy, pastor; 207 Main St., Ridgefield, CT 6877  
 Kim, Jin, pastor; 162-10 Highland Ave., Jamaica, NY 11432  
 Horne, Edward, pastor; 1515 Middle Neck Rd., Box 929, Port Washington, NY 11050  
 Yoon, Tae-Hun, pastor; 171 E. New York Ave., Valley Stream, NY 11580  
 Kirkham, Donald, district superintendent; 20 Broadfield Rd., Hamden, CT 6517  
 Winkleblack, Dennis, district superintendent; 328 Balmville Lane, Newburgh, NY 12550  
 Hardin-Engelhardt, Carolyn, diaconal minister; 205 Academy Rd., Cheshire, CT 6410  
 Nicodemus, Richard, retired educator; 30 Cottage Dr., R10, Hopewell Junction, NY 12533-5164  
 Guest, Kenneth, college instructor; 820 W. End Ave., #4B, New York, NY 10025  
 Brown, Gordon, artisan; 30 Hewlett Rd., Red Hook, NY 12571  
 Dockery, Lucille, homemaker; 5 Hill and Hollow Rd., Hyde Park, NY 12538-2919  
 Lee, Lum B., retired executive; 179 Hunting Ridge Rd., Stamford, CT 6903  
 Scribner, Stephanie B., seminary student; 90 Waller Ave., #1F, White Plains, NY 10605  
 Elin, Sarah S., teacher; 24 River Rd., Wilton, CT 6897

### Nigeria

Sec. C	Row 7	Seats 6-11
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Yohanna, John Wesley, council director; P.O. Box 155, Jalingo, Nigeria  
 Kane, Liatu J., pastor; P.O. Box 155, Jalingo, Nigeria  
 Yaro, Salamatu M., pastor; P.O. Box 155, Jalingo, Nigeria  
 Danburam, Anthony G., lawyer; P.O. Box 155, Jalingo, Nigeria  
 Butrus, Luka K., agriculturalist; P.O. Box 155, Jalingo, Nigeria  
 Olusiyyi, Solomon, businessman; P.O. Box 155, Jalingo, Nigeria

### North Alabama

Sec. C	Row 9	Seat 1
	Row 10	Seats 1-15

Morgan, Michael T. (2); pastor; PO Box 660150, Birmingham, AL 35226  
 Leverett, Robert H. (4); district superintendent; PO Box 1225, Sylacauga, AL 35150  
 Ward, Gary T. (7); pastor; 109 Weatherly Road S.E., Huntsville, AL 35803  
 Morgan, William B. (3); district superintendent; 898 Arkadelphia Rd., Birmingham, AL 35204  
 Etherton, Rayford (8); Office of Ordained Ministry; 898 Arkadelphia Rd., Birmingham, AL 35204  
 Parris, Mark D. (1); pastor; PO Box 2503, Florence, AL 35630  
 Ridgeway, O'Neil (10); district superintendent; PO Box 433, Roanoke, AL 36274-0433  
 Clem, Kelly A. (6); pastor; 3680 Hwy. 77, Southside, AL 35907  
 \*Holt, Gloria E. (1); homemaker; 6740 Clear Creek Circle, Trussville, AL 35173  
 Berte, Neal R. (8); educator; 816 - 8th Ave. W., Birmingham, AL 35204  
 Self, Eddie (10); certified public accountant; PO Box 1212, Decatur, AL 35602  
 Moore, Frances H. (3); retired educator; 1452 Alford Ave., Birmingham, AL 35226  
 Stewart, Mollie M. (5); quality assurance manager; PO Box 130, Valhermosa Springs, AL 35775  
 Hicks, Jill R. (4); career counselor; 5 Highridge Circle, Tuscaloosa, AL 35405  
 Stabler, Monty (2); art gallery owner; 3538 Victoria Rd., Birmingham, AL 35223  
 Fields, James C. (9); industrial relations; 167 County Road 33, Hanceville, AL 35077

### Reserves

Wolfe, Andrew R., pastor; PO Box 19069, Birmingham, AL 35219  
 Sparkman, Robert H., pastor; PO Box 470, Arab, AL 35016  
 Wallace, David S., pastor; 518 N. 19th St., Birmingham, AL 35203  
 Bostick, William H., district superintendent; 505 N. Seminary St., Suite 3C, Florence, AL 35630  
 Bowers, Amy M., pastor; PO Box 19069, Birmingham, AL 35219-9069  
 York, Billy L., district superintendent; 12 Sycamore Lane, Albertville, AL 35950  
 Guess, Rudell C., pastor; PO Box 909, Gardendale, AL 35071  
 Harper, Barbara E., district superintendent; 2826 - 14th St. E., Tuscaloosa, AL 35404  
 Carlton, Charles B., UM Foundation Executive Director; 350 Miller Circle, Indian Springs, AL 35124



Hardeman, Laura, retired educator; 310 Colonial Dr., Florence, AL 35633  
 Gosa, Joe A., student; 2601 Diamond Circle, Hoover, AL 35216  
 Hamrick, Leon C., physician; 3656 Rockhill Rd., Mountain Brook, AL 35223  
 Cleveland, Joan G., retired; 1210 Cossey Dr., Tuscumbia, AL 35674  
 Meadows, Pat, assistant US Attorney; 5455 Eastern Valley Rd., McCalla, AL 35111  
 Neighbors, Hugh A., retired; 882 Ridgeway Dr., Alexander City, AL 35010  
 Matheny, Jack, engineer; 804 Crest Rd., Huntsville, AL 35802

### North Arkansas

Sec. B      Row 15      Seats 1-8

Whitfield, D. Max (8); district superintendent; PO Drawer L, Fayetteville, AR 72702  
 Haustein, Fred H. (5); pastor; 801 S. Main St., Jonesboro, AR 72401  
 Edwards, Jan (1); district superintendent; 3 Red Oak Dr., Conway, AR 72032  
 Hathcock, Philip L. (10); pastor; 1610 Prince St., Conway, AR 72032  
 \*Baker, Lynn R. (4); college counselor; 10 Autumnwood Dr., Greenbrier, AR 72058-9607  
 Whitaker, Asa (3); customer service and materials manager; 160 Ottinger St., Batesville, AR 72501  
 Arnold, Jr., W. E. (Buddy) (6); retired federal government employee; 3712 Pope Ave., North Little Rock, AR 72116  
 Millar, Karen (7); homemaker/volunteer; 33 Country Club Circle, Searcy, AR 72143

### Reserves

Steele, Rodney G., pastor; 307 W. Elm St., Rogers, AR 72756  
 Holifield, J. Anthony (Tony), pastor; PO Box 1106, Fayetteville, AR 72702  
 Thompson, William (Bill) J., pastor; 1922 Topf Rd., North Little Rock, AR 72116  
 Lizcano, Ramiro, pastor; 2535 W. New Hope Rd., Rogers, AR 72758  
 Moore, J. Harris, student support specialist; PO Box 3177, Fayetteville, AR 72702  
 Lane, James (Jim) W., retired federal government employee; 508 Brent Dr., Sherwood, AR 72120-6057  
 Eason, Joe D., area treasurer; 17 Red Oak Dr., Conway, AR 72032  
 Goss, Nettie J., retired registered nurse; 111 Sunset Lane, North Little Rock, AR 72032

### North Carolina

Sec. D      Row 8      Seats 1-10  
                  Row 9      Seats 1-10

\*Braswell, Kermit L. (5); district superintendent; PO Box 10955, Raleigh, NC 27605  
 Joyner, Jr., F. Belton (8); assistant to bishop; PO Box 10955, Raleigh, NC 27605  
 Ward, Hope Morgan (7); council director; PO Box 10955, Raleigh, NC 27605  
 Thomas, Holtsclaw G. (1); pastor; 510 S. Washington St., Greenville, NC 27858  
 Elliott, Roger V. (4); pastor; 228 W. Edenton St., Raleigh, NC 27603  
 Banks, David A. (9); pastor; 111 Hodges St., Morehead City, NC 28557  
 Presnell, William M. (10); pastor; PO Box 1423, Wilson, NC 27894-1423  
 Malloy, David O. (2); district superintendent; 1911 Raeford Rd., Fayetteville, NC 28305  
 Wynn, Sam (6); district superintendent; 1503 Kimberly Rd., New Bern, NC 28562  
 Leeland, Paul L. (3); district superintendent; PO Box 1516, Goldsboro, NC 27534  
 Evans, Cashar W. (5); retired businessman; 69 Poteskeet Trail, Kitty Hawk, NC 27949  
 Lowry, Robby (6); social security manager; 2056 NC 710 Hwy. S., Rowland, NC 28383  
 Workman, Anna Gail (7); diaconal minister; 2114 US 70, Mebane, NC 27302  
 Norris, Jr., J. Allen (8); conference treasurer; PO Box 10955, Raleigh, NC 27605  
 Balentine, Becky F. (3); evangelism director; 2209 Fairview Rd., Raleigh, NC 27608  
 Dillon, C. A. (1); retired businessman; PO Box 1111, Raleigh, NC 27602  
 Chitnis, C. Paul (4); chemist; 810 Northampton Dr., Cary, NC 27513  
 Parker, Mack B. (2); financial services; PO Box 98532, Raleigh, NC 27624  
 Little, Laura J. (10); home economist; 217 King George Rd., Greenville, NC 27858  
 Innes, Emily D. (9); marketing/advertising; 1331 Granville St., Burlington, NC 27215

### Reserves

Goehring, Carol W., pastor; PO Box 1388, New Bern, NC 28563  
 Huggins, Jr., Sidney H., district superintendent; 215 Commerce St., Greenville, NC 27858-5029  
 Shaw, Caswell E., pastor; 100 S. Church St., Rocky Mount, NC 27804  
 Lowry, Jerry, pastor; 702 Shoreline Dr. E., Sunset Beach, NC 28468  
 Lee, James C., pastor; 3788 Shipyard Blvd., Wilmington, NC 28403-6147

Johnson, Glenda Noble, district superintendent; 522 S. Duke St., Durham, NC 27701

Gleaves, Edith L., pastor; 4705 Old Chapel Hill Rd., Durham, NC 27707-5222

Stevens, Ruth Harper, pastor; 504 W. Chapel Hill St., Durham, NC 27701

Stallsworth, Paul T., pastor; PO Box 177, Rose Hill, NC 28458-0177

Frazier, Jr., R. Carl, pastor; PO Box 456, Fayetteville, NC 28302

Norton, Jr., Wilburn (Bill) L., communications/stewardship; PO Box 10955, Raleigh, NC 27605

Parker, Rhonda, pre-school teacher; 102 Old Holly Tree Ct., Apex, NC 27502

Johnson, Jane H., retired educator; 856 Knollwood Falls Rd., Mebane, NC 27302

Fairley, Annie, retired educator; PO Box 185, Maxton, NC 28364

Husketh, Robinette M., retired educator; 3523 Brassfield Rd., Creedmoor, NC 27522

Rouse, Jeanne, volunteer; PO Box 52547, Durham, NC 27717

Jones, L. Merritt, retired businessman; 3131 Sussex Rd., Raleigh, NC 27607

Johnson, Bernice D., college dean; 117 Alex-Dunn Bldg., NCCU, Durham, NC 27707

Smith, LaNella D., computer systems supervisor; 1001 Calumet Dr., Durham, NC 27704

Barrett, Robbie W., administrative assistant to assistant to bishop; PO Box 10955, Raleigh, NC 27605

### North Central New York

Sec. B      Row 1      Seats 5-14

\*Pritts, Deborah L. (2); pastor; 7151 Podunk Rd., Trumansburg, NY 14886

Devadhar, Sudarshana (9); district superintendent; PO Box 505, Baldwinsville, NY 13027

Wolfe, Thomas V. (8); university chaplain; Hendrick's Chapel, Syracuse University, Syracuse, NY 13244-1110

Rhodehamel, Wendy R. (3); district superintendent; 7 Howe Blvd., Canton, NY 13617

Deckard, Stephen T. (1); pastor; PO Box 158, Fayetteville, NY 13066

Bretsch, Ronald (7); professor; 7 Elm St., Norwood, NY 13668-1301

Salyer, Ronald (5); financial consultant; 890 Strong Rd., Tully, NY 13159

Quick, Elizabeth (4); student; c/o Ohio Wesleyan University, HWCC Box 662, Delaware, OH 43015

Tuttle, Joellyn (6); diaconal minister; 811 N. Cayuga St., Ithaca, NY 14850

Moore, Jason D. (10); student; 127 Millford Dr. E., Syracuse, NY 13206

### Reserves

Kouterick, Rhonda L., pastor; PO Box 167, Baldwinsville, NY 13027

Hall, Russell C., pastor; 7752 Treadmill Circle, Liverpool, NY 13090

O'Connor-Slater, Deborah L., pastor; 357 State St., Fulton, NY 13069

Newell, Brooke, pastor; 1034 W. Broad St., Horseheads, NY 14845

Norrix, B.J., pastor; 3474 Stiles Rd., Syracuse, NY 13209

Yuhus, Doris E., homemaker; 3711 Pompey Center Rd., Manlius, NY 13104

Rose, Vi, homemaker; 9 Barley Mow Run, New Hartford, NY 13413

Sherman, Alice B., retired teacher; 663 Masters Rd., Elbridge, NY 13060

Carns, Jr., Robert E., civil engineer; 6036 Lakeshore Rd., Cicero, NY 13039

Lewis, Patricia Perry, registered nurse; 3160 Burrwood Dr., Baldwinsville, NY 13027

### North Central Philippines

Sec. A      Row 5      Seat 1  
Row 6      Seat 1

\*Castillo, Melanio A. (7); district superintendent; Brgy. IV, San Mateo, Isabela, Philippines

Ramos, Jose O. (6); lawyer/politician; San Fabian Subdivision, Echague, Isabela, Philippines

### Reserves

Inere, Oscar C.; UMC, Ilagan, Isabela, Philippines

Adduru, Pablo M.; Eveland Junior College, 3318 San Mateo, Isabela, Philippines

Inis, Ralph C.; UMC, Sinamar Norte, San Mateo, Isabela, Philippines

Maggay, Nena A.; UMC, Osmena, Ilagan, Isabela, Philippines

Ranos, Efraim F.; UMC, Bantug, Philippines

Costales, Ruth V.; UMC, San Mateo, Isabela, Philippines

Palafox, Nerissa S.; Eveland Junior College, 3318 San Mateo, Isabela, Philippines

Cayaba, Pablo; UMC, San Jose, San Pablo, Isabela, Philippines

Juan, Alma S.; UMC, Oscariz, Ramon, Isabela, Philippines

Magaway, Victor; UMC, Ilagan, Isabela, Philippines

Maggay, Erwin; UMC, Cumabao, Tumauni, Isabela, Philippines

Tandayu, Primitivo; UMC, Arcon, Tumauni, Isabela, Philippines

Pascasio, Marceliano; UMC, Cauayan, Isabela, Philippines



Agbayani, Primitivo; UMC, San Jose Norte, Mallig, Isabela, Philippines  
 Domingo, Lolita; UMC, Quezon, San Isidro, Isabela, Philippines  
 Fabros, Reynaldo; UMC, Ramon, Isabela, Philippines  
 Lacerna, Roy; UMC, Cauayan, Isabela, Philippines  
 Pascasio, Arnulfo; UMC, San Antonio, Delfin Albano, Isabela, Philippines  
 Galamay, Ernesto; UMC, Camaal, Quirino, Isabela, Philippines  
 Rasing, Medardo; UMC, San Manuel, Isabela, Philippines  
 Keyda, Rogelio; UMC, San Ramon, Isabela, Philippines  
 Malana, Lilia; UMC, Cabagan, Isabela, Philippines  
 Manuel, Marilyn B.; UMC, Caddanan, San Mateo, Isabela, Philippines  
 Beltran, Olive C.; UMC, Cabagan, Isabela, Philippines  
 Padron, Sammy; UMC, Ilagan, Isabela, Philippines  
 Ramos, Rolando; UMC, Aurora, Isabela, Philippines  
 Pascasio, Hedelyn; UMC, San Antonio, Delfin Albano, Isabela, Philippines  
 Orate, Emma; UMC Headquarters, 900 United Nations Ave., Manila, Philippines  
 Octaviano, Julieto; UMC, San Jose Sur, Mallig, Isabela, Philippines  
 Sadang, Nelson; UMC, Echague, Isabela, Philippines  
 Catembung, Antonio; UMC, Roxas, Isabela, Philippines  
 Gudayan, Virginia; UMC, Tumauni, Isabela, Philippines  
 Ramos, Omega Lee S.; UMC, Echague, Isabela, Philippines  
 Bravo, Maritess; UMC, San Fabian, Echague, Isabela, Philippines  
 Cayaba, Warlito; UMC, Osamena, Ilagan, Isabela, Philippines  
 Tumangan, Maximo; UMC, Aurora, Isabela, Philippines  
 Lazaro, Loreto G.; UMC, San Mateo, Isabela, Philippines  
 Rasing, Marina C.; UMC, San Manuel, Isabela, Philippines  
 Balisi, Eliseo; UMC, Cauayan, Isabela, Philippines  
 Razon, Arthur; Ilagan State University, Echague, Isabela, Philippines  
 Babaran, Esmer; UMC, Ilagan, Isabela, Philippines  
 Lazaro, Menah A.; UMC, SanMateo, Isabela, Philippines  
 Acosta, Esmerlita; UMC, Aga, Delfin Albano, Isabela, Philippines  
 Pableo, Rellie; UMC, Echague, Isabela, Philippines  
 Cabanilla, Thelma B.; UMC, San Mateo, Isabela, Philippines  
 Esquivel, Jocelyn; UMC, Cabagan, Isabela, Philippines

## North Georgia

Sec. A	Row 10	Seats 12-15
	Row 11	Seats 1-15
	Row 12	Seats 1-7
Forrest, Martha H. (8); district superintendent; 325 Missionary Dr., Decatur, GA 30030		
Dodson, E. Malone (8); pastor; 814 Mimosa Blvd., Roswell, GA 30075		
Holston, L. Jonathan (5); district superintendent; 159 Ralph McGill Blvd., Room 205, Atlanta, GA 30308		
Peabody, Joe P. (2); pastor; 56 Whitlock Ave., Marietta, GA 30064		
Jenkins, Jamie E. (1); conference staff; 159 Ralph McGill Blvd., Room 512, Atlanta, GA 30308		
Lathem, R. Warren (4); pastor; 9820 Nebit Ferry Rd., Alpharetta, GA 30022		
Mooneyhan, James B. (2); pastor; 2428 Main Stret, East, Snellville, GA 30078		
Tomlinson, K. Edward (5); executive assistant to bishop; 159 Ralph McGill Blvd., Room 209, Atlanta, GA 30308		
Hollins, McCallister (3); pastor; 2099 Fairburn Rd., Atlanta, GA 30331		
Stephens, B. Wiley (7); pastor; 7885 Nesbit Downs Dr., Dunwoody, GA 30350		
Brantley, Mac (6); council director; 1030 Queensgate Dr., Smyrna, GA 30082		
Rogers, P. Alice (9); pastor; 250 Briarcliff Rd., Jackson, GA 30233		
Kimbrough, Walter L. (10); pastor; 3144 Cascade Rd., SW, Atlanta, GA 30311		
*Whittemore, Joe M. (2); certified public accountant; PO Box 770, Hartwell, GA 30643		
Knight, Margaret F. (3); business owner/bookkeeper/office manager; 521 England Chapel Rd., Jenkinsburg, GA 30234		
Perry, Rubin (3); computer consultant; 3760 Loch Highland Pkwy., Roswell, GA 30075		
Kilpatrick, Joe W. (10); certified public accountant; 1346 Drayton Woods Dr., Tucker, GA 30084		
Bobo, Hiram (6); retired safety director; 9711 Spruill Rd., Alpharetta, GA 30022		
Ellison, Betty G. (8); company co-owner; 4058 Ayers Dr., Kennesaw, GA 30144		
Pinson, Matthew (10); student; 6 Wilson Dr., Rome, GA 30165		
Lanier, Chuck (5); certified financial planner; 301 Scotts Way, Augusta, GA 30909		
Jackson, Tom (6); communications executive director; 1021 N. Rossiter Terrace, Watkinsville, GA 30677		
Bryson, Claudette (4); retired registered nurse; 326 Ross St., Rome, GA 30161-5172		
Sikes, Marget (1); homemaker; 205 Jordan St., Tunnell Hill, GA 30755		



Ervin, Paul (7); foundation executive/attorney; PO Box 985, Lake Junaluska, NC 28745  
 Williamson, Dick (9); retired; 5167 Indian Circle, Gainesville, GA 30506

### Reserves

Thurman, Gerald S., district superintendent; PO Box 1308, LaGrange, GA 30241  
 Shelnuitt, Jr., Dumas B., pastor; 11180 Medlock Bridge Rd., Duluth, GA 30097  
 Brooks, Jane N., district superintendent; 753 Tripps Ct., Augusta, GA 30309  
 Jones, David B., pastor; 1330 Monte Sano Ave., Augusta, GA 30304  
 Davis, Parks E., district superintendent; 343 Northside Dr., Gainesville, GA 30501  
 Fowler, Lurline L., pastor; 959 Heritage Hills, Decatur, GA 30033  
 DeMore, Philip D., pastor; 2780 Thompson Bridge Rd., Gainesville, GA 30506  
 Westmoreland, Mark A., pastor; 3304 Henderson Mill Rd., Atlanta, GA 30341  
 Young, Bridgette D., Wesley Foundation/campus minister; 1124 DeKalb Ave., #15, Atlanta, GA 30307  
 Cook, Beth L., seminary; 2645 Regency Dr. W., Tucker, GA 30084  
 Turnell, Albert F., district superintendent; 390 Havilon Way, Smyrna, GA 30082  
 Naglee, David S., pastor; 6167 Prestley Mill Rd., Douglasville, GA 30134  
 Walton, Terry E., pastor; 2424 Webb Gin House Rd., Snellville, GA 30078  
 Paul, Doris, attorney; 751 Channing Dr., NW, Atlanta, GA 30318-2504  
 Whitten, Betty, retired professor; 145 Broomsedge Trail, Athens, GA 30605  
 Jones, Ida, retired teacher; 714 Pyracantha Dr., LaGrange, GA 30241-5549  
 Dinkins, Jo, conference pensions officer; 1854 Joppa Lane, Tucker, GA 30084  
 Wendt, Judie, teacher; 1027 Hwy. 164, Commerce, GA 30529  
 Yohan, Shantilata, retired professor; 4028 Sue Lane, Decatur, GA 30035-1075  
 Smith, James, businessman; PO Box 100, Bowdon Junction, GA 30101  
 Drewry, Virginia, volunteer/homemaker; 6640 Williamson Dr., NE, Atlanta, GA 30328  
 McVay, Vikki, legal secretary; 3844 Trulove Rd., Blairsville, GA 30512  
 Johnson, Norman, retired; 668 Church St., Atlanta, GA 30318  
 Bookout, Jo Ann, retired; 3919 Greenforest Pkwy., SE, Smyrna, GA 30088  
 Gustafson, Gus, retired; 212 Larcom Lane, Griffin, GA 30224  
 Edmond, Dorothy L., retired; 1590 Loch Lomond Trail, Atlanta, GA 30331

### North Indiana

Sec. D	Row 12	Seats 11-15
	Row 13	Seats 8-15

Lehman, Katharine W. (8); district superintendent; 901 W. Lindberg Rd., West Lafayette, IN 47906  
 Beard, Frank J. (4); pastor; 2073 S. 150 W., Warsaw, IN 46580  
 Granger, Philip R. (1); pastor; 4011 Coventry Dr., Muncie, IN 47304  
 Reynolds, Cynthia (10); district superintendent; 3 Stoneridge Dr., Huntington, IN 46750  
 Johnson, Charles I. (9); retired pastor; 5641 Arabian Ct., Indianapolis, IN 46228  
 Fenstermacher, Mark (3); pastor; 2708 E. Jackson Blvd., Elkhart, IN 46516  
 Case, Riley B. (7); retired pastor; 4633 S. 600 E., Kokomo, IN 46902  
 \*Dwiggins, Jack (3); retired banker; 10837 S. Springboro Rd., Brookston, IN 47923  
 Johnson, Carolyn (7); professor; 2550 Yeager Rd. 19-2, West Lafayette, IN 47906  
 Shettle, John T. (6); retired; PO Box 155, Orestes, IN 46063  
 Stone, Ruth E. (2); conference staff; 3111 N. Bayberry Ct., Warsaw, IN 46580  
 Goldschmidt, Victor (5); professor; 6617 St. Rd. 26, West Lafayette, IN 47906  
 Morgan, Sharie (4); local church staff; 5008 Gettysburg Dr., Kokomo, IN 46902  
 Ottjes, James (1); plumbing contractor; 8301 S. Asbury Lane, Daleville, IN 47334

### Reserves

Rough, Thomas C., district superintendent; 7863 Broadway, Suite 215, Merrillville, IN 46410-5530  
 Witwer, Brian J., pastor; 2417 Getz Rd., Fort Wayne, IN 46804  
 Buwalda, Herbert J., pastor; 17646 Cleveland Rd., South Bend, IN 46635  
 Byrum, David M., pastor; 103 N. Franklin St., Valparaiso, IN 46383  
 Hartman, Jack, district superintendent; 56816 Meadowood Dr., Elkhart, IN 46516  
 Cobb, Michelle A., pastor; 305 E. 68th Place, Merrillville, IN 46410  
 Williams, Jr., Jacob C., district superintendent; 1111 W. 2nd St., PO Box 508, Marion, IN 46952  
 Weeks, Pat, counselor; 205 - 3rd Ave. NE, DeMotte, IN 46310  
 Fenstermacher, Anita, retreat leader; 1905 Farnsworth Dr., South Bend, IN 46614  
 Granger, Sue, district staff; 4011 Coventry Dr., Muncie, IN 47304  
 Hefley, Charles E., retired; 4839 N. Parkway, Kokomo, IN 45902

Worman, Richard W., insurance agent; PO Box 320, Leo, IN 46765  
 Morgan, Willie, student; 938 N. Niles Ave., South Bend, IN 46617  
 Rowe, Bethany, student; 4615 Santa Anna Dr., Fort Wayne, IN 46816

### North Katanga

Sec. A	Row 17	Seats 13-15
	Row 18	Seats 3-15

\*Kahunda Wa Kazadi, Ngoy Wa (1); district superintendent; PO Box 11237, Chingola, Zambia  
 Ngoy Kazadi, Pitshi (3); pastor; PO Box 11237, Chingola, Zambia  
 Katungu, Nday (5); district superintendent; PO Box 11237, Chingola, Zambia  
 Ngoy Kyungu, Matanga (7); pastor; PO Box 11237, Chingola, Zambia  
 Numbi Bisongo, Yumba (9); district superintendent; PO Box 11237, Chingola, Zambia  
 Kumbula, Lumuna (1); district superintendent; PO Box 11237, Chingola, Zambia  
 Wakuwambala, Ngoie Wa (3); pastor; PO Box 11237, Chingola, Zambia  
 Ka-Kabamba, Kazadi Ka (5); pastor; PO Box 11237, Chingola, Zambia  
 Katenga, Mbuya (2); chief of laypersons; PO Box 11237, Chingola, Zambia  
 Dikonzo, Ilunga (4); president of scouts; PO Box 11237, Chingola, Zambia  
 Ngoie, Kazadi (6); chief of laypersons; PO Box 11237, Chingola, Zambia  
 Kapuibe, Mujinga (8); women's president; PO Box 11237, Chingola, Zambia  
 Nkulu, Nshimba (10); PO Box 11237, Chingola, Zambia  
 N. Marie Wakadilo, Kasongo (2); PO Box 11237, Chingola, Zambia  
 Nkulu Gaston, Ntanda (4); pilot; PO Box 11237, Chingola, Zambia  
 Mutombo, Mande (6); professor; PO Box 11237, Chingola, Zambia

### Reserves

Kandolo, Ilunga, pastor; PO Box 11237, Chingola, Zambia  
 Disu Diampasu, Mpiana, pastor; PO Box 11237, Chingola, Zambia  
 Mpiana, Makonga, district superintendent; PO Box 11237, Chingola, Zambia  
 Mwadi, Mukalay, pastor; PO Box 11237, Chingola, Zambia  
 Twite Kanonge, Ngoy, pastor; PO Box 11237, Chingola, Zambia  
 Mumoneka, Ilunga, pastor; PO Box 11237, Chingola, Zambia

Munza, Kasongo, pastor; PO Box 11237, Chingola, Zambia  
 Ngoi Waku-Vidye, Monga, pastor; PO Box 11237, Chingola, Zambia  
 Mashinda, Kantenga; PO Box 11237, Chingola, Zambia  
 Kyenge, Ilunga, assistant professor; PO Box 11237, Chingola, Zambia  
 Mwadi, Ngoie; PO Box 11237, Chingola, Zambia  
 Masengele, Ngoy, schoolmaster; PO Box 11237, Chingola, Zambia  
 Mpuji, Ilunga; PO Box 11237, Chingola, Zambia  
 Lunda Kakomba, Lunda; PO Box 11237, Chingola, Zambia  
 Wa Kumasho, Ilunga Wa; PO Box 11237, Chingola, Zambia  
 Ngoy, Kiyombo; PO Box 11237, Chingola, Zambia

### North Texas

Sec. B	Row 12	Seats 1-12
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Underwood, Don W. (5); pastor; 3101 Coit Road, Plano, TX 75075  
 Jones, Scott J. (4); seminary staff; SMU Box 750133, Dallas, TX 75275  
 Wright, Derrick R. (10); district superintendent; PO Box 1326, Sulphur Springs, TX 75483  
 Farrell, Leighton K. (2); district superintendent; 221 W. Colorado, Suite 444, Dallas, TX 75208  
 Woods, Carol (8); district superintendent; 14841 Coit Rd., Suite 310, Dallas, TX 75248  
 Durham, Fred L. (7); pastor; 927 W. Tenth, Dallas, TX 75208  
 \*Casad, Mary Brooke (5); conference staff; PO Box 516069, Dallas, TX 75251-6069  
 Deal, Pat (1); psychotherapist; 1508 Andria, Wichita Falls, TX 76308  
 Richards, Alys (3); university staff; 3876 Ridgelake Ct., Addison, TX 75001  
 Matherson, Thalia F. (2); jurisdiction executive director; 6416 Forest Knoll Tr., Dallas, TX 75232  
 Crouch, Tim (9); corporation president; 2312 Parkside Dr., Denton, TX 76210  
 Gilreath, Judy M. (6); corporation secretary-treasurer; PO Box 556, Sulphur Springs, TX 75482

### Reserves

Baskin, Kathleen, pastor; 5835 Penrose, Dallas, TX 75206  
 Beghtel-Mahle, Pat, pastor; 1901 Peters Colony, Carrollton, TX 75007  
 Thornburg, John D., pastor; 11211 Preston Rd., Dallas, TX 75230  
 Dorff, James E., pastor; PO Box 374, McKinney, TX 75070



Mueller, Gary E., pastor; 201 S. Locust, Denton, TX 76201

Henderson, Ron D., pastor; 11881 Schroeder Rd., Dallas, TX 75243

Ratcliff, Billy, systems consultant; 6324 Everglade Rd., Dallas, TX 75227

Williams, Roger, attorney; PO Box 178, Nocona, TX 76255

Smith, Scott, CEO; 2361 Highlands Creek Rd., Carrollton, TX 75007-2007

Masters, Dianna, mathematics consultant; 9206 Markanne, Dallas, TX 75243

Hearne, Richard B., church consultant; 4516 Lovers Lane, Suite 325, Dallas, TX 75225

Nelson, Kevin M., student; PBM 159, 220 Sunset, Sherman, TX 75092-7465

Northeast Philippines

Sec. B	Row 1	Seats 3, 4
Sagadraca, Wilson E. (3); district superintendent; 128 Velasco Subd., Echague, Isabela, Philippines		
*Galindez, Minerva R. (7); retired teacher; Aritao, Nueva Vizcaya, Philippines		

Reserves

Olonan, Virgilio C., district superintendent; 9 Jose Abad Santos St., Bayombong, Nueva Vizcaya, Philippines

Luna, Elmer V., pastor; The United Methodist Church, Maddela, Quirino, Philippines

Justo, Benjamin A., seminary faculty; Union Theological Seminary, Dasmarinas, Cavite, Philippines

Dado, Luz B., district superintendent; The United Methodist Church, Bambang, Nueva Vizcaya, Philippines

Villaluz, Artemio M., pastor; 35 City Rd., Calao West, Santiago City, Philippines 3311

Guillermo, Luzon B., student; Union Theological Seminary, Dasmarinas, Cavite, Philippines

Martinez, Dominador A., pastor; The United Methodist Church, San Francisco, Maddela, Quirino, Philippines

Lorenzana, Balligi J., pastor; The United Methodist Church, Bayombong, Nueva Vizcaya, Philippines

Sebastian, Romulo R., pastor; The United Methodist Church, Buenavista, Santiago City, Philippines

Bisis, Zenaida C., pastor; The United Methodist Church, Dumabato, Maddela, Quirino, Philippines

Gallo, Luis A., pastor; The United Methodist Church, Bambang, Nueva Vizcaya, Philippines

Tanganan, Nestor R., pastor; The United Methodist Church, Aritao, Nueva Vizcaya, Philippines

Ramel, Vicente V., accountant; Captol Site, District IV, Bayombong, Nueva Vizcaya, Philippines 3700

Cabinella, Estrella C., teacher; 132 Mabini, Santiago City, Philippines

Roque, Luzviminda P., physician; 9 City Road, Calao West, Santiago City, Philippines 3311

Luna, Cely B., deaconess; The United Methodist Church, Maddela, Quirino, Philippines

Jerusalem, Rose Beverly R., state auditor; 15 Quezon St., Bayombong, Nueva Vizcaya, Philippines 3700

Caluya, Hector C., teacher; The United Methodist Church, Maddela, Quirino, Philippines

Jacquias, Famah Leah Q., businesswoman; Danguilan St., Solano, Nueva Vizcaya, Philippines 3700

Dugay, Basilides B., pastor's wife; Bonfal, Bayombong, Nueva Vizcaya, Philippines 3700

Antonio, Jose M., irrigation technician; Baptista Village, Phase II, Santiago City, Philippines 3311

Ramel, Daniel Marvin B., student; Capitol Site, District IV, Bayombong, Nueva Vizcaya, Philippines 3700

Ordonez, Normalita C., deaconess; 86-C Bacarra, Solano, Nueva Vizcaya, Philippines

Soriano, Erlenita T., social worker; Buag, Bambang, Nueva Vizcaya, Philippines

Northern Illinois

Sec. C	Row 6	Seats 4-15
Percell, Emery A. (4); pastor; 5005 Brookview, Rockford, IL 61107		
Moon, Sung-Ja Lee (8); pastor; 1440 Easy St., Elgin, IL 60123		
Facemyer, Diana Mason (2); pastor; 207 Indian Boundry Rd., Plainfield, IL 60544		
Pickens, Larry D. (6); pastor; 400 E. 33rd St., Apt. 215, Chicago, IL 60616		
Dell, Gregory R. (7); pastor; 3344 N. Broadway St., Chicago, IL 60657		
McCoy, Myron F. (5); pastor; 8101 S. Eberhart Ave., Chicago, IL 60619		
*McCabe, Harriet H. (8); voluntary lay ministry; 9 W. Bailey Rd., Naperville, IL 60565		
Duel, Nancy D. (3); volunteer for church & community; 115 N. Windsor Dr., Arlington Heights, IL 60004		
Henry, Dan (9); engineer; 227 Charlotte Lane, Bolingbrook, IL 60440		
Kelsey-Powell, Ana K. (7); student; 10924 S. Hoyne, Chicago, IL 60643		
Arroyo, Rose E. (10); 3535 N. Harlem Ave., #205, Chicago, IL 60634		
Akers, Mary E. (1); retired special education teaching assistant; 620 Emmert Dr., Sycamore, IL 60178-2018		



**Reserves**

*Williams, Margaret Ann*, deacon in full connection; Marcy-Newberry Association, 1073 W. Maxwell St., Chicago, IL 60608

*Birkhahn-Rommelfanger, Betty Jo*, pastor; 1724 W. Sunnyside Ave., Chicago, IL 60640

*Preston, James C.*, pastor; 4949 Radnor Dr., Rockford, IL 61109

*Reyes, Luis F.*, pastor; 2218 W. Winnemac Ave., Chicago, IL 60625

*Donica, Barbara A.*, pastor; 315 Crabapple Dr., Joliet, IL 60435

*Taylor-Thirus, Francine*, pastor; 494 Inca Blvd., Carol Stream, IL 60188

*Davies, Elyssa J.*, student; 112 Evergreen, Hanover, IL 61041

*Blue, James B.*, airline pilot; 1771 Sherwood Rd., Des Plaines, IL 60016

*Webb, Arthur A.*, retired manufacturing engineer; 23845 W. Sussex Dr., Channahon, IL 60410

*John, Emmy Lou*, homemaker/volunteer; 1541 Kenilworth Pl., Aurora, IL 60506

*Oglesby, Sylvia Jo*, executive assistant; 7635 S. Langley Ave., Chicago, IL 60619-2520

*Ryder, Jack (John) E.*, business manager; 629 Barnsdale, LaGrange Park, IL 60526

**Northern New Jersey**

Sec. C      Row 11      Seats 11, 12

*Goodwin, Galen L.* (8); pastor; 20 Oak Dr., Chatham, NJ 7928

*Park, Jeremiah* (3); district superintendent; 300 Lafayette Rd., Harrington Park, NJ 7640

\**Barrier, Edna M.* (7); full time volunteer; 19 Old Wolfe Rd., Budd Lake, NJ 7828

*Miller, Mark A.* (4); minister of music; 1118 Gresham Rd., Plainfield, NJ 7062

**Reserves**

*Callender Hogan, Shawn*, pastor; 75 Old Highway, PO Box 64, Whitehouse, NJ 08888-0064

*Harriott, Michael*, pastor; 11 Madison Ave., Montclair, NJ 7042

*Francisco, Raul*, student; The College of New Jersey, New Residence Hall, PO Box 7718, Ewing, NJ 8628

*Brandt, Robert B.*, computer consultant; 250 Jefferson Ave., River Edge, NJ 07661-1308

**Northern Philippines**

Sec. D      Row 9      Seats 9, 10

*Gaspar, Levi E.*, pastor; UMC Centro Sanchez, Mira, Cagayan, Philippines

*Factora, Corazon T.*, teacher; UMC Linao East, Tuguegarao, Cagayan, Philippines

**Reserves**

*Tolentino, Elwin C.*; Tanza, 69 Tanza, Tuguegarao, Cagayan, Philippines

*Santiago, Rebecca G.J.*; UMC Maddarulog Norte, Enrile, Cagayan, Philippines

*Taberlo, Marjorie J.*; UMC Capissayan Sur, Gattaran, Cagayan, Philippines

*Miguel, Modesta L.*; UMC Tuguegarao, Cagayan, Philippines

*Pico, Rodel P.*; UMC Dugo, Camalaniugan, Cagayan, Philippines

*Florentine, Janet A.*; UMC Lasam, Cagayan, Philippines

*Ato, Excelsis G.*; UMC Tallang, Baggao, Cagayan, Philippines

*Mandac, Flor*; UMC Dugo, Camalaniugan, Cagayan, Philippines

*Siazon, Aida P.*, teacher; UMC Masisit-Dacal, Sanchez, Mira, Cagayan, Philippines

*Asanias, German C.*, physician; UMC Centro Sanchez, Mira, Cagayan, Philippines

*Criamo, Phoebe G.*; BLK. 27, Lot 29, Palmera, Northland City 2, San Jose, Del Norte, Bulacan, Philippines

*Garcia, Leonita P.*, professor; UMC Bangag, Aparri, Cagayan, Philippines

*Quilang, Remedios Y.*, teacher; UMC Linao East, Tuguegarao, Cagayan, Philippines

**North-West Katanga**

Sec. A      Row 4      Seats 10-15  
Row 5      Seats 14, 15

*Kasap, Tshibang* (8); professor; PO Box 11237, Chingola, Zambia

*Kamwimba, Jinga* (10); pastor; PO Box 11237, Chingola, Zambia

\**Kasweka, Tanga* (2); district superintendent; PO Box 11237, Chingola, Zambia

*Mutombo, Kalima* (7); chaplain; PO Box 11237, Chingola, Zambia

*Rubemb, Naweji* (6); head master; PO Box 11237, Chingola, Zambia

*Tshikanda, Munji* (1); principal; PO Box 11237, Chingola, Zambia

*Mafika, Ntumb* (3); women's coordinator; PO Box 11237, Chingola, Zambia

*Mukungwe, Nkonde* (5); treasurer; PO Box 11237, Chingola, Zambia

**Reserves**

*Mwasakatshiza, Tshineva*, district superintendent; PO Box 11237, Chingola, Zambia

*Diur, Ngaj*, district superintendent; PO Box 11237, Chingola, Zambia  
*Chiyen, Yav*, pastor; PO Box 11237, Chingola, Zambia  
*Kazemb, Chitek*, district superintendent; PO Box 11237, Chingola, Zambia  
*Amang, Ngoy*, district superintendent; PO Box 11237, Chingola, Zambia  
*Tambulananga, Momo*, teacher; PO Box 11237, Chingola, Zambia  
*Mupunganany, Tshijik*, pastor; PO Box 11237, Chingola, Zambia  
*Mavumb, Muzez*, pastor; PO Box 11237, Chingola, Zambia  
*Therese, Lubuka*, women's circle president; PO Box 11237, Chingola, Zambia  
*Kases, Kawala*, women's group secretary; PO Box 11237, Chingola, Zambia  
*Mulaj, Ndal*, laity; PO Box 11237, Chingola, Zambia  
*Tshikolasonyi, Tshihiluka*, laity; PO Box 11237, Chingola, Zambia  
*Mukoj, Munan*, laity; PO Box 11237, Chingola, Zambia  
*Mushid, Rufungul*, laity; PO Box 11237, Chingola, Zambia  
*Mwambenu, Mwamb*, laity; PO Box 11237, Chingola, Zambia  
*Mukambu, Mahata*, principal; PO Box 11237, Chingola, Zambia

### North-West Mindanao Philippines

Sec. C      Row 5      Seats 6, 7

\**Valderama, Noe C.* (2); pastor; The United Methodist Church, Sta. Cruz, Plaridel, Misamis Occ., Philippines  
*Carlos, Elpidio N.* (1); businessman; Busco, Butong, Quezon, Bukidnon, Philippines

#### Reserves

*Miguel, Samuel A.*, district superintendent; 134 Cabaraban Subdivision Puntod, 9000 Cagayan de Oro City, Philippines  
*Olpindo, Jonathan D.*, district superintendent; The United Methodist Church, Sumpung, 8700 Malaybalay City, Philippines  
*Macadenden, Benjamin A.*, pastor; Zone 10, Upper Carmen, 9000 Cagayan de Oro City, Philippines  
*Porquillo, Rogelio A.*, pastor; The United Methodist Church, Sumpung, 8700 Malaybalay City, Philippines  
*Manuel, Rodrigo J.*, special appointment; The United Methodist Church, Gayonga, Midsayap, Cotabato, Philippines  
*Cabotaje, Amante P.*, district evangelist; The United Methodist Church, Sumpung, 8700 Malaybalay City, Philippines

*Fabrega, Lydia J.*, housewife; The United Methodist Church, 2nd East, Rosario Heights, 9200 Iligan City, Philippines  
*Palafox, Aurea M.*, businesswoman; Marketside, 8700 Malaybalay City, Philippines  
*Antonio, Remegio A.*, businessman; Vintar, Valencia, Bukidnon, Philippines  
*Pionso, Cora A.*, deaconess; The United Methodist Church, Sumpung, 8700 Malaybalay City, Philippines  
*Cayanan, Fred P.*, businessman; The United Methodist Church, 2nd East, Rosario Heights, 9200 Iligan City, Philippines  
*Nual, Carmelina R.*, businesswoman; Zone 1, Tibasak, Macasandig, 9000 Cagayan de Oro City, Philippines

### Northwest Philippines

Sec. C      Row 5      Seats 14-15

*Torio, Pedro E.* (10); pastor; The United Methodist Church, Galimuyod 2709, Ilocos Sur, Philippines  
*\*Jarmilla, Manuel T.* (1); government employee; Caparia-an 2713 Sta. Cruz, Ilocos Sur, Philippines

#### Reserves

*Viloria, Manuel S.*, district superintendent; The United Methodist Church, Binalonan, Pangasinan, Philippines  
*Belen, Luz C.*, pastor; The United Methodist Church, Manueva, Santa 2703, Ilocos Sur, Philippines  
*Bang-Asan, Clemente C.*, pastor; The United Methodist Church, Narvacan, 2704 Ilocos Sur, Philippines  
*Torio, Fe M.*, pastor; The United Methodist Church, Pob. Sur, Lidlidda 2723, Ilocos Sur, Philippines  
*Amarillo, Samuel C.*, district superintendent; Carmay East, Rosales,, Pangasinan 2441, Philippines  
*Della, Mario R.*, teacher; Villanueva, Bautista 2424, Pangasinan, Philippines  
*Bang-Asan, Violeta G.*, deaconess; The United Methodist Church, Narvacan 2704, Ilocos Sur, Philippines  
*Framo, Chita*, deaconess; The United Methodist Church, San Nicolas 2447, Pangasinan, Philippines  
*Pawilen, Greg*, student; The United Methodist Church, Sto. Tomas,, Candon 2710 Ilocos Sur, Philippines  
*Gatmen, Edna G.*, teacher; Suso, Sta. Maria 2705, Ilocos Sur, Philippines

## Northwest Texas

Sec. B	Row 11	Seats 1-6
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\*Couch, Bill J. (5); pastor; 4701 - 82nd St., Lubbock, TX 79424

Boyd, Lane (10); pastor; 301 N. Baird, Midland, TX 79701

Smith, Jim W. (8); pastor; 4600 S. Western, Amarillo, TX 79109

Hill, Edward H. (6); lawyer; 3909 Doris Dr., Amarillo, TX 79109-5506

McIntosh, Larry D. (3); petroleum engineer; 4547 Shady Oak Ct., Midland, TX 79707

Blair, Jackie L. (1); educator; 3806 - 63rd Dr., Lubbock, TX 79413

## Reserves

Edwards, Richard W., pastor; 3011 W. Kansas, Midland, TX 79701

Mills, Tom N., pastor; 3717 - 44th St., Lubbock, TX 79413

Libby, Billy (Bill) W., pastor; Box 188, McMurry University, Abilene, TX 79697

Titus, Margie R., unemployed; 1624 E. Hickory St., Midland, TX 79705

Shaw, Bobbye R., estate liquidator; 2309 - 53rd St., Lubbock, TX 79412

Baumgardner, Karl L., attorney; 3729 Ruston Dr., Amarillo, TX 79109

## Norway

Sec. C	Row 5	Seats 8, 9
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\*Helliesen, Oyvind (8); district superintendent; Vaisenhusgt. 7, 4012 Stavanger, Norway

Bjornevik, Per-Endre (4); Kaprifolvn. 34, 4023 Stavanger, Norway

## Reserves

Sanden, Hilde, pastor; Paul Bentsensgt. 9B, 3188 Horten, Norway

Nordby, Lars-Erik, pastor; Dr. Galtungsv. 9, 1532 Moss, Norway

Bradley, Gunnar, pastor; Rosevn. 10, 1791 Tistedal, Norway

Ellingsen, Arne G., pastor; Flattenlia 35, 3925 Porsgrunn, Norway

Rodder, Kjell W., pastor; R. Nordraaksgt. 2, 5018 Bergen, Norway

Brastein, Jan, pastor; Hoyasvn. 20, 3216 Sandefjord, Norway

Dahlo, Paul; Hemmingsjord, 9300 Finnsnes, Norway

Isnes, Anders; R. Schibbyesv. 5S, 0968 Oslo, Norway

Westad, Berit; Bregnevn. 12, 3600 Kongsberg, Norway

Lindhom, Knut; Husebyskogen 84, 1570 Dilling, Norway  
 Stromme, Sylvi L.; J. Kjeviksv. 6B, 7020 Trondheim, Norway  
 Nordby, Jacob I.; Brattlivn. 8, 1609 Fredrikstad, Norway

## Oklahoma

Sec. C	Row 13	Seats 1-15
	Row 14	Seats 11-15

\*Fenn, Philip J. (9); pastor; PO Box 6390, Norman, OK 73070

Pierson, Robert D. (10); pastor; 3515 S. Harvard, Tulsa, OK 74135

Moffatt, Jessica F. (1); pastor; 77 E. Breckenridge, Bixby, OK 74008

Biggs, Jr., M. Mouzon (5); pastor; 1301 S. Boston Ave., Tulsa, OK 74119

Moss, Danny J. (3); district suprintendent; PO Box 1177, Ardmore, OK 73402

Ames III, Guy C. (7); pastor; 2717 W. Hefner Rd., Oklahoma City, OK 73120

Harris, Joseph L. (4); United Methodist Men Executive Director; PO Box 860, Nashville, TN 37202

Buskirk, James B. (8); pastor; 1115 S. Boulder, Tulsa, OK 74119

Severe, David L. (2); conference program ministries director; 2420 N. Blackwelder, Oklahoma City, OK 73106

Ball, Margaret A. (6); district superintendent; PO Box 2524, Bartlesville, OK 74005

Young, Carl W. (3); attorney; 417 Kenswick Ct., Edmond, OK 73034

Junk, Tom M. (4); trust administrator; 8 E. Third St., Tulsa, OK 74103

Benson, Judy J. (10); accountant; 1000 Wall, Frederick, OK 73542

Bauman, Dianne R. (7); calligrapher/community volunteer; 2414 Smoking Oak Rd., Norman, OK 73072

Coulter, Vicki S. (6); housewife; Box 538, Helena, OK 73741

Hodges, Larry T. (5); rancher/farmer; Rt. 1, Box 3, Forgan, OK 73938

Oden, Tal R. (8); attorney; Box J, Altus, OK 73522

Beard, J. Herschel (2); abstractor; PO Box 50, Madill, OK 73446

Absher, Nicole R. (1); student; 2309 Greystone Ct., Edmond, OK 73034

Parker, Sr., Robert L. (9); drilling business; 8 E. Third St., Tulsa, OK 74103

## Reserves

Jackson, Jr., Ernest, pastor; 5001 N. Everest, Oklahoma City, OK 73111



*Neaves, Norman E.*, pastor; 14343 N. MacArthur Blvd., Oklahoma City, OK 73142

*Harrison, Jr., H. Tom*, pastor; 5838 S. Sheridan, Tulsa, OK 74145

*Burris, David A.*, pastor; 300 W. Delaware, Tahlequah, OK 74464

*Lucky, Grayson L.*, pastor; 1212 Bedford Dr, Oklahoma City, OK 73116

*Richardson, Emma M.*, deacon; 1301 S. Boston Ave., Tulsa, OK 74119

*Johnson, Frankye A.*, pastor; 1215 M St. NE, Ardmore, OK 73401

*Thomas, David W.*, pastor; PO Box 1136, Bartlesville, OK 74005

*Paschal, R. Wade*, pastor; PO Box 1632, Ardmore, OK 73402

*Warfield, Jr., Stanley M.*, district superintendent; PO Box 5024, Enid, OK 73701

*Smith, Mary Ann*, church missions director; 5838 S. Sheridan, Tulsa, OK 74145

*Vanzant, Lucille V.*, retired; 602 N. Cox, Wynnewood, OK 73098

*Peterson, Amanda B.*, student; PO Box 415, Blair, OK 73526

*Davis, Debra A.*, I. S. coordinator; 1109 S. Meadow Dr., Ardmore, OK 73401

*McCray, Holly S.*, journalist/administrator; Rt. 6, Box 214, Duncan, OK 73533

*Miles, Melinda K.*, petroleum land person; Rt. 1, Box 134D, Geary, OK 73040

*Kurklin, Joanne K.*, retired hydrologist; Rt. 3, Box 127D, Norman, OK 73026

*Glassco, Kurt G.*, attorney; 810 S. Cincinnati, #210, Tulsa, OK 74114

*Robinson, JoAnn*, furniture store owner; 520 E. Central, Miami, OK 74354

*Aguirre, Samuel H.*, electrical engineer; 2516 SW 124th, Oklahoma City, OK 73170

### Oklahoma Indian Missionary

Sec. B      Row 5      Seats 1, 2

\**Roughface, Thomas* (7); conference superintendent; 3020 S. Harvey, Oklahoma City, OK 73109

*McHenry, Eli* (5); teacher; PO Box 643, Hominy, OK 74035

#### Reserves

*Wilson, David M.*, conference staff; 3020 S. Harvey, Oklahoma City, OK 73109

*Saunkeah, Ann*, Native American Comprehensive Plan Executive Director; 2020 E. 37th, Tulsa, OK 74105

### Oregon-Idaho

Sec. B      Row 10      Seats 8-11

*Yamamoto, Dean S.* (9); pastor; 15816 NE 43rd St., Vancouver, WA 98682

*Pitney, Deborah G.* (1); pastor; 1376 Olive St., Eugene, OR 97401

\**Outsley, Mailyn J.* (7); homemaker; 8762 SW Firview Pl., Aloha, OR 97007

*Frantz, Stephen G.* (4); engineer; 72024 Fern Hil Rd., Rainier, OR 97048

#### Reserves

*Sprecher, Steven J.*, district superintendent; 1505 SW 18th Ave., Portland, OR 97201

*Bateman, Ann C.*, pastor; 1165 NW Monroe, Corvallis, OR 97330

*Pitney, Erin E.*, student; 1243 Melvina Way, Eugene, OR 97404

*Nelson, Gregory P.*, network systems specialist; 630 Waldo Ave. SE, Salem, OR 97302

### Oriental and Equator Congo

Sec. C      Row 3      Seats 1, 2

*Lopempa, Tudinga A.* (2); pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

\**Wembodinga, Utshidiyema G.* (7); medical doctor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

#### Reserves

*Okito, Lodi*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Litalema, Bongenga*, district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Onamboya, Ndjate*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Emungu, Lunula*, lay leader; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Menato, Wanya*, elementary school director; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

*Ukituyumba, Lunge*, school coordinator; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

### Pacific Northwest

Sec. B      Row 11      Seats 7-14

*Stanovsky, Elaine J.W.* (6); district superintendent; 909 S.E. Everett Mall Way.#C-303, Everett, WA 98208

Hoshibata, Robert T. (1); district superintendent; 2112 Third Ave., Suite 303, Seattle, WA 98121

Parrish, Craig A. (8); pastor; 15255 S.E. Fairwood Blvd., Renton, WA 98058

Moe, Sharon L. (4); pastor; 4909 Purdue Ave. N.E., Seattle, WA 98105

\*Ferguson, Phyllis S. (7); volunteer; 10050 - 43rd Pl. N.E., Seattle, WA 98125

Yeoh, Jenni M. (3); homemaker; 5630 N. Greenwood Blvd., Spokane, WA 99205

Grossman, Gail F. (10); volunteer; 347 E. Alder Dr., Sedro Woolley, WA 98284

Gates, Jim R. (2); retired teacher; 3618 Burch Mt. Rd., Wenatchee, WA 98801

### Reserves

Foster, Daniel, pastor; 20730 S.E. 272nd St., Covington, WA 98042

Davis, K. James, university chaplain; University of Puget Sound, 1500 N. Warmer, Tacoma, WA 98416

Bowers, Flora J., district superintendent; 905 W. Riverside, #306, Spokane, WA 99201

Barckley, Kay C., child and family ministries consultant; 1102 N.W. 57th, Seattle, WA 98107

Hackett, Joanne E., student; 5001 N.W. Columbia St., Vancouver, WA 98663

Sherbrooke, Sue, human services administrator; 2300 N. 43rd, Seattle, WA 98103

Barr, Susie K., student; 6501 S. Steele Rd., Prosser, WA 99350

Gonzalez-Olson, Kristina, ethnic and multicultural ministries director; 2112 - 3rd Ave., #300, Seattle, WA 98121

## Palawan Philippines Provisional

Sec. C      Row 4      Seats 1, 2

Mortel, Isidro, pastor; The United Methodist Church, Rio Tuba, Bataraza, Palawan, Philippines

\*Saranilla, Gemma (8); Brooke's Point, Palawan 5303, Philippines

### Reserves

Dillozon, Joel E., pastor; Good Shepherd UMC, Rizal Ave., Narra, Palawan, Philippines

Dillozon, Susan E., deaconess; The United Methodist Church, Rizal Ave., Narra, Palawan 5303, Philippines

Saranilla, Gemma; The United Methodist church, P. Tumanadao St., Brooke's Point, Palawan, Philippines

Estrada, Rowel B., teacher; #55 Manga St., Narra, Palawan, Philippines

## Peninsula-Delaware

Sec. D      Row 13      Seats 1-7  
Row 14      Seat 1

Baker, Jonathan (4); pastor; 2313 Concord Pike, Wilmington, DE 19803

Seymour, James T. (2); conference resource director; 139 N. State St., Dover, DE 19904

Bunnell, Karen F. (8); pastor; 2313 Concord Pike, Wilmington, DE 19803

Green, H. Sterling (9); district superintendent; 122 S. Bradford St., Dover, DE 19904

\*Mason, Howard J. (3); retired engineer; 730 Nylon Blvd., Seaford, DE 19973-1226

McIlvain, Melody (7); student; RD2 Box 148B, Milton, DE 19968

Webb, Darlene T. (1); retired administrative assistant; 1612 W. 10th St., Wilmington, DE 19801

Parker, Carlton H. (10); school counselor; 342 N. Market St., Seaford, DE 19973

### Reserves

Bell, Sr., Ronald, district superintendent; 114 N. Washington St., Easton, MD 21601

Stookey, Laurence H., seminary professor; 13500 Justice Rd., Rockville, MD 20853

Harris, Patricia Bryant, district superintendent; 635 E. Church St., Salisbury, MD 21801

Etter, Boyd B., pastor; PO Box 462, Northeast, MD 21901

Goodwin, Kevin G., systems analyst; 440 Haystack Dr., Newark, DE 19711-8316

Hoffman, Irene K., procurement officer; 238 Evans Lane, Stevensville, MD 21666

Brown, Ronald L., computer operations supervisor; 5 Gaynor Ct., Bear, DE 19701

Armstrong, Althea W., retired educator; 114 Davis Circle, Dover, DE 19904

## Philippines

Sec. A      Row 19      Seats 3, 4

\*Agtarap, Bener B. (7); district superintendent; P.O. Box 756, Manila 1099, Philippines

Ferrer, Oscar R. (6); lawyer; 85 Westpoint St, Cubao, Quezon City, Philippines

### Reserves

Mendillo, Benjamin G., district superintendent; P.O. Box 756, Manila 1099, Philippines

Casuco, Marcelino M., pastor; 697 M. Naval St., Bagumbayan, Navotas, Metro-Manila, Philippines

Estrella, Ruby-Nell M., foundation chaplain; 937 P. Paredes St., Sampaloc, Manila, Philippines



*Onilla, Carlos R.*, pastor; 16 Bezotte St., Karuhatan, Valenzuela, Philippines

*Miguel, Romeo G.*, pastor; 1232 Sta. Maria St., Tondo, Manila, Philippines

*Manalo, Jr., Magusig B.*, pastor; Km.18 Aguinaldo Highway, Bacoor, Cavite, Philippines

*Gabriel, Jr., Maximo G.*, pastor; 697 M. Naval St. Bagumbayan, Navotas, Metro-Manila, Philippines

*Concepcion, Restituto B.*, pastor; 186 Mayon St., La Lona, Quezon City, Philippines

*Acebedo, Romulo P.*, pastor; 1232 Sta. Maria St., Tondo, Manila, Philippines

*Alvaran, Israel I.*, missionary; 379 Zaragosa St., Tondo, Manila, Philippines

*Pineda, Oliverio P.*, pastor; Rd. 2 Superville Subd., Paranaque, Metro-Manila, Philippines

*Pablo, Elias F.*, pastor; Salvador Estate Subd., Paranaque, Metro-Manila, Philippines

*Dungalen, Samuel L.*, pastor; 0199 Quirino Ave., Tambo, Paranaque, Metro-Manila, Philippines

*Ramos, Norberto M.*, pastor; M. Naval St., Tangos, Navotas, Metro-Manila, Philippines

*Ramos, Jr., Eulalio P.*, district superintendent; PCU-UTS Compound, Palapala, Dasmariñas, Cavite, Philippines

*Camazo, Tomas C.*, pastor; 5041 P. Burgos St., Makati City, Philippines

*Salvador, Eduardo S.*, pastor; Balmori St., Phase IV, Bahayan, Pag-asa Subd., Imus, Cavite, Philippines

*Solabo, Perlito S.*, pastor; San Jose, Noveleta, Cavite, Philippines

*Monteloyola, Renato P.*, engineer/businessman; 267 Princeville Condominium, S. Laurel St., Mandaluyong City, Philippines

*Linaban IV, Lamberto R.*, artist; c/o Tangos UMC, M. Naval St., Tangos, Navotas, Metro-Manila, Philippines

*Planta, Ruth G.*, school principal; 960 Rizal Ave. cor Lope de Vega, St. Cruz, Manila, Philippines

*Reyes, Ruben T.*, Court of Appeals Justice; Court of Appeals, Ma. Orosa St., Ermita, Manila, Philippines

*Canlas, S. J. Earl P.*, journalist; 7th Ave. cor Nadurata St., Grace Park, Kalookan City, Philippines

*Tabelisma, Rebecca L.*, deaconess; Sweet Pea, Dona Manuel Subd., Pamplona, Las Pinas City, Philippines

*Matias, Carmelita L.*, deaconess; P.O. Box 756, Manila 1099, Philippines

*Teano, Veronica C.*, businesswoman; 8 Union St., San Jose, Navotas, Metro-Manila, Philippines

*Litao, Rubylin G.*, deaconess; 3rd Floor, NCCP Bldg. 879 EDSA, Quezon City, Philippines

*Sansano, David R.*, businessman; 47 Annapolis St., Cubao, Quezon City, Philippines

*Absalon, Philina P.*, deaconess; 960 Rizal Ave. cor Lope de Vega, Sta. Cruz, Manila, Philippines

*Dollaga, Norma P.*, deaconess; 3rd Floor, NCCP Bldg. 879 EDSA, Quezon City, Philippines

*Puno, Carlito S.*, university president; Philippine Christian University, Taft Ave., Manila, Philippines

*Bernardo, Teodoro L.*, lawyer; 12 Main Ave., Greenview Park Village, Pamplona, Las Pinas City, Philippines

*Pascual, Crisolito S.*, Court of Appeals Retired Justice; 1440 M. Naval St., Tangos, Navotas, Metro-Manila, Philippines

*Cunanan, Elizabeth C.*, diaconal minister; 803 Cornus St., Dominique VI Subd., Tandang Sora, Quezon City, Philippines

*Nievera, Erizelle V.*, civil engineer; 16 B. Casenas St., Tangos, Navotas, Metro-Manila, Philippines

*Laxamana, Ronelee Y.*, dentist; 18 Nirvana St., Tugatog, Malabon, Metro-Manila, Philippines

### Philippines East

Sec. C	Row 4	Seats 3, 4
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*Cajiuat, Toribio C.* (4); district superintendent; 1207 Flexihomes, Rosario, Pasig City, Philippines 1609

\**Pattugalan, Roland I.* (3); retired general; 20 Jasmin St., Roxas District, Quezon City, Philippines

### Reserves

*Tangonan, Lito C.*, pastor; 915 Quezon Ave., Quezon City, Philippines

*Gonzaga, Conrado M.*, pastor; National Road, Antipolo City, Rizal, Philippines

*Carete, Alejandro P.*, pastor; 186 San Rafael St., Plainview Subdivision, Mandaluyong City, Philippines

*Jose, Manuel T.*, pastor; Femira Compund, Sta. Ana, Taytay, Rizal, Philippines

*Valencia, Jr., Mariano I.*, mission pastor; Sampaga St., Royal Subdivision, Taytay, Rizal, Philippines

*Cruz, Jr., Manuel P.*, pastor; 40 Ilagan St., San Francisco Del Norte, Quezon City, Philippines

*Clemente, Arnel G.*, pastor; 90 Calbayog cor. Kanlaon St., Mandaluyong City, Philippines

*Cera, Jr., Hermogenes E.C.*, district superintendent; 13 Begonia St., Roxas District, Quezon City, Philippines

*Alcantara, Alvin*, pastor; Corola St., Village East, Cainta, Rizal, Philippines

*Guerrero, Anacleto G.*, pastor; 130 Kamuning Rd., Quezon City, Philippines

*Dungalen, Osias L.*, pastor; Rizal Ave., Bo. Dolores,, Taytay, Rizal, Philippines

*Crisostomo, Salvador*, pastor; Quezon Ave., Angono, Rizal, Philippines

*Kasiguran, Jr., Cirilo R.*, pastor; 12 Pugad Lawin Dr., Proj. 8, Quezon City, Philippines



*Martinez, Rolando C.*, district superintendent; 22 Don Manuel Ave., Kapitan Pepe Subdivision, Cabanatuan City, Nueva Ecija, Philippines

*Ongkiko, Avelina C.*, mission pastor; 7 Sampaguita St., (Village), Marikina, Philippines

*Garong, Geromino T.*, pastor; Velasquez St., Bongiad, Taytay, Rizal, Philippines

*Talapián, Reuel A.*, university staff; Philippine Christian University, Palapala, Dasmariñas, Cavite, Philippines

*Cruz, Emilio I.*, businessman; 19 Kapitan Sindo St., Jesus dela Pena, Marikina City, Philippines

*Sabado, Jr., Hilario S.*; N.B.P. Reservation, Muntinlupa City, Philippines

*Lindo, Eloida F.*, deaconess; Harris Memorial College, Bo. Dolores, Taytay, Rizal, Philippines

*Dimalanta, Gloria B.*, government employee/CPA; 3 Marcelino St., Holy Spirit Dr., Quezon City, Philippines

*Aherrera, Lydia*; 89 Ninth Ave., Cubao, Quezon City, Philippines

*Ladia, Cleanor C.*, deaconess; 915 Quezon Ave., Quezon City, Philippines

*Broncano, Angelita B.*, deaconess; Harris Memorial College, Bo. Dolores, Taytay, Rizal, Philippines

*Cajiuat, Purita O.*, teacher; 1207 Flexihomes, Rosario, Pasig City, Philippines 1609

*Villamayor, Aurora A.*, music teacher; 55 Capt. Allano St., Angono, Rizal, Philippines

*Silanga, Estrella L.*, government employee; 83 L14 Frigas St., South City Homes, Binan, Laguna, Philippines

*Cao, Jr., Carlos*, lawyer; Block 28 Lot 1, Montevista Heights, Taytay, Rizal, Philippines

*Lazaro, Elvie Marie T.*, deaconess; Apollo St., San Isidro, Taytay, Rizal, Philippines

*Santos, David T.*, agriculturist; 20 Lanzones St., Green Park, Cainta, Rizal, Philippines

*Lucas, Pag-asa T.*, retired deaconess; 24 Luningning St., Lagro, Novaliches, Quezon City, Philippines

*Gamiao, Ponciano L.*; 29 Petronia St., Buenamar Subdivision, Novaliches, Quezon City, Philippines

*Tayabas, Miriam S.*, nurse; 88 Fajardo St., MBLA, Mandalay, Marikina City, Philippines

*Pascual, Christian*; 130 Kamuning Rd., Quezon City, Philippines

## Poland

Sec. C      Row 14      Seats 5, 6

\**Puslecki, Edward T.* (7); general superintendent; Mokotowska 12/9, 00-561 Warszawa, Poland

*Benedyktowicz, Olgierd* (1); psychologist; Kartaginy 1/272, 02-762 Warszawa, Poland

## Reserves

*Chojnacki, Zbigniew S.*, pastor; Sienkiewicza 22, 14-100 Ostroda, Poland

*Kuczma, Jolanta*, teacher; Jagielonska 5/5, 03-721 Warszawa, Poland

## Puerto Rico

Sec. C      Row 11      Seats 13, 14

\**Moreno-Rivas, Rafael* (7); pastor; Yagrumo F-1, Colinas de Guaynabo, Guaynabo, PR 969

*Ortiz, Victor R.* (5); industrial psychologist; El Alamo, F-1 Alamo Dr., Guaynabo, PR 969

## Red Bird Missionary

Sec. B      Row 10      Seats 14, 15

\**Morris, Jim W.* (6); conference superintendent; 6 Queendale Center, Beverly, KY 40913

*Wood, Robert* (7); executive director; The Bennett Center of London, 240 Bennett Circle, London, KY 40741

## Reserves

*Brunk, Jamison J.*, pastor; PO Box 100, Booneville, KY 41314

*Crawford, Timothy D.*, executive director; Henderson Settlement, PO Box 205, Frakes, KY 40940

## Rio Grande

Sec. A      Row 3      Seats 14, 15

*Gomez, Roberto* (5); pastor; PO Box 1787, Mission, TX 78573-1787

\**Soliz, Daniel* (6); city government; 3727 Falls Dr., Dallas, TX 75211

## Reserves

*Carcano, Minerva G.*, seminary staff; PO Box 750133, Dallas, TX 75275-0133

*Martinez, Samuel*, salesperson; PO Box 3325, McAllen, TX 78502

## Rocky Mountain

Sec. C      Row 1      Seats 1-5  
Row 2      Seats 1-3

\**Schuster, Charles* (4); pastor; 11415 W. 77th Dr., Arvada, CO 80005

*Forbes, Janet L.* (6); pastor; 108 E. 18th St., Cheyenne, WY 82001

Messer, Don (8); seminary president; 2201 S. University Blvd., Denver, CO 80210  
Kang, Youngsook (7); pastor; 1500 Ford St., Golden, CO 80401  
O'Neill, Dan (5); conference treasurer; 2450 E. Vassar, Denver, CO 80210  
Sewell, Peggy (10); religious educator; First UMC, PO Box 7, Glenwood Springs, CO 81601  
Bennett, Jana M. (1); student; 2770 W. Greens Ct., Littleton, CO 80123  
Hill, Judy (3); homemaker; 3642 Rd. D, Joes, CO 80822-9404

Reserves

Gray, Aaron, pastor; PO Box 1287, Parker, CO 80134  
Keleman, Eddie, district superintendent; 320 Lilac Lane, Grand Junction, CO 81505  
Rosa, Melanie, pastor; 1390 Brentwood, Lakewood, CO 80215  
Vose, Marvin, pastor; 2655 Briargate Blvd., Colorado Springs, CO 80920  
Newman, Jared, student; Kentucky Wesleyan College. 3000 Frederica St., Owensboro, KY 42301  
Boyle, John E., attorney; 4704 Harlan St., Suite 300, Denver, CO 80212-7418  
Redding, Lavada S., homemaker; PO Box 308, Ovid, CO 80744-0308  
Hatter, Bernice I., student; 1666 Detroit, #15, Denver, CO 80206

Russia Provisional

Sec. A	Row 5	Seats 12, 13
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\*Kim, Khen Su (8); seminary rector; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Tischenko, Elena Y. (7); social worker; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103

Reserves

Pupko, Andrei M., district superintendent; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Lovelace, William H., district superintendent; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Kim, Vyacheslav H., district superintendent; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Stepanova, Elena A., district superintendent; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Mamonova, Nelli A., pastor; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103

Smirnova, Rifa, homemaker; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Tyan, Galina F., physician; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Scherbakova, Elena M., accountant; Global Ministries. Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Kozarezov, Alexander, engineer; Global Ministries. Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103  
Tomauh, Tatyana, church secretary; Global Ministries, Box 257, c/o IPS, PMB 572, 666 Fifth Ave., New York, NY 10103

Sierra Leone

Sec. B	Row 18	Seats 8-15
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\*Jarrett, Joseph A.M. (2); secondary school principal; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Johnson-Maasaquoi, Mary A. (3); district superintendent; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Fonnie, Solomon E.A. (4); district superintendent; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Gburidema, Daniel S. (10); pastor; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Halloway, Eke (6); legal practitioner; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Ngongou, Louisa (8); education officer; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Coomber, Foday (1); youth president; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Bah, Marian (10); women's president; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone

Reserves

Myles, Angie, medical coordinator; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Davies, Frank B., medical practitioner; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone  
Stevens, Jongopie P., medical engineer; c/o UMC House, 31 Lightfoot Boston St., Freetown, Sierra Leone

## South Carolina

Sec. B	Row 5	Seats 13-15
	Row 6	Seats 7-15

\*Johnson, Charles L. (8); council director; 4908 Colonial Dr., Columbia, SC 29203

Corderman, Delos D. (5); conference staff; PO Box 11284, Columbia, SC 29211

Willimon, William H. (8); professor; 3104 Doubleday Pl., Durham, NC 27705

Ulmer, Susan (10); district superintendent; 4908 Colonial Dr., Columbia, SC 29203

McClendon, Timothy (2); pastor; PO Box 149, Rock Hill, SC 29731

Stillwell, Robert E. (4); pastor; PO Box 1988, Greenville, SC 29602

McDowell, Edward H. (7); district superintendent; PO Box 1057, Anderson, SC 29622

Quilling, Debra A.S. (1); pastor; 6911 Two Notch Rd., Columbia, SC 29223

Alston, Jr., Calvin (9); pastor; 1239 Hodson Dr., Orangeburg, SC 29115

Rogers, Sheila D. (3); pastor; PO Box 809, Aiken, SC 29802

Carter, Lemuel C. (6); district superintendent; PO Box 543, Marion, SC 29571

Addison, Rubielee L. (2); retired educator; PO Box 1338, Clemson, SC 29633

Rogerson, Carolyne G. (4); retired educator; 2925 Mayer St., Georgetown, SC 29440

Briscoe, Carolyn (8); retired educator; PO Box 1825, Clemson, SC 29631-1825

Chaplin, Jr., Hammie L. (5); electrical engineer; 2005 Courtney Dr., North Augusta, SC 29841

Allen, James R. (6); attorney; PO Box 8448, Columbia, SC 29202

McGuirt, Betty M. (3); Christian educator; PO Box 444, Pawleys Island, SC 29585

Willson, June B. (3); associate council director; 317 Ayres Circle, Summerville, SC 29849

Salley, James H. (10); Africa University Vice-Chancellor; PO Box 871, Nashville, TN 37202

Shingler, Sara S. (7); retired nurse; 210 Lakewood Dr., Spartanburg, SC 29302

Redmond, John A. (1); fine jewelry broker; PO Box 26, Greenville, SC 29602

Jackson, Rhett (9); book seller; 4848 Landrum Dr., Columbia, SC 29206

### Reserves

Jenkins, Clark, district superintendent; 364 S. Pine St., Suite B-120, Spartanburg, SC 29302

Griffith, Jr., Frank J., pastor; 1206 Lyttleton St., Camden, SC 29020-3616

Campbell, Taylor, district superintendent; 104 Amherst Dr., Greenwood, SC 29649

Simmons, Angelin J., district superintendent; PO Box 303, Orangeburg, SC 29116

Taylor, Stephen P., pastor; 1310 Old Spartanburg Rd., Greer, SC 29650-3044

Johnson, Samuel, pastor; 690 Coleman Blvd., Mt. Pleasant, SC 29464

Strait, George E., district superintendent; 1395 S. Church St., Greenville, SC 29605

Hutchins, Charles A., consultant; PO Box 9162, Columbia, SC 29290

Culp, John W., pastor; 3050 Leaphart Rd., West Columbia, SC 29169

Harmon, Paul W., pastor; 1691 Highway 160 W., Fort Mill, SC 29715

Howell, Jr., Robert J., pastor; 118 W. Third S. St., Summerville, SC 29483

Rouse, Lanecia A., student; 4708 Coach Hill Dr., Greenville, SC 29615

Witt, David H., retired engineer; 32 Mallard St., Hilton Head Island, SC 29928-6517

Tisdale, Henry N., college president; 400 College Ave., Orangeburg, SC 29115

Hook, Brenda, homemaker; 2827 Hebron Dr., West Columbia, SC 29169

Buie, Becky L., conference treasurer; PO Box 3787, Columbia, SC 29230

Fogle, Margaret, homemaker; 5005 Neeses Hwy., Neeses, SC 29107

Murphy, Marilyn, homemaker; 208 Port Royal Dr., Ninety Six, SC 29666

Bannister, Chase, student; 122 Bannister Lane, Anderson, SC 29624

Lott, Mark A., customer service manager; 1920 Page Ct., Florence, SC 29505

Thompson, Martha F., pre-school director; 105 Murray Vista Circle, Lexington, SC 29072

Heaton, Leslie, employment consultant; PO Box 265, Marion, SC 29571

## South Congo

Sec. B	Row 1	Seats 1-2
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\*Aying, Muland (4); pastor; PO Box 11237, Chingola, Zambia

Kainda, Mujinga (9); laity; PO Box 11237, Chingola, Zambia

### Reserves

Naweji, Sul, pastor; PO Box 11237, Chingola, Zambia

Ilunga, Mutombo, district superintendent; PO Box 11237, Chingola, Zambia

Mununga, Mwewa, women's group president; PO Box 11237, Chingola, Zambia

Mutamba, Lumpungwe, YMF President; PO Box 11237, Chingola, Zambia



South Georgia

Sec. B	Row 4	Seats 1-14
<i>Rush, James H.</i> (7); district superintendent; PO Box 20408, St. Simons Island, GA 31522		
<i>Swanson, James E.</i> (1); pastor; 3993 St. Mary's Rd., Columbus, GA 31907		
<i>Bagwell, Timothy J.</i> (3); pastor; 2200 Dawson Rd., Albany, GA 31707		
<i>McAfee, Michael A.</i> (10); district superintendent; 106 Lee Blvd., Savannah, GA 31405		
<i>Horton, John E.</i> (4); pastor; 139 River North Blvd., Macon, GA 31211		
<i>Lytle, Paula</i> (5); pastor; 201 Turnberry St., Port Wentworth, GA 31407		
<i>Hinshaw, M. Creede</i> (8); pastor; PO Box 149, Macon, GA 31202-0149		
* <i>Black, Charlene R.</i> (7); college administrator; 720 Captola Rd., Sylvania, GA 30467		
<i>Phillips, J. Taylor</i> (5); senior state judge; PO Box 6242, Macon, GA 31208		
<i>Hatcher, William S.</i> (6); businessman; 104 Dunbarton Dr., Statesboro, GA 30458		
<i>Rumford, Steve L.</i> (8); children's home president; PO Box 2525, Macon, GA 31297		
<i>Martin, Flo S.</i> (2); regional curriculum representative; 122 Worthing Rd., St. Simons Island, GA 31522		
<i>Mills, David P.</i> (1); economic development director; 213 Habersham Dr., Perry, GA 31069		
<i>Carruth, Augusta S.</i> (9); retired; 700 Islandview, Brunswick, GA 31525		

Reserves

<i>Davis, Hugh L.</i> , pastor; 500 Bass Rd., Macon, GA 31210		
<i>Mathis, Vance B.</i> , district suprintendent; PO Box 828, Thomasville, GA 31799		
<i>Brady III, Hal N.</i> , pastor; 1104 Second Ave., Columbus, GA 31902		
<i>Kea, Donald M.</i> , pastor; PO Box 448, Albany, GA 31702-0448		
<i>Cooper, Edwin M.</i> , pastor; PO Box 5116, Columbus, GA 31906		
<i>Iglehart-Thomas, Brenda</i> , pastor; PO Box 211, Sylvania, GA 30467		
<i>Payne, Joyce</i> , conference evangelist; 307 Wexford Circle, Warner Robbins, GA 31005		
<i>Crosse, James E. W.</i> , urologist; 6758 Beaver Ct., Midland, GA 31820		
<i>Moughon, Jr., James C.</i> , retired; 1264 Eatonton Hwy., Gray, GA 31032		
<i>Lifsey, T. Roy</i> , retired; PO Box 1522, Douglas, GA 31534		
<i>Hopkins, Carolyn J.</i> ; 2018 Hadley Ferry Rd., Cairo, GA 31728		

<i>MacElhannon, Dodie</i> ; 444 Holland Dr., Fortson, GA 31808
<i>Creech, Margaret M.</i> ; 3719 Sandy Circle, Macon, GA 31216
<i>Herndon, W. Cleo</i> , retired; 108 Whispering Woods Cove, Thomasville, GA 31757

South Indiana

Sec. D	Row 6	Seats 1-6
	Row 7	Seats 1-8
<i>McGarvey, Gregory</i> (4); pastor; 1041 N. Village Greene Dr., Greenfield, IN 46140-8288		
<i>Easley, Ida E.</i> (3); pastor; PO Box 518, Nashville, IN 47448		
<i>Amstutz, Allen W.</i> (10); district superintendent; 1601 Old Orchard Rd., Vincennes, IN 47591		
<i>Penalva, David E.</i> (8); pastor; 410 N. Fenton Ave., Indianapolis, IN 46219		
<i>Dicken, Mark L.</i> (6); pastor; 4830 State Rd. 64, Georgetown, IN 47122-9258		
<i>Owen, David V.W.</i> (7); district superintendent; 365 Fleetwood Ct., Carmel, IN 46032		
<i>Amerson, Philip A.</i> (9); pastor; PO Box 936, Bloomington, IN 47402		
* <i>Shaw, James C.</i> (2); retired; 5229 Leone Pl., Indianapolis, IN 46226-1751		
<i>Miller, Patricia L.</i> (5); state senator; 1041 S. Muesing Rd., Indianapolis, IN 46239		
<i>Porterfield, Charles W.</i> (3); retired engineer; 5708 Wallingwood Dr., Indianapolis, IN 46226-1341		
<i>Crane, David F.</i> (4); construction contractor; PO Box 142, Loogootee, IN 47553		
<i>Jarman, Brian K.</i> (1); student; 4544 E. US Hwy. 52, Rushville, IN 46173		
<i>Evans, Jr., Daniel F.</i> (6); attorney; 300 N. Meridian St., #2700, Indianapolis, IN 46204-1782		
<i>Marshall, Carolyn M.</i> (10); executive director; 204 N. Newlin St., Veedersburg, IN 47987-1358		

Reserves

<i>Coleman, Robert P.</i> , pastor; 2109 Lincoln, Evansville, IN 47714-1694
<i>Anderson, Sr., Michael A.</i> , associate council director; PO Box 5008, Bloomington, IN 47407
<i>Ruach, Susan W.N.</i> , council director; PO Box 5008, Bloomington, IN 47407
<i>Fisher, Mark A.</i> , pastor; 3179 N. Mt. Comfort Rd., Greenfield, IN 46140
<i>Cushman-Wood, Darren R.</i> , pastor; 2327 E. 10th St., Indianapolis, IN 46201-2007
<i>Millard, Kent M.</i> , pastor; 100 W. 86th St., Indianapolis, IN 46260-2391
<i>Beck, Michael R.</i> , pastor; 1300 E. Adams Dr., Franklin, IN 46131
<i>Harmon, David E.</i> , bank president; PO Box 26, Ramsey, IN 47166

Lawson, John M., retirement home executive director; 1727 Lezlie Lane, Linton, IN 47441  
 Talbott, Norbert L., retired; 2004 E. 91st St., Indianapolis, IN 46240-1908  
 Morgan, Mona M., homemaker; 398 Ironwood, Carmel, IN 46033  
 Fields, Clyde D., retired; 6554 Glacier Dr., Indianapolis, IN 46217-3040  
 VanStone, Jack N., attorney; 1301 Southfield Rd., Evansville, IN 47715-5203  
 Hiatt, Donita K., self-employed caterer; 934 E. 191st St., Westfield, IN 46074-9243

### Southern New Jersey

Sec. B	Row 6	Seats 1-6
	Row 7	Seats 1, 2

\*Blackwell, Dennis L. (10); pastor; 5015 Chapel Ave., Pennsauken, NJ 8109  
 Janka, John A. (2); council director; 1995 Marlton Pike E., Cherry Hill, NJ 8003  
 Murphy, Sandra L. (3); district superintendent; 725 Old Corlies Ave., Neptune, NJ 7753  
 Reasner, William S. (7); pastor; 24 S. Hinchman Ave., Haddonfield, NJ 8033  
 Whilden, Dale C. (4); dentist; 7 Broadway, Ocean Grove, NJ 7756  
 McCullough, June (6); retired; 905 Central Ave., PO Box 556, Minotola, NJ 8341  
 Hoffman, Elizabeth (8); retired; 2510 High St., PO Box 124, Port Norris, NJ 8345  
 Logan, Stacy (1); student; 7 Covington Lane, Voorhees, NJ 8043

### Reserves

Sadio, Sydney S., pastor; 371 Wheeler Rd., North Brunswick, NJ 8902  
 Bender, Jr., Charles A., conference treasurer/director of administrative services; 1995 Marlton Pike E., Cherry Hill, NJ 8003  
 Watts, Ronald B., district superintendent; 445 E. Main St., Moorestown, NJ 8057  
 Jackson, Marion A., district superintendent; 510 N. Main St., PO Box 619, Elmer, NJ 8318  
 Ricards, Betty P., retired; 315 W. Park Dr., Bridgeton, NJ 08302-3878  
 Shervanick, Nancy I., agency director's assistant; 12 W. Joffre Ave., Milltown, NJ 8850  
 Brown, Jay W., personnel coordinator; 1145 S. Beecham Rd., Williamstown, NJ 8094  
 Harz, Fred, tire and fuel distributor; PO Box 1030, Elmer, NJ 8318

### South-West Katanga

Sec. C	Row 11	Seats 11, 12
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\*Kapumba, Isolo (6); provost; PO Box 11237, Chingola, Zambia  
 Kapend, Musumb (7); women's coordinator; PO Box 11237, Chingola, Zambia

### Reserves

Shebele, Kibambo, pastor; PO Box 11237, Chingola, Zambia  
 Yirung, Chinyam, district superintendent; PO Box 11237, Chingola, Zambia  
 Ngoy, Monga, lay leader; PO Box 11237, Chingola, Zambia  
 Kalembe, Kalabwe, laity; PO Box 11237, Chingola, Zambia

### Southwest Philippines Provisional

Sec. A	Row 6	Seats 8, 9
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\*Villalon, Marie-Sol S. (2); district superintendent; Old Damgay, Doxas, Oriental Mindoro, Philippines  
 Baluntong, Glofie G. (3); deaconess; Diego Silang cor Ma. Cristina Sts., San Jose, Occidental Mindoro, Philippines

### Reserves

Sonio, Samuel M., district superintendent; Diego Silang cor Ma. Cristina Sts., San Jose, Occidental Mindoro, Philippines  
 Ruedas, Victorino G., youth coordinator; Jordan UMC, 5205 Bethel, Victoria, Occidental Mindoro, Philippines  
 Villalon, Ancieto R., program director; Old Danggay, Roxas, Occidental Mindoro, Philippines  
 Allera, Nehemia P., pastor; UMC, Diego Silang cor Ma. Cristina Sts., San Jose, Occidental Mindoro, Philippines  
 Albarracin, Petronila B., teacher; 4521 Chico St., San Roque 2, San Jose, Occidental Mindoro, Philippines  
 Daguno, Adello M., employee; San Mariano, Roxas, Oriental Mindoro, Philippines  
 Orcino, Ferdinand S., farmer; 2457 Magsaysay St., San Jose, Occidental Mindoro, Philippines  
 Baniqued, Jaime, employee; c/o Cecelin Baniqued, #9 Manuela Subdivision, Las Pinas City, Philippines

Southwest Texas

Sec. A      Row 8      Seats 4-15

- Schnase, Robert C.* (8); pastor; 221 N. Main, PO Box 1568, McAllen, TX 78505
- Frederick, Jr., Austin* (6); assistant to episcopal office; 16400 Huebner Rd, PO Box 781149, San Antonio, TX 78278-1149
- Wende, Stephen P.* (10); pastor; 5084 DeZavala Rd., San Antonio, TX 78249
- Cape, Kim* (1); foundation development officer; 11709 Boulder Lane, Suite 100, Austin, TX 78726
- Galloway-Edgar, Barbara R.* (4); district superintendent; 133 W. Concho, Suite 106, San Angelo, TX 76903
- Henderson, William (Bill) B.* (7); district superintendent; 3510 Gollihar, Corpus Christi, TX 78415
- \**Etter, Martha B.* (3); retired episcopal administrator/conference lay leader; 4905 Hodges Dr., San Antonio, TX 78238
- Batiste, Jr., Harold E.* (9); retired military/healthcare administrator; 709 Fawndale, San Antonio, TX 78239
- Bonner, Byrd L.* (6); lawyer; 223 Springwood Lane, San Antonio, TX 78216
- Loeb, Carol K.* (4); retired businesswoman; 4610 Lomond, Corpus Christi, TX 78413
- Ault, William (Bill) C.* (5); retired CEO; 501 Sagecrest, San Antonio, TX 78232
- Ashmos, Donde P.* (2); management professor; 6520 Ladera Norte, Austin, TX 78731

Reserves

- Rohlfs, Carl W.*, pastor; 37 E. Beauregard, San Angelo, TX 76903
- Ruth, Barbara J.*, pastor; 7815 Hwy. 290 W., Austin, TX 78736
- Raper, Mary (Mimi) E.*, pastor; 1201 Lavaca, Austin, TX 78701
- Kahl, Harry G.*, district superintendent; 1512 Jonquil, McAllen, TX 78501
- Lowry, John (Mike) M.*, pastor; 10010 Anderson Mill Rd., Austin, TX 78750
- McMullen, Jr., John H.*, pastor; 1201 Lavaca, Austin, TX 78701
- Vasquez, Ilda G.*, public relations representative; 709 S. Kansas, Weslaco, TX 78596
- Hand, Donald (Don) J.*, lawyer; 3514 Huntwick Lane, San Antonio, TX 78230
- Mantooth, Rick N.*, broadcast executive; 4710 Scarlet Oak, San Angelo, TX 76904
- Brim, Jay*, lawyer; 2525 Wallingwood, Bldg. 14, Austin, TX 78746
- Young, Barbara Ford*, housewife; 683 Crest Way Dr., San Antonio, TX 78239

Harrison, Lawrence (Larry) F., lawyer; PO Box 385, Junction, TX 76849

Sweden

Sec.A      Row 12      Seats 10 11

- Hogberg, Solveig* (9); Stockslyckeavagen 7 C, S-441 50 Alingsas, Sweden
- \**Rickardsson, Ulf* (7); Metodistkyrkan i Sverige, Box 45130, S-104 30 Stockholm, Sweden

Reserves

- Sahlberg, Par Axel*; Hakansgardsg. 46, S-434 36 Kungsbacka, Sweden
- Tullhage, Leif*; Ytterbyvagen 4B, S-192 76 Sollentuna, Sweden
- Svensson, Anders*; Syrsestigen 4, S-587 29 Linkoping, Sweden
- Englund, Hakan*; Torpvagen 10, S-572 51 Oskarshamn, Sweden
- Hallgren, Ingela*; Rydsgatan 24, S-507 31 Bramhult, Sweden
- Angman, Ingmar*; Lidetorpavagen 9, S-693 70 Atorp, Sweden
- Carlstrom, Berit*; Gustavsgatan 31, S-703 55 Orebro, Sweden
- Korswing, Gunnil*; Kammakaragatan 58, S-111 60 Stockholm, Sweden

Switzerland-France

Sec. B      Row 3      Seats 13, 14

- \**Streiff, Patrick P.* (6); pastor; Beaux Arts II, CH-2000 Neuchatel, Switzerland
- Bloem, Claudia A.* (4); lawyer; Ertienonville 3, CH-1203 Geneva, Switzerland

Reserves

- Schaad, Theo*, pastor; Kloestrasse 10, CH-3600 Thum, Switzerland
- Nussbaumer, Marc*, pastor; Riehenring 129, CH-4058 Basel, Switzerland
- Welti, Erika*; Zwysigstrasse 6, CH-8048 Zurich, Switzerland
- Binder, Peter*; Hammerweg 6, CH-8404 Winterthur, Switzerland
- Baur, Peter*; Schwalmerenweg 5, CH-3800 Interlaken, Switzerland



## Tanganyika/Tanzania

Sec. B      Row 19      Seats 14, 15

\**Ntambo, Mutwale* (1); district superintendent; PO Box 11237, Chingola, Zambia  
*Mutamba, Kasongo* (1); chief of laypersons; PO Box 11237, Chingola, Zambia

### Reserves

*Muzangish, Tshimwang*, pastor; PO Box 11237, Chingola, Zambia  
*Kitenge Moma, Lusanga*, public relations; PO Box 11237, Chingola, Zambia

## Tennessee

Sec. D      Row 9      Seats 10-11  
               Row 10      Seats 7-15

\**King, Jr., James R.* (6); pastor; 6406 Fischer Ct., Brentwood, TN 37027  
*Mayo, Jerry H.* (4); pastor; 220 N. Church St., Murfreesboro, TN 37130  
*Clardy, Jr., James C.* (1); district superintendent; 316 W. Lytle St., Suite 202, Murfreesboro, TN 37130  
*Hill, Lynn* (10); district superintendent; PO Box 477, Hendersonville, TN 37077  
*Garcia, Barbara P.* (8); area episcopal office; 520 Commerce St., Suite 201, Nashville, TN 37203  
*Alford, Ben R.* (9); college center for church leadership; Sugartree Farm, 4643 Goodman Rd., Adams, TN 37010  
 \**Alexander, Betty M.* (8); retired college administrator; 147 Allen Dr., Hendersonville, TN 37075  
*Menzies, Brenda A.* (4); writer; 344 Lake Valley Dr., Franklin, TN 37069  
*Fisher, Tom C.* (3); retired; 1729 Wilson Pike, Brentwood, TN 37027  
*Bass, James L.* (5); attorney; PO Box 500, Carthage, TN 37030  
*Alexander, Rumay* (7); healthcare senior vice-president; 200 Stoneyway Ct., Nolensville, TN 37388-4621  
*Williams, Joe A.* (2); attorney; 124 Oak Park Dr., Tullahoma, TN 37388-4621

### Reserves

*McGee, Elijah E.*, associate council director; 1110 - 19th Ave. S., Nashville, TN 37212  
*Leimenstoll, Cathie A.*, pastor; 2601 Cages Bend Rd., Gallatin, TN 37066  
*Collett, John H.*, pastor; PO Box 120098, Nashville, TN 37212

*Corry, John G.*, Meharry Medical College Chaplain; PO Box 507, Meharry Medical College, Nashville, TN 37208

*Walkup, Vincent*, pastor; 1250 Old Hickory Blvd., Brentwood, TN 37027

*Bass, Juanita*, district superintendent; PO Box 847, Clarksville, TN 37041-0847

*Cate, Robert T.*, Shepherd Staff Ministries; 2876 Sugartree Rd., Nashville, TN 37215

*Brown, Kimi*, insurance; 1670 Sunset Rd., Brentwood, TN 37027

*Locke, Toni T.*, high school librarian; 117 High Ave., Fayetteville, TN 37334

*Burke, Frank W.*, real estate; 120 Lee Ette Dr., Gallatin, TN 37066

*Morris, Beth*, conference staff; 103 Downing Ct., Hendersonville, TN 37075

*Miller, Andrew B.*, publisher; 238 Seaboard Lane, Franklin, TN 37067

## Texas

Sec. A      Row 3      Seats 1-13  
               Row 4      Seats 1-9

*Chamness, Benjamin R.* (5); district superintendent; 5870 Hwy. 6 N, Suite 316, Houston, TX 77084  
*Bledsoe, Earl* (6); pastor; 13403 Cypress-N Houston, Cypress, TX 77429  
*Hayes, Robert E.* (4); district superintendent; PO Box 27226, Houston, TX 77227-7226  
*Foster, James W.* (2); area provost; 5215 Main, Houston, TX 77002  
*Moore, James W.* (10); pastor; PO Box 22013, Houston, TX 77227-7226  
*Alegria, Frank* (8); pastor; PO Box 9, Brazoria, TX 77422  
*Hinson, William H.* (4); pastor; 1320 Main St., Houston, TX 77002  
*Welch, Jimmy M.* (3); pastor; PO Box 707, Longview, TX 75601  
*Whitaker, Keith C.* (9); pastor; 805 E. Denman, Lufkin, TX 75901  
*Smith, Sandra W.* (7); pastor; 22801 Aldine-Westfield, Spring, TX 77373  
*Smith, Gail F.* (1); pastor; 20775 Kingsland Blvd., Katy, TX 77450  
 \**House, Donald R.* (5); economist; 1008 Shady Dr., College Station, TX 77840  
*Werlein, Ewing* (5); US District Judge; 515 Rusk, Room 9136, Houston, TX 77002  
*Hanke, Gilbert C.* (9); speech/language pathologist; 803 Wildwood, Nacogdoches, TX 75961  
*Palmer, Ruth* (8); community center executive director; 2001 Holcomb Blvd., #1206, Houston, TX 77030  
*Wussow, Thomas* (4); retired; 2807 Trail Lodge, Kingwood, TX 77339

Means, Barbara (3); church financial secretary; 1014 Marianna, Wake Village, TX 75501  
Hernandez, Andrew R. (1); accountant; 6603 Seinfeld Ct., Houston, TX 77069  
Coons, William R. (7); retired; 1723 Hebert Woods, Port Neches, TX 77651  
Carson, Lee T. (10); teacher; 13196 Timber Creek, Flint, TX 75762  
Daffin, Mary A. (6); attorney; 5126 Stuyvesant Lane, Houston, TX 77021  
Skaggs, Christine J. (2); retired; 3140 Fareway Lane, Mt. Pleasant, TX 75455

Reserves

Guidry, Francis W., pastor; 1501 Jenson Dr., Houston, TX 77020  
Meador, Donald, district superintendent; Box 2382, Longview, TX 75606  
Teffteller, Judith L., pastor; 2803 53rd St., Galveston, TX 77551  
Stansell, Elijah, pastor; 1205 Roberts Ave., Beaumont, TX 77701  
Atkinson, George M., seminary director; PO Box 22013, Houston, TX 77227  
Minick, Freda, district superintendent; Box 3666, Bryan, TX 77805-3666  
Millikan, Charles R., pastor; 2803 53rd St., Galveston, TX 77551  
Dorris, Karen, pastor; 709 Allendale, Pasadena, TX 77502  
Booker, Jeremiah, Shalom Zone Ministries Executive Director; 5215 Main, Houston, TX 77002  
Bankston, James L., pastor; 5501 Main St., Houston, TX 77004  
Ramsey, Bradley J., pastor; 5629 Kingwood Dr., Kingwood, TX 77345  
Reed, Mary, local church director of music; 2917 FM 1452 W, Madisonville, TX 77864  
Blackman, Betty S., community volunteer; 3451 Amphora Circle, Sugar Land, TX 77479  
Dillard, Melvin, insurance; 2656 S. Loop W., Houston, TX 77054  
Jordan, Margie G., small church consultant; 115 Hillcrest, Palestine, TX 75801  
Martin, Shannon, conference director of communications; 5215 Main, Houston, TX 77002  
Phillips, Cheryl, vocational counselor; 5222 Dumfries, Houston, TX 77096  
Walton, Gibson, attorney; 1001 Fannin, Suite 3201, Houston, TX 77002  
McCall, Morris, municipal court judge; 825 Llano, Port Neches, TX 77561  
Worsham, John W., corporation president; 266 Maple Valley, Houston, TX 77056-1010  
Strickland, Don, funeral director; PO Box 217, Somerville, TX 77879  
Daffin, Samuel D., attorney; PO Box 330509, Houston, TX 77233-0509

Troy

Sec. A	Row 6	Seats 2-7
*Lemmel, Barbara A. (2); pastor; 88 Phillips St., Montpelier, VT 5602		
*Frueh, Henry C. (10); pastor; 10 Lincoln Ave., Glen Falls, NY 12801		
Palm, Janice W. (8); pastor; 101 Milton Ave., Bullston Spa, NY 12020		
Conklin, E. Brooke J. (7); GBGM field representative; 23 Bob Meadow Run, Saratoga Springs, NY 12866		
Readdean, Shirley E. (9); retired; 2232 Turner Ave., Schenectady, NY 12306		
Archibald, Jr., Julius A. (3); retired; 90 Park Ave., Plattsburgh, NY 12901		

Reserves

Lasher, William, pastor; 175 - 5th Ave., Saratoga Springs, NY 12866  
Bachmann, Anne T., pastor; Box 669, Morrisville, VT 5661  
Cotant, William A., pastor; 21 Berkshire Dr., East Greenbush, NY 12061  
Byers, Shirley, retired; Box 603, Nassau, NY 12123  
Vigne, Jean, retired; 59 Hawthorne Circle, South Burlington, VT 5403  
Washbourne, Kay; 7645 Rt. 9, Plattsburgh, NY 12901

Virginia

Sec. A	Row 13	Seats 1-3
	Row 14	Seats 1-3
	Row 15	Seats 1-15
	Row 16	Seats 5-15
Logan, James C. (2); Wesley Seminary; 4500 Massachusetts, Washington, DC 20016		
Bailey, Paul C. (8); pastor; 19th and Pacific Ave., Virginia Beach, VA 23451		
Wright, Elizabeth A.S. (1); district superintendent; Box 317, Parksley, VA 23421-0317		
Whitaker, Timothy W. (4); district superintendent; PO Box 12654, Norfolk, VA 23541-0654		
Colby, Rhonda VanDyke (6); pastor; 9155 Hungary Rd., Richmond, VA 23294		
Jackson, Kenneth J. (10); district superintendent; 804-A Leesville Rd., Lynchburg, VA 24502		
Hill, L. Douglas (4); pastor; 250 Franklin St., Harrisonburg, VA 22801		
Garrett, Susan S. (5); district superintendent; 32 S. Gate Ct., Suite 2, Harrisonburg, VA 22801		
Horton, Alvin J. (2); associate council director; PO Box 11367, Richmond, VA 23230		
Downs, Beth C. (8); associate council director; PO Box 11367, Richmond, VA 23230		

Gillis, R. Franklin (3); district superintendent; PO Box 11367, Richmond, VA 23230  
 Tuttle, Bruce D. (7); associate council director; PO Box 11367, Richmond, VA 23230  
 Dillard, F. Douglas (9); council director; PO Box 11367, Richmond, VA 23230  
 Sheaffer, Lee B. (5); district superintendent; PO Box 1808, Ashland, VA 23005  
 Washington, Alton M. (1); district superintendent; PO Box 1048, Fishersville, VA 22939  
 Peters, John B. (10); pastor; 903 Forest Ave., Richmond, VA 23229  
 \*Amon, Darlene V. (3); homemaker; 5128 Stratford Dr., Suffolk, VA 23435  
 Branscome, James L. (5); conference treasurer; 1900 Sorrento Pl., Richmond, VA 23233  
 Bishop, Nathaniel L. (8); health care administrator; 690 North Dr., Christiansburg, VA 24073  
 Hardman, Ron (9); retired; 11179 Eagle Watch, Smithfield, VA 23430  
 Vaughn, Carole (3); conference staff; PO Box 11367, Richmond, VA 23230  
 Compton, Patricia O. (7); homemaker; 8423 Kalb Rd., Richmond, VA 23229-4133  
 Wolf, Rex (10); administrator; PO Box 1077, Kenbridge, VA 23944  
 Park, Yoon-Soo (1); scientist; 2654 Oakton Glen Dr., Vienna, VA 22181  
 Baker, Sandra W. (8); homemaker; 360 George St., Winchester, VA 22601  
 Carpenter, Robert B. (2); retired; PO Box 696, Altavista, VA 24517  
 Alvis, Jaime S. (7); student; 2070 Long Ridge Dr., Powhatan, VA 23139  
 Powell, Ida B. (9); homemaker; 3809 Manton Lane, Lynchburg, VA 24503  
 Ravenhorst, Dorothy (4); homemaker; PO Drawer 904, Lexington, VA 24450  
 Black, Andrew Dean (6); student; 4102 Cindy Lane, Dumfries, VA 22026  
 Douglas, Willard H. (6); judge; 606 Edgehill Rd., Richmond, VA 23222  
 Pearson, Andrew C. (1); student; PO Box 176, Purcellville, VA 20134

#### Reserves

Kim, Myung, pastor; 1301 Collingwood Rd., Alexandria, VA 22308  
 Casey, Robert T., retired pastor; 721 Richmond Rd., Williamsburg, VA 23185-3541  
 Jarvis, David F., district superintendent; 5001 Echols Ave., Alexandria, VA 22311  
 McAden, Robinson H., district superintendent; 705-A Starling Ave., Martinsville, VA 24112  
 Freeman, George H., district superintendent; 914 E. Jefferson St., Charlottesville, VA 22902-5376  
 King, Charles B., district superintendent; 301 Fourth Ave., Farmville, VA 23901

Smith, Theodore, pastor; 14999 Birchdale Ave., Woodbridge, VA 22193  
 Corley, Cynthia A., pastor; PO Box 142, Front Royal, VA 22630  
 Rhodes, Stephen A., pastor; 8800 River Rd., Richmond, VA 23229  
 Hanke, Jay M., district superintendent; 20 S. Cameron St., Winchester, VA 22601  
 Layman, William Anthony, district superintendent; PO Box 3413, Petersburg, VA 23805-3413  
 Hardman-Cromwell, Youtha C., seminary staff; 2015 - 13th St. NW, Washington, DC 20009  
 Murphy, E. Thomas, pastor; 10398 Stratford Ave., Fairfax, VA 22030  
 Almond, G. Keith, pastor; 1072 Old Kempsville Rd., Virginia Beach, VA 23464  
 Wright, Wasena F., pastor; 6935 Columbia Pike, Annandale, VA 22003  
 Joyce, Thomas L., district superintendent; 4502 Starkey Rd., SW, Roanoke, VA 24014  
 Geer, Beverly H., homemaker; 3812 Chesapeake Ave., Hampton, VA 23669-4612  
 Lewis, Sue Ann, homemaker; 13318 Queensgate Rd., Midlothian, VA 23113  
 Bergdoll, James R., UM foundation director; 4500 Pinebrook Ct., Virginia Beach, VA 23462  
 Huber, Paul W., retired; 2 Edgewood Dr., Newport News, VA 23606  
 Sizemore, James A., retired; 704 Spring Valley Dr., Fredericksburg, VA 22405  
 Butler, Pam W., homemaker; 711 High St., Farmville, VA 23901  
 Liskey, JoAnn, homemaker; Route 11, Box 304A, Harrisonburg, VA 22801  
 Crowder, Thelma B., retired teacher; 1303 N. Main St., South Boston, VA 24592  
 Miller, Tom, retired; 148 Summit Rd., Danville, VA 24540  
 Cox, Charles P., retired military; 3154 Eakin Park Ct., Fairfax, VA 22031-2621  
 Abernathy, Hardaway Smith, retired; 636 Green Valley Dr., Virginia Beach, VA 23462  
 Moseley, Annie F., retired teacher; 177 Daniels Dr., Madison Heights, VA 24572-5201  
 Gunther, Tara, student; 12323 Iona Sound Dr., Bristow, VA 22013  
 Ivey, Dorothy C., CWS Immigration & Refugee; 4532 N. 39th St., Arlington, VA 22207-2929  
 Fuss, Christopher F., state police officer; 2204 Hawkshill Lane, Charlottesville, VA 22911  
 Cauffman, Shirley, retired; 4613 N. 41st St., Arlington, VA 22207



Visayas-Philippines

Sec. C      Row 5      Seats 4, 5

*\*Maregmen, Maximino T.* (7); district superintendent; Purok Santan, Brgy Punta, 6541 Ormoc City, Philippines  
*Bardoquillo, Romeo M.* (3); businessman; #2 2nd St., Felena Village, Tisa, Cebu City, Philippines

Reserves

*Cosmiano, David*, pastor; VISCA Community Church, UMC, Guadalupe, Baybay, Leyte, Philippines  
*Importante, Silverio*, district superintendent; Zone 7, Don Esteban, Lapaz, Lapaz, Iloilo City, Philippines  
*Cornito, Joseph*, pastor; The United Methodist Church, 14A Lopez St., Labangon, Cebu City, Philippines  
*Ferrer, Sr., Rufino*, district superintendent; The United Methodist Church, West Balabag, Valencia, Negros Oriental, Philippines  
*Olpinido, Myrna V.*, special appointment; PCU-UTS, Dasmariñas, Cavite, Philippines  
*Cosmiano, Phebe N.*, deaconess; Galilean Learning Center, VCC, UMC, Guadalupe, Baybay, Leyte, Philippines  
*Montes, Bonita T.*, administrative officer; VISCA, Baybay, Leyte 6521-A, Philippines  
*Duro-on, Hope*, bookkeeper; 110-D D. Jakesalem St., 6000 Cebu City, Philippines  
*Alkuino, Aurora*, Office of Student Affairs Director; VisCa, Baybay, Leyte 6521-A, Philippines  
*Quiro-Quiro, Randy M.*, government employee; Balanan, Sandulot, Siaton, Negros Oriental 6219, Philippines

West Congo

Sec. C      Row 6      Seats 2, 3

*\*Akenda, Okenge M.* (2); district superintendent; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Luhandjula, Seke J.* (8); doctor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

Reserves

*Kipuke, Esaho L.*, pastor; PO Box 405, Whitinsville, MA 1580  
*Afumba, Wandja A.*, professor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Lotengo, Elonge D.*, pastor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Poy, Emundu A.*, doctor; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo  
*Banza, Kabila*, lay man; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

Kabedi, Mpoy, lay woman; Ave. des Ecuries No. 2867, B.P. 4727, Kinshasa, DR of Congo

West Michigan

Sec. A      Row 9      Seats 6-13

*McReynolds, Russell F.* (5); district superintendent; 5380 Holiday Terrace, Kalamazoo, MI 49009  
*Brubaker, Ellen A.* (1); pastor; 4301 Ambrose Ave. NE, Grand Rapids, MI 49525  
*Longdon, Leicester R.* (4); pastor; 7533 W. St. Joseph Hwy., Lansing, MI 48917  
*Pier-Fitzgerald, Lynn* (8); district superintendent; 1670 Barlow, Traverse City, MI 49686  
*\*Deemer, Julia* (7); township clerk; 16671 Fewins Rd., Interlochen, MI 49643  
*Becker, Eugene R.* (10); tax collector; 738 N. Pine River, Ithaca, MI 48847  
*Williams, Donald* (6); professor; 5226 Forest View Ct., Hudsonville, MI 49426  
*Wiltse, David* (3); graphic arts director; 11 Fuller Ave. SE, PO Box 6247, Grand Rapids, MI 49516-6247

Reserves

*Moore, Joy J.*, seminary staff; 204 N. Lexington Ave., Wilmore, KY 40390  
*Huston, Joseph D.*, district superintendent; 1205 S. Mission, Suite 9, Mt. Pleasant, MI 48858  
*Panse, Wade S.*, pastor; 3003 Leco Ct., St. Joseph, MI 49085  
*Haller, Laurie A.*, pastor; 227 E. Fulton St., Grand Rapids, MI 49503  
*Lett, Steven T.*, attorney; 9417 W. Senic Lake Dr., Laingsburg, MI 48848-9749  
*Pier-Fitzgerald, Erin A.*, student; 2832 Sherwood Dr., Traverse City, MI 49686  
*Dahlman, Laurie A.*, retired teacher; 1228 Southern Ave., Kalamazoo, MI 49001  
*VerVeer-Guy, Nichea A.*, kindermusic instructor; 150 Alten Ave. NE, Grand Rapids, MI 49503-3704

West Middle Philippines

Sec. A      Row 19      Seats 5, 6

*\*Malit, Angel* (3); pastor; Ascomo UMC, Pulungmasle, Guagua 2003, Pampanga, Philippines  
*Isip, Blas C.* (10); businessman; 146 Bancal, Guagua 2003, Pampanga, Philippines

Reserves

*Fernandez, Danilo G.*, pastor; First UMC, Bancal, Guagua 2003, Pampanga, Philippines

- Canlas, Delano D.*, pastor; The United Methodist Church, Mekong St., Friendship, Angeles City, 2009 Philippines
- Magtanong, Ricardo V.*, district superintendent; Dayrit's Compound, McArthur Highway, Angeles City, 2009 Philippines
- Manalac, Helen C.*, district superintendent; Good Seed UMC, Santa Maria, Minalin 2019 Pampanga, Philippines
- Meneses, Rogelio C.*, pastor; Wesley UMC, 890 Rizal Ave., Olongapo City 2000, Philippines
- Estioco, Rustico A.*, district superintendent; Magsaysay St., San Jose, Balanga 2100, Bataan, Philippines
- Salangsang, Jaycee*, pastor; The United Methodist Church, Poblacion, Magalang 2011 Pampanga, Philippines
- Canlas, Nathaniel D.*, pastor; Central UMC, San Fernando 2000 Pampanga, Philippines
- Magno, Catalino P.*, district superintendent; 1518 Zamora St., Tarlac City 2300, Tarlac, Philippines
- Padang, Jose*, pastor; The United Methodist Church, Bamban 2317 Tarlac, Philippines
- Munoz, Dionisio B.*, pastor; The United Methodist Church, Pulungmasle, Guagua 2003 Pampanga, Philippines
- Ocampo, Constante*, pastor; The United Methodist Church, Concepcion 2316 Tarlac, Philippines
- Rodriguez, Regalado L.*, pastor; The United Methodist Church, Tortugas 2100 Balanga, Philippines
- Yutuc, Nenita S.*, pastor; c/o CNC UMC, San Isidro, San Fernando 2000 Pampanga, Philippines
- Santos, Epifanio*, pastor; The United Methodist Church, Tarlac City 2300 Tarlac, Philippines
- Calma, Homer C.*, district superintendent; 165 Sta Rosa, Concepcion 2316 Tarlac, Philippines
- Fernando, Ruben C.*, district superintendent; The United Methodist Church, Cabangan 2203 Zambales, Philippines
- Cabuso, Homer*, pastor; The United Methodist Church, San Juan, Apalit 2016 Pampanga, Philippines
- Gumabon, Romeo*, pastor; The United Methodist Church, Mabalacat 2010 Pampanga, Philippines
- Madlambayan, Sol*, pastor; The United Methodist Church, LaPaz 2314 Tarlac, Philippines
- Balingit, Modesto*, pastor; The United Methodist Church, Limay 2103 Bataan, Philippines
- Catalang, Reynaldo M.*, pastor; The United Methodist Church, Parian, Mexico 2021 Pampanga, Philippines
- Violenta, Jr., Victor*, pastor; The United Methodist Church, Bayan, Orani 2112 Bataan, Philippines
- Valencia, Dominador A.*, pastor; The United Methodist Church, San Esteban, San Antonio 2206 Zambales, Philippines
- Supan, Augusto S.*, pastor; The United Methodist Church, Luacan, inalupihan 2110 Bataan, Philippines
- Talavera, Elias S.*, pastor; CNC UMC, San Isidro, San Fernando 2000 Pampanga, Philippines
- Tanag, Arturo*, pastor; Philippines Christian University, Pala-Pala, Dasmarias 4114 Cavite, Philippines
- Ramos, Domingo*, pastor; The United Methodist Church, San Felipe 2204 Zambales, Philippines
- Viuya, Priscilla C.*, doctor; The United Methodist Church, Tarlac City 2300 Tarlac, Philippines
- Regala, Robert*, engineer; Malpitik UMC, Malpatik Resettlement Area, San Fernando 2000 Pampanga, Philippines
- Shappy, Lilia*, businesswoman; Village UMC, Villa Dolores, Angeles City 2009, Philippines
- Calma, Fely*; 165 Sta Rosa, Concepcion 2316 Tarlac, Philippines
- Lumba, Zenaida*, school administrator; Harris Memorial College, Taytay 1920 Rizal, Philippines
- Andasan, Helen*, deaconess; Baras-Baras, Tarlac City 2300 Tarlac, Philippines
- Angco, Arlyn*; The United Methodist Church, Tarlac City 2300 Tarlac, Philippines
- Baluyot, Mirriam G.*, deaconess; The United Methodist Church, Tortugas, Balanga 2100 Bataan, Philippines
- Ignacio, Francisco T.*, businessman; The United Methodist Church, San Juan, Apalit 2016 Pampanga, Philippines
- Almazan, Eric*, computer programmer; The United Methodist Church, Poblacion, Arayat 2012 Pampanga, Philippines
- Reyes, Gilbert*, businessman; Ascomo UMC, Guagua 2003 Pampanga, Philippines
- Ela, Pedro*, school administrator; Olongapo Wesley School, 890 Rizal Ave., Olongapo City 2200, Philippines
- Dizon, Rolando A.*, provincial management staff; The United Methodist Church, Tortugas, Balanga 2100 Bataan, Philippines
- Calagui, Domingo*; Mt. Zion UMC, Sta. Juliana, Capas 2315 Tarlac, Philippines
- del Rosario, Ricardo*, teacher; The United Methodist Church, Tarlac City 2300 Tarlac, Philippines
- Layug, Susan*, executive director; Daan sa Pag-unlad, Inc. (DSPI), Cataming, Balanga 2100 Bataan, Philippines
- Malit, Leslie*, deaconess; Magalang UMC, Magalang 2011 Pampanga, Philippines
- Dado, Arleen*, deaconess; The United Methodist Church, Cabangan 2203 Zambales, Philippines
- Mercado, Phoebe*, teacher; Central UMC, San Fernando 2000 Pampanga, Philippines
- Gutierrez, Carmina*; Aldersgate UMC, A. del Rosario St., Angeles City 2000, Philippines
- Mesina, Helen*; Dau UMC, Dau, Mabalacat 2010 Pampanga, Philippines
- Antonio, Samuel*, businessman; Daan Bago, Samal 2113 Bataan, Philippines



Navarro, Cora, teacher; Tenejero, Balanga 2100 Bataan, Philippines  
Lising, Ruby Leah, teacher; Harris Memorial College, Taytay 1920 Rizal, Philippines  
Isip, Aiolo, dentist; CNC UMC, San Isidro, San Fernando 2000 Pampanga, Philippines  
Ciervo, Margarita J., medical doctor; The United Methodist Church, San Esteban, San Antonio 2206 Zambales, Philippines  
Ceredon, Zenaida M., businesswoman; The United Methodist Church, Iba 2201 Zambales, Philippines  
Mercado, Samuel, Barangay official; Wesley UMC, Olongapo 2200, Philippines

West Ohio

Sec. B	Row 8	Seats 1-8
	Row 9	Seats 1-15
	Row 10	Seats 1-7
<i>Brooks, Philip D.</i> (3); district superintendent; 1201 Red Oak Dr., Cridersville, OH 45806		
<i>Stover, Gregory D.</i> (4); district suprintendent; 6520 Madeira Hills Dr., Cincinnati, OH 45243		
<i>Slaughter, Michael B.</i> (10); pastor; 720 Baneberry Ct., Tipp City, OH 45377		
<i>Mallory, Margaret M.</i> (8); pastor; 4612 Collegeview Dr., Dayton, OH 45427		
<i>Campbell, J. Gary</i> (4); retired pastor; 11072 Blue Rd., Mt. Vernon, OH 43050		
<i>Johnson, Michael D.</i> (7); district suprintendent; 4450 Lummisford Lane, Columbus, OH 43214		
<i>Kelso, Scott T.</i> (1); pastor; 10675 Tallgate Rd., Pataskala, OH 43062		
<i>Atha, Grayson L.</i> (9); pastor; 299 King Ave., Columbus, OH 43201		
<i>Brooks, Gloria B.</i> (6); pastor; 2540 Elmview Dr., Lima, OH 45806		
<i>Coleman, Norman H.</i> (1); pastor; 7 Roxbury Dr., Athens, OH 45701		
<i>Wilson, Laura Cean</i> (9); extension ministries; 7613 Old Foxe Ct., Columbus, OH 43235		
<i>Summers, Jr., Vance</i> (2); pastor; 256 Williams St., Bowling Green, OH 43402		
<i>Exman, Gary W.</i> (7); pastor; 443 Bluestem Ave., Gahanna, OH 43230		
<i>Edgar, John W.</i> (5); district superintendent; 65 Edgevale Rd., Columbus, OH 43209		
<i>Hines, William A.</i> (5); pastor; 2022 Knollwood Dr., Findlay, OH 45840		
<i>*Rhonemus, Alfred C.</i> (4); retired teacher; 9822 Bradysville Rd., Aberdeen, OH 45101		
<i>Nibbelink, James C.</i> (3); quality systems manager; 934 Hidden Ridge Dr., Milford, OH 45150		
<i>Fitch, Marion O.</i> (5); retired financial officer; 129 E. Concord Dr., Lebanon, OH 45036		

Elliott, Joshua A. (3); student; 5517 US 42 South, Ostrander, OH 43061  
Lutz, Benis (8); retired superintendent; 641 W. Main St., Ashville, OH 43103  
Oglesby, Mildred E. (8); metro ministries coordinator; 903 E. Boundary St., #B, Perrysburg, OH 43551  
Galloway, Mary Ann (10); school nurse; 121 Franklin St., South Point, OH 45680  
Connolly, Phillip F. (10); contractor/developer; PO Box 271, Marysville, OH 43040  
Steiner, Chris E. (6); attorney; 2289 Garden Creek Dr., Maumee, OH 43537  
Johnson, Thelma L. (6); retired; 5915 Desmond St., Cincinnati, OH 45227  
Nye, Joy E. (2); 23530 Buena Vista Rd., Rockbridge, OH 43149  
Ellis, Rachel (1); student; 5207 Stauffer Rd., Morral, OH 43337  
Peterson, John D. (7); student; 1500 White Ave., Fremont, OH 43420  
Winter, F. Ned (2); 10160 St. Hwy. 53N, Upper Sandusky, OH 43351  
Bradley, Carol Ann (9); diaconal minister; 48 E. North Broadway, Columbus, OH 43214

Reserves

*Waugh, James E.*, pastor; 5714 Whispering Oak Blvd., Hilliard, OH 43026  
*Augman, William J.*, district superintendent; 5015 Hearthstone Dr., Springfield, OH 45502  
*Wells, O. Gene*, pastor; 5773 Charter Oak, Cincinnati, OH 45236  
*Ling, Stanley T.*, extension ministries; 32 Wesley Blvd., Worthington, OH 43085  
*McGehee, Thad L.*, pastor; 1152 James Rd., Newark, OH 43055  
*Miller, Sue Ellen*, district suprintendent; 1535 Londondale Pkwy., Newark, OH 43055  
*Bowdle, William R.*, pastor; 6735 Camaridge Lane, Cincinnati, OH 45243  
*Fairchild, Darryl A.*, pastor; 1810 Harvard Blvd., Dayton, OH 45406  
*Garn, Cyndy L.*, pastor; 5155 Portland St., Columbus, OH 43220  
*Meredith, David W.*, pastor; 506 Heather Hill Rd., Columbus, OH 43213  
*Hines, Derik S.*, pastor; 538 Dolly Ave., Upper Sandusky, OH 43351  
*Wood, Anita D.*, pastor; 3460 Epworth Ave., Cincinnati, OH 45211  
*Creech, Gregory W.*, pastor; 218 Sandusky St., Findlay, OH 45840  
*Chivington, David W.*, pastor; PO Box 278, Fletcher, OH 45326  
*Schleif, Rae Lynn*, pastor; 330 S. Stadium Rd., Oregon, OH 43616  
*Schlicher, Nancy L.*, retired optometric associate; 381 Green Vista Dr., Enon, OH 45323



Barber, James E., small business owner; 451 N. Cedar St., Newark, OH 43055  
 Hughes, Vangie R., church outreach director; 300 W. Park Ave., Lebanon, OH 45036  
 Scholl, M. Leo, systems analyst; 5513 Royalwood Dr., Dayton, OH 45429  
 Scheufler, Sarah H., retired school administrator; 109 St. Andre, Worthington, OH 43085  
 Joseph, Robert E., retired marketing director; 542 W. Main, Napoleon, OH 43545  
 McCarty, James L., retired teacher; 12017 Sheldrake Ct. N.W., Pickerington, OH 43147  
 Howard, George G., assistant council director; 32 Wesley Blvd., Worthington, OH 43085  
 Nesbitt, Quentin, data processing CEO; One Tanglewood Lane, Cincinnati, OH 45224  
 Kummerle, Herman F., retired chemical engineer; 1152 Bernath Pkwy., Toledo, OH 43615  
 Bales, Linda, GCOM staff; 141 S. Walnut St., Yellow Springs, OH 45387  
 Penner, Terry H., retired teacher; 19260 Buckskin Rd., Defiance, OH 43512  
 Walker, Sr., Robert C., executive director; 4516 College View Dr., Dayton, OH 45427  
 Heim, Frank, retired; 10293 Smoke Rd. S.W., Pataskala, OH 062 43062  
 Schoener, Sue W., local church consultant; 4125 Ongaro Dr., Columbus, OH 43204

## West Virginia

Sec. A	Row 12	Seats 14, 15
	Row 13	Seats 4-15

Bickerton, Thomas J. (8); district superintendent; The Methodist Building, Room 111, Wheeling, WV 26003  
 Jasper, David E. (4); pastor; 203 Caperton St., Princeton, WV 24740  
 Hallett, Helga P. (2); district superintendent; Box 866, Charleston, WV 25323  
 McCauley, Ronald M. (7); extended cooperative ministries; 415 Lawnview Dr., Morgantown, WV 26505  
 Wilson, William H. (1); district superintendent; PO Box 872, Romney, WV 26757  
 Flanagan, Randall F. (10); council director; PO Box 2313, Charleston, WV 25328  
 Wright, Richard L. (6); retired; 141 Bryan Dr., Morgantown, WV 26505  
 \*Deel, William S. (3); university administrator; 2208 Circle Dr., Milton, WV 25541  
 Wigal, Betty L. (4); retired church camp caretaker; Rt. 1, Box 242E, Parkersburg, WV 26101  
 Berner, James M. (5); conference treasurer; PO Box 2469, Charleston, WV 25329  
 Knight, Suzanne P. (6); church musician; 23 Lathan St., Buckhannon, WV 26201

Stewart, Thomasina S. (9); associate council director; PO Box 2313, Charleston, WV 25328  
 Nutter, Judy A. (7); teacher/homemaker; HC 39, Box 123B, St. Marys, WV 26170  
 Simmons, Laura H. (8); student; 1392 Bennett Dr., Morgantown, WV 26508

## Reserves

Lacaria, John F., associate council director; PO Box 2313, Charleston, WV 25328  
 Jarvis, Patricia A., pastor; 225 N. Lee St., Lewisburg, WV 24901  
 Tucker, A. Arthur, district superintendent; PO Box 230, Buckhannon, WV 26201  
 Jarrett, Sue C., pastor; 132 S. Mineral St., Keyser, WV 26726  
 Conley, Ellis E., pastor; 88 S. Kanawha St., Buckhannon, WV 26201  
 Beard, Clyde W., pastor; 125 Kruger St., Wheeling, WV 26003  
 McKee, Lisa D., pastor; Rt. 2, Box 35, Ravenswood, WV 26164  
 Bickerton, Rebecca J., Christian educator; 700 Wheeling Ave., Glen Dale, WV 26038  
 Hairston, William I., non-profit executive director; PO Box 4466, Owens Station, Charleston, WV 25364  
 Elkins, Lyman E., retired; 3703 Norwood Rd., Huntington, WV 25705  
 Dodd, Jr., Chester C., retired; 511 Green Acres Circle, Spencer, WV 25276  
 Losch, S. Gail, office administrator; Rt. 1, Box 70A, O'Dell Town Rd., Nettie, WV 26681  
 Flanagan, Janet L., Christian educator; 100 Colony Way, Nitro, WV 25143  
 Jarrett, Mark J., student; 2955 Merrill Ave., Huntington, WV 25702

## Western Angola

Sec. B	Row 15	Seats 13, 14
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\*Zumo, Afonso (3); district superintendent; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
 De Carvalho, Maria J. (10); teacher; Rua NaSa.da Muxima 12, C.P. 68, Luanda, Angola

## Reserves

Ntekambi, Luzia O., junior pastor; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
 Manuel, Jorge, junior pastor; Rua NaDa.da Muxima, 12 C.P. 68, Luanda, Angola  
 Afonso, Mateus D., pastor; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
 Junior, Pedro M.M., council president; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
 Tetila, Joaquim, pastor; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola

De Almeida, Maria F.S., conference lay leader; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
Agostinho, Jorge L., conference trustees president; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
Da Graca, Joao M., conference secretary; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
Neto, Branca J., teacher; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola  
Barbosa, Maria C.B., adult/youth coordinator; Rua NaSa.da Muxima, 12 C.P. 68, Luanda, Angola

Western New York

Sec. A	Row 5	Seats 6-11
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Van Dussen, D. Gregory (8); district superintendent; 253 East Ave., Batavia, NY 14020  
Cooke, John D. (6); pastor; 345 Main St., East Aurora, NY 14052  
Cronin, Deborah K. (10); district superintendent; 7 Devereux Dr., Allegany, NY 14706  
\*Williams, Gerald 'Jay' (4); student; 2558 Harvard Yard Mail Center, Cambridge, MA 02138-7515  
Richardson, Gerald K. (5); program specialist; 1217 Delaware Ave., #902, Buffalo, NY 14209  
Bank, Genie S. (7); volunteer; 243 Randwood Dr., Williamsville, NY 14221

Reserves

Baird, Larry R., pastor; 10205 Greiner Rd., Clarence, NY 14031  
Lundgren, Lawrence E., district superintendent; 410 Minnesota Ave., Buffalo, NY 14215  
Crawford, Jeff C., pastor; 1795 Baird Rd., Penfield, NY 14526  
Edmister, Jean E., church communications; 5000 Shunpike Rd., Lockport, NY 14094  
Wildrick, Dean E., associate professor; 8354 Jackson Hill Rd., Cuba, NY 14727  
Clark, Ed F., retired; 5 Booth St., Shortsville, NY 14546

Western North Carolina

Sec. ?	Row 11	Seat 15
	Row 12	Seats 13-15
	Row 13	Seats 1-15
	Row 14	Seats 1-7

White, Jr., Charles D. (Denny) (8); conference secretary; PO Box 18005, Charlotte, NC 28218  
Beverly, Arnetta E. (4); conference staff; PO Box 18005, Charlotte, NC 28218  
Brittain, Julianne (Jan) (5); pastor; 155 New Salem Rd., Statesville, NC 28625

Langford III, Thomas A. (Andy) (5); pastor; 6800 Sardis Rd., Charlotte, NC 28270  
Wilson, Jr., Earl (1); district superintendent; 4108 Park Rd., Suite 101, Charlotte, NC 28209  
Rankin, Nancy Burgin (10); district superintendent; 941 Thomas St., Statesville, NC 28677  
Bales, Harold K. (4); district superintendent; 432 Copperfield Blvd., Suite 206, Concord, NC 28025  
Brown, Michael B. (7); pastor; PO Box 658, Winston-Salem, NC 27102  
Hardin, Jr., E. Wannamaker (9); district superintendent; 1031 Reynolda Rd., Winston-Salem, NC 27104  
Aldridge, Jr., Julian M. (6); pastor; PO Box 6161, Charlotte, NC 28207  
Lewis, Patricia A. (3); district superintendent; PO Box 367, North Wilkesboro, NC 28659  
Barden, Barbara J. (2); minister of education; 5250 Silas Creek Pkwy., Winston-Salem, NC 27106  
Key, Mark J. (10); conference staff; PO Box 18005, Charlotte, NC 28218  
\*Rinehart, Joetta F. (2); SEJ Development Director; PO Box 67, Lake Junaluska, NC 28745  
Young, Jack (3); sales manager; 1008 Westwood Ave., High Point, NC 27262  
Collins, Janet H. (7); condominium developer; 355 Lakeshore Dr., Lake Junaluska, NC 28745  
Causby, Jimmy (10); automobile dealer; 810 Bethel Rd., Morganton, NC 28655  
Smith, Jr., Sam H. (5); banking systems; 7007 Old Dairy Lane, Charlotte, NC 28211  
Fowler, Les O. (4); dentist; 181 E. Ward St., Asheboro, NC 27203  
Blackwell, Roberta E. (3); retired; 2827 LaSalle St., Charlotte, NC 28216  
Gibson, Mildred W. (7); homemaker/volunteer; PO Box 66, Richfield, NC 28137  
Hand, Dawn M. (8); conference staff; PO Box 18005, Charlotte, NC 28218  
Kim, In Muk (9); businessman; 3988 Club House Ct., 2-B, High Point, NC 27265  
Howie, Bill F. (1); retired; 4517 Pleasant Grove Rd., Waxhaw, NC 28173  
Hardy, Betty Jo (1); local church program director; 415 Willow Rd., Salisbury, NC 28147  
Clough, Julie A. (6); student; 1630 Lithia Springs Rd., Shelby, NC 28150

Reserves

Stith III, Frank A., pastor; 204 - 6th Ave. W., Hendersonville, NC 28739  
Alvord, Alec M., conferene staff; PO Box 18005, Charlotte, NC 28218  
Wyman, Jr., William C., conference treasurer; PO Box 18005, Charlotte, NC 28218  
Queen, Dolores B., pastor; 1207 W. Dixon Blvd., Shelby, NC 28152  
Harrelson, Claudia G., pastor; 355 Eaker Rd., Bessemer City, NC 28016



Wilkinson, Larry D., district superintendent; PO Box 1269, Lake Junaluska, NC 28745  
 Blackburn, Jr., Robert M., pastor; 27 Church St., Asheville, NC 28801  
 Carter, Jr., Kenneth H., pastor; 3543 Robinhood Rd., Winston-Salem, NC 27106  
 Lyon, M. Kenneth, pastor; 801 S. Trade St., Matthews, NC 28105  
 Lambert, Anthony E. (Andy), general evangelist; PO Box 275, Boonville, NC 27011  
 Young, C. Garland, pastor; PO Box 5289, High Point, NC 27262  
 Stadler, Jr., Leonard E., pastor; 13901 Providence Rd., Matthews, NC 28105  
 Howell, James C., pastor; PO Box 718, Davidson, NC 28036  
 Windham, Jr., James C., attorney; 3509 Country Club Dr., Gastonia, NC 28056  
 Edwards, Mark B., attorney; 2326 Whilden Ct., Charlotte, NC 28211  
 Baker II, David S., surgeon; 3032 Clarendon Rd., Charlotte, NC 28211  
 Marcellus, Etta W., retired; 311 N. Washington Ave., Reidsville, NC 27320  
 Smith, Carrie A., student; PO Box 72, Cullowhee, NC 28723  
 Thurman, Doris D. (Dori), university administrative manager; 197 Palaside Dr. N.E., Concord, NC 28025  
 Wiseman, Patricia W., teacher; 3701 Brown Bark Dr. S., Greensboro, NC 27410  
 Farris, Walter H., retired; 63 Terrace Dr., Weaverville, NC 28787  
 Sherrill, William N. (Will), student; 4814 Zephyr Lane, Charlotte, NC 28209  
 Stockton, Richard, merchant; 2844 Fairmont Rd., Winston-Salem, NC 27106  
 Hobson, Charity E., student; 523 McCall Dr., Forest City, NC 28043  
 McIntyre, Dan B., retired; 2874 Morris Lane, Denver, NC 28037  
 Eurey, Charles W., retired; 1010 S. Aspen St., Lincolnton, NC 28092

### Western Pennsylvania

Sec. A	Row 1	Seats 11-15
	Row 2	Seats 1-15

Greenway, Jeffrey E. (3); district superintendent; 733 South Ave., Pittsburgh, PA 15221  
 Rhodes, Arnold A. (7); district superintendent; 5 S. Park Ave., Kane, PA 16735  
 Kohlhepp, Glenn B. (10); district superintendent; 204 Gregg Dr. Ext., Harmony, PA 16037  
 Twigg, Aimee W. (4); pastor; 434 Main St., Latrobe, PA 15650

Seth, John (5); pastor; 125 N. Pittsburgh St., Zelienople, PA 15237  
 Orphe, Martha M. (8); district superintendent; 214 Dombey Dr., Pittsburgh, PA 15237  
 Potter-Miller, Jaime (9); district superintendent; 200 Bloomfield St., Johnstown, PA 15904  
 Hipwell, Ronald J. (1); pastor; 420 First St., DuBois, PA 15801  
 Garrett, Joel S. (6); pastor; 191 E. Highland Dr., McMurray, PA 15317  
 Shunk, Dale (2); pastor; 1502 Menoher Blvd., Johnstown, PA 15905  
 Plowman, Jack W. (1); lawyer; 1025 Lakemont Dr., Pittsburgh, PA 15243  
 Warman, Sarah (3); student; 15 Muncie Ridge Rd., Washington, PA 15301  
 \*Morris, Patricia A. (4); controller; 1318 Eighth Ave., Beaver Falls, PA 15010  
 Johnson, Matthew G. (9); student; PO Box 605, Hyndman, PA 15545  
 Yannayon, Harold J. (2); corporation president; 2926 Homer Ave., Erie, PA 16506  
 Nichols, Omer W. (8); retired; R.R. #8, Box 175, Greensburg, PA 15601  
 Ernst, Sally G. (7); volunteer; 3240 Postgate Dr., Bethel Park, PA 15102  
 Denardo, Nancy L. (6); registered nurse; 400 Dersam St., McKeesport, PA 15133  
 Donner, James L. (10); retired; 405 Indiana Dr., Erie, PA 16505  
 Hershberger, Nyle M. (5); retired; 318 Kerr Dr., Johnstown, PA 15904

### Reserves

Kincaid, J. LaVon, assistant to bishop; PO Box 17488, Pittsburgh, PA 15235  
 Ciampa, John E., district superintendent; 868 White Farm Rd., Indiana, PA 15701  
 Miller, John D., retreat center executive director; PO Box 8, Ludlow, PA 16333  
 Reasinger, Joan, pastor; 2686 Crosby Ave., Pittsburgh, PA 15216  
 St. Clair, Thomas F., district superintendent; 117 Davis St., Connellsville, PA 15425  
 Bauknight, Brian K., pastor; 44 Highland Rd., Bethel Park, PA 15102  
 McGinnis, James, pastor; 3952 Pine Ave., Erie, PA 16504  
 Magargee, John O., district superintendent; 229 Evergreen Dr., Franklin, PA 16323  
 Cordle, Steven, pastor; 1000 Crossroads Dr., Oakdale, PA 15071  
 Nelson, Beth L., pastor; 205 Aria Dr., Pittsburgh, PA 15220  
 Merrick, Tracy R., banking vice-president; 2443 Dogwood Dr., Wexford, PA 15090  
 Patterson, Dorothy, homemaker; 500 Oak Hill Dr., Grove City, PA 16127



Geer, Faith, teacher; 1477 Montgomery Rd., Allison Park, PA 15101  
 Handy, Doris, social worker; 101 W. Dithridge St., Apt. 1101, Pittsburgh, PA 15213  
 Gray, Eileen, retired; PO Box 237, Dayton, PA 16222  
 Coleman, Lee; 155 Lake Cliff Dr., Erie, PA 16511  
 Gross, Ted, service technician; 138 Church St., Washington, PA 15301  
 Kamara, Abass, student; 5512 Avondale Pl., Pittsburgh, PA 15206  
 Sherwood, Dorothy, retired; 63 Moffett St., Pittsburgh, PA 15243  
 Alwine, Betty, seamstress; 2295 Saylor School Rd., Hollsopple, PA 15935

## Wisconsin

Sec. A      Row 14      Seats 4, 5

\**Council-Austin, Mary* (6); pastor; 120 Sheboygan St., Fond du Lac, WI 54925  
*Jung, Hee-Soo* (9); district superintendent; 1500 N. Casaloma Dr., Suite 305, Appleton, WI 53916  
*Garnhart, Thomas O.* (8); district superintendent; PO Box 278, Franklin, WI 53132-0278  
*Jones, Richard H.* (10); pastor; 819 E. Silverspring Dr., Milwaukee, WI 53217  
*Bartel, Bruce A.* (7); pastor; 212 - 4th Ave. N., PO Box 37, Onalaska, WI 54650  
*Ellinger, Janet R.* (4); district superintendent; 1101 W. Clairemont Ave., #2B, Eau Claire, WI 54701-6161  
*Kindschi, Rick* (1); youth & family ministries director; 212 - 11th St., Racine, WI 53403  
*Rodriguez, Phyllis R.* (5); philanthropy consultant; PO Box 119, Morrisville, WI 53571  
*Thompson, Odell V.* (9); retired; 1740 - 6th St., Beloit, WI 53511  
*Mueller, Michael J.* (4); farmer/police officer; 748 Enloe Rd., Rewey, WI 53580  
*Setterlund, Sue A.* (3); administrative assistant; 100 W. Prospect St., Durand, WI 54736  
*Kindschi, Roger A.* (2); Chamber of Commerce Director; 1419 Fremont St., Algoma, WI 54201

## Reserves

*Burwell, Susanne Lee*, pastor; 606 Nichols Rd., PO Box 6407, Monona, WI 53716-6407  
*White, Wesley J.*, pastor; 1022 Caledonia St., LaCrosse, WI 54603  
*Bethke, Christine A.*, district superintendent; 750 Windsor St., PO Box 620, Sun Prairie, WI 53590  
*Polster, Stephen J.*, district superintendent; 1500 N. Casalom Dr., Suite 305, Appleton, WI 53916  
*Deming, Joan C.*, pastor; 203 Wisconsin Ave., Madison, WI 53703  
*Frank, Donald L.*, district superintendent; 1101 W. Clairemont Ave., #2B, Eau Claire, WI 54701

*Spinti, Robert J.*, retired professor; PO Box 386, Menomonie, WI 54751-0386  
*White, William F.*, attorney; PO Box 1806, Madison, WI 53701-1806  
*Graeber, Sheri*, corrections program supervisor; 3159 Omro Rd., Oshkosh, WI 54904  
*Bennington, Judith A.*, ophthalmologist; Rt. 1, Box 194, Mason, WI 54856  
*Nugent, James C.*, student; Box 1265, Cumberland, WI 54829  
*Frohlich, Bob*, company manager; 8920 Rodney Lane, Racine, WI 53406

## Wyoming

Sec. A      Row 7      Seats 14, 15

*Miller, Sarah S.* (10); pastor; 824 Hilltop Dr., Clarks Summit, PA 18411  
*Johns, Charles E.* (3); council director; PO Box 58, Endicott, NY 13760-0058  
*Parker, Brolin C.* (4); pastor; 127 Church St., Moscow, PA 18444  
*\*Hamill, Raymond L.* (2); attorney; RR #3, Box 1357, Honesdale, PA 18431  
*Summers, Kenneth T.* (9); retired; 201 Evergreen St., Apt. 4-3F, Vestal, NY 13850  
*Johnson, Margaret W.* (7); retired; 364 Lake St., College Manor, Dallas, PA 18612

## Reserves

*Goodell, John*, pastor; PO Box 36, Windsor, NY 13865-0036  
*Bealla, Michael A.*, pastor; 3301 Watson Blvd., Endwell, NY 13760  
*Rahm, Penelope M.*, pastor; 65 Academy St., Wilkes-Barre, PA 18702  
*Barnes, Sarah Nell*, retired; 29 Johnson Rd., Binghamton, NY 13905  
*Miller, Joyce*, church business manager; 15 Forest Ave., Oneonta, NY 13820  
*Vosburg, Duane*, retired; 921 Park Ave., Binghamton, NY 13903

## Yellowstone

Sec. A      Row 9      Seats 2, 3

\**Murphy-Geiss, Gail E.* (4); seminary staff; 17984 E. Ida Ave., Aurora, CO 80015  
*Doyle, Lin* (1); rancher; PO Box 8, Hyattville, WY 82428

## Reserves

*Hathaway, Timothy J.*, district superintendent; PO Box 2540, Billings, MT 59103

Alley, Karen M., student; PO Box 642, Townsend,  
MT 59644

## Zimbabwe

Sec. D	Row 1	Seats 1,2
--------	-------	-----------

*Banda, Josephat*, district superintendent; P.O. Box 889,  
Masvingo, Zimbabwe

*Kangara, Pedzisai*, school head; Murewa High  
School, P.O. Box 662, Murewa, Zimbabwe

## Reserves

*Nhiwatiwa, Eben*, university lecturer; 15 Jeffreys Ave.,  
Morningside, Mutare, Zimbabwe

*Matonga, Forbes*, pastor; P.O. Box BE149, Belvedere,  
Harare, Zimbabwe

*Marima, Eunice*, pastor; P.O. Box GNA43, Glennorah,  
Harare, Zimbabwe

*Machinga, Gift*, district superintendent; P.O. Box 666,  
Mutare, Zimbabwe

*Zvinoira, John*, businessman/conference lay leader;  
17 Cripps Rd., Palmerstone, Mutare, Zimbabwe

*Chikuni, Eliather*, teacher; P.O. Box 607, Mutare,  
Zimbabwe

*Mutasa, Beatric*, school head; Hartzell High School,  
P.O. Box P7024, Murare Zimbabwe

*Chinomona, Crabbie*, lecturer; Nyadire Teachers'  
College, P.O. Box 210, Mutoko, Zimbabwe

# Membership of Legislative Committees

## Church and Society

### Standing Legislative Committee (1) Room R212A

1. Absher, Nicole, R. . . . . Oklahoma
2. Akers, Mary, E. . . . . Northern Illinois
3. Allread, Ardith, . . . . . California-Nevada
4. Alvarez, Maximo, C. . . . . Bicol Mission Philippines
5. Barnes, William, S. . . . . Florida
6. Benedyktowicz, Olgierd, . . . . . Poland
7. Bennett, Jana, M. . . . . Rocky Mountain
8. Biggins, Moira, . . . . . Great Britain
9. Blair, Jackie, L. . . . . Northwest Texas
10. Brubaker, Ellen, A. . . . . West Michigan
11. Bryan, James, J. . . . . Missouri West
12. Bube, Paul, . . . . . Kansas West
13. Campbell, Rufus, . . . . . Minnesota
14. Cape, Kim, . . . . . Southwest Texas
15. Capen, Beth, . . . . . New York
16. Carlos, Elpidio, N. . . . . North-West Mindanao  
Philippines
17. Chatten, Terri Rae, . . . . . Baltimore-Washington
18. Clardy, Jr., James, C. . . . . Tennessee
19. Coleman, Norman, H. . . . . West Ohio
20. Coomber, Foday, . . . . . Sierra Leone
21. Cromwell, Alice, . . . . . East Ohio
22. Csernak, Istvan, . . . . . Hungary Provisional
23. Dassama, Sr., Mousa, A. . . . . Liberia
24. Dawes, Inez, E. . . . . Iowa
25. Dawes, Darlene, . . . . . Central Pennsylvania
26. Day, III, Alfred, T. . . . . Eastern Pennsylvania
27. de Guzman, Ruben, . . . . . East Mindanao Philippines
28. Deal, Pat, . . . . . North Texas
29. Deckard, Stephen, T. . . . . North Central New York
30. Dillon, C. A., . . . . . North Carolina
31. Dodd, Bliss, . . . . . Central Texas
32. Doyle, Lin, . . . . . Yellowstone
33. Eblen, Thomas, W. . . . . Kentucky
34. Edwards, Jan, . . . . . North Arkansas
35. Elfring, Andreas, . . . . . Finland-Swedish Provisional
36. Elias, Carolyn, . . . . . Little Rock
37. Ellis, Rachel, . . . . . West Ohio
38. Ferguson, Sandra, J. . . . . Baltimore-Washington
39. Fields, Lynette, . . . . . Florida
40. Fukumoto, JoAnn, Y. . . . . California-Pacific
41. Granger, Philip, R. . . . . North Indiana
42. Green, James, R. . . . . Holston
43. Hardy, Betty, Jo . . . . . Western North Carolina
44. Hernandez, Andrew, R. . . . . Texas
45. Hipwell, Ronald, J. . . . . Western Pennsylvania
46. Holt, Gloria, E. . . . . North Alabama
47. Hopson, Roger, A. . . . . Memphis
48. Hoshibata, Robert, T. . . . . Pacific Northwest
49. Howie, Bill, F. . . . . Western North Carolina
50. Jarman, Brian, K. . . . . South Indiana
51. Jarmilla, Manuel, T. . . . . Northwest Philippines
52. Jayne, Carlos, C. . . . . Iowa
53. Jenkins, Jamie, E. . . . . North Georgia
54. Johnson, Teri, R. . . . . Dakotas
55. Kahunda Wa Kazadi, Ngoy, Wa . . . . . North Katanga
56. Kelso, Scott, T. . . . . West Ohio

57. Kindschi, Rick, . . . . . Wisconsin
58. Kumbula, Lumuna, . . . . . North Katanga
59. Ladd, J. Robert, . . . . . Eastern Pennsylvania
60. Laycock, Evelyn, . . . . . Holston
61. Logan, Stacy, . . . . . Southern New Jersey
62. Mills, David, P. . . . . South Georgia
63. Minnix, Michael, V. . . . . Central Pennsylvania
64. Moffatt, Jessica, F. . . . . Oklahoma
65. Mohr, Karsten, W. . . . . Germany North
66. Mutamba, Kasongo, . . . . . Tanganyika/Tanzania
67. Ntambo, Mutwale, . . . . . Tanganyika/Tanzania
68. Ormon, Jimmy, V. . . . . Mississippi
69. Ottjes, James, . . . . . North Indiana
70. Park, Yoon-Soo, . . . . . Virginia
71. Parker, Richard, . . . . . New York
72. Parris, Mark, D. . . . . North Alabama
73. Paulsmeyer, Jason, A. . . . . Missouri East
74. Pearson, Andrew, C. . . . . Virginia
75. Peebles, William, D. . . . . Louisiana
76. Pitney, Deborah, G. . . . . Oregon-Idaho
77. Plowman, Jack, W. . . . . Western Pennsylvania
78. Quilling, Debra, A.S. . . . . South Carolina
79. Rapisora, Ricarte, R. . . . . Mindanao Philippines
80. Rathod, Samuel, R. . . . . Nebraska
81. Redmond, John, A. . . . . South Carolina
82. Samson, Angelito, G. . . . . Kansas East
83. Scavuzzo, David, J. . . . . East Ohio
84. Scott, William, D. . . . . Mississippi
85. Sikes, Marget, . . . . . North Georgia
86. Smith, Gail, F. . . . . Texas
87. Sublette, Jean, S. . . . . Alabama-West Florida
88. Swanson, James, E. . . . . South Georgia
89. Tews, Jane, A. . . . . Desert Southwest
90. Thomas, Holtsclaw, G. . . . . North Carolina
91. Thompson, Jeremiah, . . . . . Illinois Great Rivers
92. Tibbits, Lewis, F. . . . . Detroit
93. Torres, Ulises, . . . . . New England
94. Tshikanda, Munji, . . . . . North-West Katanga
95. Walo, Yemba, M. . . . . Central Congo
96. Washington, Alton, M. . . . . Virginia
97. Webb, Darlene, T. . . . . Peninsula-Delaware
98. Wilkes, Beverly, L. . . . . Illinois Great Rivers
99. Wilson, William, H. . . . . West Virginia
100. Wilson, Jr., Earl, . . . . . Western North Carolina
101. Wright, Elizabeth, A.S. . . . . Virginia
102. Yoost, Stephen, M. . . . . East Ohio

## Conferences

### Standing Legislative Committee (2) Room R211

1. Addison, Rubielee, L. . . . . South Carolina
2. Akenda, Okenge, M. . . . . West Congo
3. Argo, A., David . . . . . Baltimore-Washington
4. Ashmos, Donde, P. . . . . Southwest Texas
5. Avery, Donald, R. . . . . Louisiana
6. Barden, Barbara, J. . . . . Western North Carolina
7. Barton, Patsy, A. . . . . Baltimore-Washington
8. Beard, J. Herschel, . . . . . Oklahoma
9. Bright, Joyce, W. . . . . Florida



10. Carpenter, Robert, B. . . . . Virginia
11. Carter, Candace, E. . . . . Eastern Pennsylvania
12. Ciampa, Donald, J. . . . . Central Pennsylvania
13. Collier, Leon, . . . . . Mississippi
14. Conrad, A., Mark. . . . . Kansas West
15. Cook, Shirley, . . . . . Detroit
16. Courtoy, Charles, W. . . . . Florida
17. Cummins, Marlene, S. . . . . Illinois Great Rivers
18. Djamba, Mundeke, D. . . . . Central Congo
19. Ehrman, James, W. . . . . East Ohio
20. Extrum-Fernandez, Paul, . . . . California-Nevada
21. Facemyer, Diana, Mason . . . . . Northern Illinois
22. Fagan, Larry, . . . . . Missouri West
23. Farrell, Leighton, K. . . . . North Texas
24. Fashbaugh, Edward, M. . . . . East Ohio
25. Fooshee, Dale, L. . . . . Kansas East
26. Foster, James, W. . . . . Texas
27. Gaspard, Joan, . . . . . Central Texas
28. Gates, Jim, R. . . . . Pacific Northwest
29. Good, Menno, E. . . . . Eastern Pennsylvania
30. Hallett, Helga, P. . . . . West Virginia
31. Hamill, Raymond, L. . . . . Wyoming
32. Henderson, Jean, . . . . . Holston
33. Herrmann, Hans-Wilhelm, . . . . Germany North
34. Horton, Alvin, J. . . . . Virginia
35. Janka, John, A. . . . . Southern New Jersey
36. Jarrett, Joseph, A.M. . . . . Sierra Leone
37. Jones, Dale, E. . . . . Kentucky
38. Kasweka, Tanga, . . . . . North-West Katanga
39. Katenga, Mbuya, . . . . . North Katanga
40. Kiesey, Deborah, L. . . . . Iowa
41. Kindschi, Roger, A. . . . . Wisconsin
42. Kpaan, Momoh, S. . . . . Liberia
43. Lemmel, Barbara, A. . . . . Troy
44. Logan, James, C. . . . . Virginia
45. Lopempa, Tudinga, A. . . . . Oriental and Equator Congo
46. Luetchens, Mel, . . . . . Nebraska
47. Malloy, David, O. . . . . North Carolina
48. Martin, Flo, S. . . . . South Georgia
49. Matherson, Thalia, F. . . . . North Texas
50. McAlilly, Stephen, L. . . . . Mississippi
51. McClendon, Timothy, . . . . . South Carolina
52. Middleton, Jane, A. . . . . New York
53. Mooneyhan, James, B. . . . . North Georgia
54. Morgan, Michael, T. . . . . North Alabama
55. N. Marie Wakadilo, Kasongo, . . . . North Katanga
56. Nye, Joy, E. . . . . West Ohio
57. Parker, Mack, B. . . . . North Carolina
58. Peabody, Joe, P. . . . . North Georgia
59. Pritts, Deborah, L. . . . . North Central New York
60. Richardson, David, L. . . . . California-Pacific
61. Rinehart, Joetta, F. . . . . Western North Carolina
62. Ryon, Susan, M. . . . . Iowa
63. Samson, Gerardo, R. . . . . Bulacan Philippines
64. Severe, David, L. . . . . Oklahoma
65. Seymour, James, T. . . . . Peninsula-Delaware
66. Shaw, James, C. . . . . South Indiana
67. Shunk, Dale, . . . . . Western Pennsylvania
68. Skaggs, Christine, J. . . . . Texas
69. Soerensen, Ove, S. . . . . Denmark
70. Stabler, Monty, . . . . . North Alabama
71. Stone, Ruth, E. . . . . North Indiana
72. Summers, Jr., Vance, . . . . . West Ohio
73. Sweet, Robert, . . . . . New England
74. Tate, Craig, . . . . . Memphis
75. Valderama, Noe, C. . . . . North-West Mindanao  
Philippines

76. Villalon, Marie-Sol, S. . . . . Southwest Philippines  
Provisional
77. Wallace-Padgett, Debbie, K. . . . . Kentucky
78. Watson, B. Michael, . . . . . Alabama-West Florida
79. Weatherall, Sylvester, . . . . . Illinois Great Rivers
80. White, Raymon, E. . . . . Holston
81. Whittemore, Joe, M. . . . . North Georgia
82. Williams, Joe, A. . . . . Tennessee
83. Williams, Aileen, L. . . . . Minnesota
84. Winter, F., Ned. . . . . West Ohio
85. Yannayon, Harold, J. . . . . Western Pennsylvania

## Discipleship

### Standing Legislative Committee (3) Room R210

1. Amon, Darlene, V. . . . . Virginia
2. Archibald, Jr., Julius, A. . . . . Troy
3. Bagwell, Timothy, J. . . . . South Georgia
4. Balentine, Becky, F. . . . . North Carolina
5. Baluntong, Glofie, G. . . . . Southwest Philippines  
Provisional
6. Bardoquillo, Romeo, M. . . . . Visayas-Philippines
7. Barham, Ron, . . . . . Mississippi
8. Bartlow, Michele, W. . . . . Eastern Pennsylvania
9. Barto, Suella, C. . . . . Central Pennsylvania
10. Beltre, Magaly, N. . . . . New York
11. Blackwell, Roberta, E. . . . . Western North Carolina
12. Bowersox, Ronald, E. . . . . Central Pennsylvania
13. Brooks, Philip, D. . . . . West Ohio
14. Brown, Angela, . . . . . California-Nevada
15. Cenon, Perla, E. . . . . Middle Philippines
16. Cox, Denny, F. . . . . Illinois Great Rivers
17. Crump, Anita, H. . . . . Louisiana
18. Davis, Lane, . . . . . Alabama-West Florida
19. Deel, William, S. . . . . West Virginia
20. Duel, Nancy, D. . . . . Northern Illinois
21. Dwiggin, Jack, . . . . . North Indiana
22. Easley, Ida, E. . . . . South Indiana
23. Edwards, P., Jack. . . . . Holston
24. Elliott, Joshua, A. . . . . West Ohio
25. Etter, Martha, B. . . . . Southwest Texas
26. Euper, Jacqueline, . . . . . Detroit
27. Fenstermacher, Mark, . . . . . North Indiana
28. Fisher, Tom, C. . . . . Tennessee
29. Ford, Marla, H. . . . . Nebraska
30. Galbreath, Carolyn, . . . . . Little Rock
31. Gillis, R., Franklin. . . . . Virginia
32. Goins, Sr., Edgar, S. . . . . Kentucky
33. Gordon, Jinny, . . . . . Illinois Great Rivers
34. Greenway, Jeffrey, E. . . . . Western Pennsylvania
35. Hill, Judy, . . . . . Rocky Mountain
36. Hollins, McCallister, . . . . . North Georgia
37. Hoskins, Lee, . . . . . Kansas East
38. Hutchinson, William, W. . . . . New Mexico
39. Ingram, Betsy, . . . . . New York
40. Johns, Charles, E. . . . . Wyoming
41. Johnson-Maasaquoi, Mary, A. . . . . Sierra Leone
42. Kant, Thea, . . . . . Estonia
43. Knight, Margaret, F. . . . . North Georgia
44. Krizova, Jana, . . . . . Czech and Slovak Republics
45. Leeland, Paul, L. . . . . North Carolina
46. Lewis, Patricia, A. . . . . Western North Carolina
47. Mafika, Ntumb, . . . . . North-West Katanga
48. Malit, Angel, . . . . . West Middle Philippines

49. Mason, Howard, J. . . . .	Peninsula-Delaware
50. Massey, Mary, Alice. . . . .	Florida
51. Mathison, John, E. . . . .	Alabama-West Florida
52. McClellan, Jo, E. . . . .	Kansas West
53. McEntire, Katie, . . . . .	Florida
54. McGuirt, Betty, M. . . . .	South Carolina
55. McIntosh, Larry, D. . . . .	Northwest Texas
56. Means, Barbara, . . . . .	Texas
57. Membele, Lukaso, M. . . . .	Central Congo
58. Minton, Jr., John, D. . . . .	Kentucky
59. Moore, Frances, H. . . . .	North Alabama
60. Morgan, William, B. . . . .	North Alabama
61. Moss, Danny, J. . . . .	Oklahoma
62. Murphy, Sandra, L. . . . .	Southern New Jersey
63. Ngoy Kazadi, Pishi, . . . . .	North Katanga
64. Nibbelink, James, C. . . . .	West Ohio
65. Park, Jeremiah, . . . . .	Northern New Jersey
66. Pattugalan, Roland, I. . . . .	Philippines East
67. Payne, Dick, . . . . .	East Ohio
68. Perry, Rubin, . . . . .	North Georgia
69. Petersen, Dwain (Pete), F. . . . .	Minnesota
70. Porterfield, Charles, W. . . . .	South Indiana
71. Rajamaa, Iris, . . . . .	Finland-Finnish Provisional
72. Rhodehamel, Wendy, R. . . . .	North Central New York
73. Richards, Alys, . . . . .	North Texas
74. Robinson, Burnham, . . . . .	Central Texas
75. Rogers, Sheila, D. . . . .	South Carolina
76. Russell, John, S.M. . . . .	Liberia
77. Sagadraca, Wilson, E. . . . .	Northeast Philippines
78. Setterlund, Sue, A. . . . .	Wisconsin
79. Silva-Netto, Benoni, R. . . . .	California-Nevada
80. Skeen, Bill, . . . . .	Holston
81. Smith, Carol, A. . . . .	Missouri East
82. Stahl, Reiner, . . . . .	Germany South
83. Tabelisma, Emmanuel, A. . . . .	Iowa
84. Taft, Mary, J. . . . .	Missouri West
85. Tan, Wee-Li, . . . . .	New England
86. Tinoco, David, A. . . . .	California-Pacific
87. Trotter, Jr., Frank, E. . . . .	Baltimore-Washington
88. Vaughn, Carole, . . . . .	Virginia
89. Wakuwambala, Ngoie, Wa. . . . .	North Katanga
90. Ward, Ronnie, . . . . .	Memphis
91. Warman, Sarah, . . . . .	Western Pennsylvania
92. Washington, Dora, S. . . . .	Mississippi
93. Webb, Adam, M. . . . .	Iowa
94. Welch, Jimmy, M. . . . .	Texas
95. Whitaker, Asa, . . . . .	North Arkansas
96. Williams, Calvin, B. . . . .	Baltimore-Washington
97. Wills, Ruchard, J. . . . .	Florida
98. Willson, June, B. . . . .	South Carolina
99. Wiltse, David, . . . . .	West Michigan
100. Wrisley, Bud, . . . . .	California-Pacific
101. Yeoh, Jenni, M. . . . .	Pacific Northwest
102. Yoost, Charles, D. . . . .	East Ohio
103. Young, Jack, . . . . .	Western North Carolina
104. Young, Carl, W. . . . .	Oklahoma
105. Zumo, Afonso, . . . . .	Western Angola
4. Baker, Jonathan, . . . . .	Peninsula-Delaware
5. Baker, Lynn, R. . . . .	North Arkansas
6. Bales, Harold, K. . . . .	Western North Carolina
7. Balm-Demmel, Darline, D. . . . .	Iowa
8. Beard, Frank, J. . . . .	North Indiana
9. Beverly, Arnetta, E. . . . .	Western North Carolina
10. Bjornevik, Per-Endre, . . . . .	Norway
11. Bloem, Claudia, A. . . . .	Switzerland-France
12. Bowdan, Jr., Mel, R. . . . .	Kentucky
13. Bowles, Jr., Albert, J. . . . .	Holston
14. Brazelton, David, L. . . . .	Florida
15. Bryson, Claudette, . . . . .	North Georgia
16. Cajiuat, Toribio, C. . . . .	Philippines East
17. Campbell, J., Gary. . . . .	West Ohio
18. Campbell-Marshall, Linda, . . . . .	New England
19. Carver, Rebecca, C. . . . .	Iowa
20. Case, John, M. . . . .	Mississippi
21. Chitnis, C., Paul . . . . .	North Carolina
22. Clutterbuck, Richard, N. . . . .	Great Britain
23. Crane, David, F. . . . .	South Indiana
24. Daugherty, Ruth, A. . . . .	Eastern Pennsylvania
25. Day, Inday, . . . . .	New York
26. Diehl, Douglas, E. . . . .	Dakotas
27. Dikonzo, Ilunga, . . . . .	North Katanga
28. Dooling, Jerry, M. . . . .	Alabama-West Florida
29. Dorsey, Frank, L. . . . .	Kansas East
30. Dunnam, Maxie, D. . . . .	Kentucky
31. Dyck, Sally, . . . . .	East Ohio
32. Ellinger, Janet, R. . . . .	Wisconsin
33. Elliott, Roger, V. . . . .	North Carolina
34. Fado, Donald, H. . . . .	California-Nevada
35. Fisher, Violet, L. . . . .	Eastern Pennsylvania
36. Fonnle, Solomon, E.A. . . . .	Sierra Leone
37. Fowler, Les, O. . . . .	Western North Carolina
38. Frantz, Stephen, G. . . . .	Oregon-Idaho
39. Furr, Steve, . . . . .	Alabama-West Florida
40. Galloway-Edgar, Barbara, R. . . . .	Southwest Texas
41. Gates, Mary, H. . . . .	Minnesota
42. Goldman, June, P. . . . .	Iowa
43. Gray, Jon, R. . . . .	Missouri West
44. Haase, Becky, . . . . .	California-Pacific
45. Halderman, Sharonn, D. . . . .	Central Pennsylvania
46. Harris, Joseph, L. . . . .	Oklahoma
47. Hayes, Robert, E. . . . .	Texas
48. Hicks, Jill, R. . . . .	North Alabama
49. Hill, L., Douglas . . . . .	Virginia
50. Hinson, William, H. . . . .	Texas
51. Holway, Dennis, B. . . . .	Alaska Missionary
52. Horton, John, E. . . . .	South Georgia
53. Hunn, Susan, . . . . .	California-Nevada
54. Ishii, Takayuki, . . . . .	New York
55. Jasper, David, E. . . . .	West Virginia
56. Johnson, Dan, G. . . . .	Florida
57. Johnson-Arthur, Barbara, . . . . .	Central Texas
58. Jones, Cynthia, . . . . .	Illinois Great Rivers
59. Jones, Scott, J. . . . .	North Texas
60. Junk, Tom, M. . . . .	Oklahoma
61. Kpaan, Anna, S. . . . .	Liberia
62. Lathem, R., Warren. . . . .	North Georgia
63. Leatherman, N., Sharon . . . . .	Baltimore-Washington
64. Leverett, Robert, H. . . . .	North Alabama
65. Lindal, Alan, K. . . . .	Kansas West
66. Loeb, Carol, K. . . . .	Southwest Texas
67. Longdon, Leicester, R. . . . .	West Michigan
68. Lopez, Elizabeth, A. . . . .	Minnesota
69. Mayo, Jerry, H. . . . .	Tennessee
70. Mbukula, Koy, A. . . . .	Central Congo

## Faith and Order

### Standing Legislative Committee (4) Room R230A

1. Andrews, Christopher, H. . . . .	Louisiana
2. Arant, Turner, . . . . .	Mississippi
3. Aying, Muland, . . . . .	South Congo



71. McGarvey, Gregory, . . . . .	South Indiana	20. De Claro, Alvin, R. . . . .	Bicol Mission Philippines
72. Menzies, Brenda, A. . . . .	Tennessee	21. Del Pino, Jerome, . . . . .	New England
73. Miller, Mark, A. . . . .	Northern New Jersey	22. Dixon, J. D., . . . . .	Kentucky
74. Moe, Sharon, L. . . . .	Pacific Northwest	23. Edgar, John, W. . . . .	West Ohio
75. Moore, Mary-Elizabeth, M. . . . .	California-Pacific	24. Euper, Terry, . . . . .	Detroit
76. Morgan, Sharie, . . . . .	North Indiana	25. Evans, Cashar, W. . . . .	North Carolina
77. Morris, Patricia, A. . . . .	Western Pennsylvania	26. Ewing, E., Keith. . . . .	Florida
78. Mueller, Michael, J. . . . .	Wisconsin	27. Farris, Patricia, E. . . . .	California-Pacific
79. Murphy-Geiss, Gail, E. . . . .	Yellowstone	28. Fitch, Marion, O. . . . .	West Ohio
80. Mustoe, Brent, . . . . .	Missouri East	29. Flinn, Jr., Thomas, W. . . . .	Baltimore-Washington
81. Nkulu Gaston, Ntanda, . . . . .	North Katanga	30. Fox, H., Eddie . . . . .	Holston
82. Oliver, David, M. . . . .	East Ohio	31. Fredsby, Bent, . . . . .	Denmark
83. Parker, Brolin, C. . . . .	Wyoming	32. Furman, Jr., Frank, H. . . . .	Florida
84. Percell, Emery, A. . . . .	Northern Illinois	33. Gara, Dan, J. . . . .	California-Pacific
85. Prouse, Loretta, P. . . . .	Central Pennsylvania	34. Garrett, Susan, S. . . . .	Virginia
86. Quick, Elizabeth, . . . . .	North Central New York	35. George, Gary, M. . . . .	East Ohio
87. Ravenhorst, Dorothy, . . . . .	Virginia	36. Goldschmidt, Victor, . . . . .	North Indiana
88. Rhonemus, Alfred, C. . . . .	West Ohio	37. Gomez, Roberto, . . . . .	Rio Grande
89. Rinehart, Gerald, . . . . .	East Ohio	38. Groseclose, Alan, D. . . . .	Holston
90. Robinson, Willard, . . . . .	New England	39. Harnish, James, A. . . . .	Florida
91. Rogerson, Carolyne, G. . . . .	South Carolina	40. Haustein, Fred, H. . . . .	North Arkansas
92. Schaarschmidt, Christian, . . . . .	Germany Southwest	41. Haverstock, Zedna, M. . . . .	Central Pennsylvania
93. Schuster, Charles, . . . . .	Rocky Mountain	42. Henderson, Dolores, . . . . .	New York
94. Stillwell, Robert, E. . . . .	South Carolina	43. Hershberger, Nyle, M. . . . .	Western Pennsylvania
95. Story, Bettie, W. . . . .	Illinois Great Rivers	44. Hines, William, A. . . . .	West Ohio
96. Stover, Gregory, D. . . . .	West Ohio	45. Hodges, Larry, T. . . . .	Oklahoma
97. Sulonteh, James, K. . . . .	Liberia	46. Holston, L. Jonathan, . . . . .	North Georgia
98. Tabbert, Russ, L. . . . .	Florida	47. House, Donald, R. . . . .	Texas
99. Tucker, Mary, Frances . . . . .	Holston	48. Jackson, Jr., W. Nippy Toe, . . . . .	Liberia
100. Tuttle, James, . . . . .	Detroit	49. Ka-Kabamba, Kazadi, Ka. . . . .	North Katanga
101. Twigg, Aimee, W. . . . .	Western Pennsylvania	50. Katungu, Nday, . . . . .	North Katanga
102. Watson, Tom, . . . . .	Nebraska	51. Langford III, Thomas A., (Andy). . . . .	Western North Carolina
103. Wheatley, Dossie, F. . . . .	Memphis	52. Lanier, Chuck, . . . . .	North Georgia
104. Whilden, Dale, C. . . . .	Southern New Jersey	53. Lodi, Shuwembo, M. . . . .	East Congo
105. Whitaker, Timothy, W. . . . .	Virginia	54. Loyd, Marilynn, . . . . .	Little Rock
106. Wigal, Betty, . . . . .	West Virginia	55. Lynn, Shirley, G. . . . .	Memphis
107. Williams, Gerald 'Jay', . . . . .	Western New York	56. Lytle, Paula, . . . . .	South Georgia
108. Wilson, Jack, A. . . . .	Little Rock	57. Matthews, Eugene, W. . . . .	Baltimore-Washington
109. Wogaman, J., Philip . . . . .	Baltimore-Washington	58. McClure, Charles, . . . . .	Central Texas
110. Wood, William, H. . . . .	New Mexico	59. McCoy, Myron, F. . . . .	Northern Illinois
111. Wussow, Thomas, . . . . .	Texas	60. McCray, Marian, B. . . . .	Illinois Great Rivers

**Financial Administration**

**Standing Legislative Committee (5)  
Room R212B**

1. Arnold, Charles, E. . . . .	Detroit	67. Olds, J. Howard, . . . . .	Kentucky
2. Aubuchon, David, . . . . .	East Ohio	68. Olson, Richard, L. . . . .	Iowa
3. Ault, William (Bill), C. . . . .	Southwest Texas	69. O'Neill, Dan, . . . . .	Rocky Mountain
4. Bass, James, L. . . . .	Tennessee	70. Ortiz, Victor, R. . . . .	Puerto Rico
5. Berner, James, M. . . . .	West Virginia	71. Pastores, Nimfa, T. . . . .	Mindanao Philippines
6. Biggs, Jr., M. Mouzon, . . . . .	Oklahoma	72. Peak, Diane, . . . . .	New England
7. Black, Sr., Aaron, D. . . . .	Nebraska	73. Phillips, J. Taylor, . . . . .	South Georgia
8. Bortell, James, . . . . .	Illinois Great Rivers	74. Powell, Larry, P. . . . .	Desert Southwest
9. Bowers, Phyllis, M. . . . .	Central Pennsylvania	75. Richardson, Gerald, K. . . . .	Western New York
10. Branscome, James, L. . . . .	Virginia	76. Rodriguez, Phyllis, R. . . . .	Wisconsin
11. Braswell, Kermit, L. . . . .	North Carolina	77. Roseberry, Patricia, . . . . .	Mississippi
12. Brittain, Julianne (Jan), . . . . .	Western North Carolina	78. Sager, Stan, . . . . .	New Mexico
13. Caraway, Ray, M. . . . .	Louisiana	79. Salyer, Ronald, . . . . .	North Central New York
14. Carver, Philip, H. . . . .	Iowa	80. Schenck, Carl, L. . . . .	Missouri East
15. Casad, Mary Brooke, . . . . .	North Texas	81. Schwab, Penney, L. . . . .	Kansas West
16. Chamness, Benjamin, R. . . . .	Texas	82. Seth, John, . . . . .	Western Pennsylvania
17. Chaplin, Jr., Hammie, L. . . . .	South Carolina	83. Sheaffer, Lee, B. . . . .	Virginia
18. Corderman, Delos, D. . . . .	South Carolina	84. Sitts, Jeff, . . . . .	Minnesota
19. Couch, Bill, J. . . . .	Northwest Texas	85. Smith, Hiram, . . . . .	Central Texas



- 86. Smith, Jr., Sam, H. . . . . Western North Carolina
- 87. Stegall, Karl, K. . . . . Alabama-West Florida
- 88. Stewart, Mollie, M. . . . . North Alabama
- 89. Swiggett, Ernest, L. . . . . New York
- 90. Thompson, Lenora, . . . . Eastern Pennsylvania
- 91. Tomlinson, K., Edward . . . . . North Georgia
- 92. Umembudi, Akasa, J. . . . . Central Congo
- 93. Underwood, Don, W. . . . . North Texas
- 94. Werlein, Ewing, . . . . . Texas

**General Administration—  
Judicial Administration**

**Standing Legislative Committee (6)  
Room R205B**

- 1. Acevedo, Jorge, A. . . . . Florida
- 2. Aldridge, Jr., Julian, M.. . . Western North Carolina
- 3. Allen, James, R. . . . . South Carolina
- 4. Allen, Doyle, . . . . . Central Texas
- 5. Archer, Anita, Kay. . . . . Memphis
- 6. Arnold, Jr., W. E. (Buddy), . . . . North Arkansas
- 7. Ball, Margaret, A. . . . . Oklahoma
- 8. Bass, Ressie, Mae . . . . . Florida
- 9. Beckley, David, L. . . . . Mississippi
- 10. Bell, Dennis, G. . . . . Iowa
- 11. Black, Andrew, Dean . . . . . Virginia
- 12. Bledsoe, Earl, . . . . . Texas
- 13. Bobo, Hiram, . . . . . North Georgia
- 14. Bonner, Byrd, L. . . . . Southwest Texas
- 15. Brantley, Mac, . . . . . North Georgia
- 16. Breon, Stephan, R. . . . . Missouri West
- 17. Brooks, Gloria, B. . . . . West Ohio
- 18. Brown, Warner, H. . . . . California-Nevada
- 19. Burkhardt, J. Robert, . . . . . Iowa
- 20. Carter, Lemuel, C. . . . . South Carolina
- 21. Clem, Kelly, A. . . . . North Alabama
- 22. Clough, Julie, A. . . . . Western North Carolina
- 23. Cloyd, Katie, J. . . . . Missouri East
- 24. Colby, Rhonda, VanDyke . . . . . Virginia
- 25. Cooke, John, D. . . . . Western New York
- 26. Coulter, Vicki, S. . . . . Oklahoma
- 27. Council-Austin, Mary, . . . . . Wisconsin
- 28. Cox, Sr., J. Lamark, . . . . . Liberia
- 29. Crickard, Elsie, J. . . . . Kansas West
- 30. Crutchfield, Charles, . . . . . New Mexico
- 31. Daffin, Mary, A. . . . . Texas
- 32. Denardo, Nancy, L. . . . . Western Pennsylvania
- 33. Dicken, Mark, L. . . . . South Indiana
- 34. Dixon, Gaunnie, H. . . . . California-Pacific
- 35. Douglas, Willard, H. . . . . Virginia
- 36. Evans, Jr., Daniel, F. . . . . South Indiana
- 37. Ferrer, Oscar, R. . . . . Philippines
- 38. Forbes, Janet, L. . . . . Rocky Mountain
- 39. Frazier, William, . . . . . Illinois Great Rivers
- 40. Frederick, Jr., Austin, . . . . . Southwest Texas
- 41. Garrett, Joel, S. . . . . Western Pennsylvania
- 42. Gilreath, Judy, M. . . . . North Texas
- 43. Halloway, Eke, . . . . . Sierra Leone
- 44. Harman, Christine, . . . . . Kentucky
- 45. Hatcher, William, S. . . . . South Georgia
- 46. Hayenga, Mary, A. . . . . Dakotas
- 47. Hill, Edward, H. . . . . Northwest Texas
- 48. Howard, J., N. . . . . Holston
- 49. Jackson, Tom, . . . . . North Georgia
- 50. Johnson, Thelma, L. . . . . West Ohio

- 51. Kapumba, Isolo, . . . . . South-West Katanga
- 52. King, Jr., James, R. . . . . Tennessee
- 53. Knight, Suzanne, P. . . . . West Virginia
- 54. Krost, Mike, . . . . . Illinois Great Rivers
- 55. Lasch, Gabriele, . . . . . Germany East
- 56. Lee, Linda, . . . . . Detroit
- 57. Lody, Pungumbu, J. . . . . Central Congo
- 58. Lowry, Robby, . . . . . North Carolina
- 59. Loy, O. Fred, . . . . . Louisiana
- 60. Lutz, Sandra, W. . . . . East Ohio
- 61. Mahle, Kathi Austin, . . . . . Minnesota
- 62. May, Joe, W. . . . . Mississippi
- 63. McCullough, June, . . . . . Southern New Jersey
- 64. McLeod, Deborah, A. . . . . Florida
- 65. Morris, Jim, W. . . . . Red Bird Missionary
- 66. Mutombo, Mande, . . . . . North Katanga
- 67. Ngoie, Kazadi, . . . . . North Katanga
- 68. Palmer, Gregory, V. . . . . East Ohio
- 69. Pickens, Larry, D. . . . . Northern Illinois
- 70. Ponce, Philip, I. . . . . Eastern Pennsylvania
- 71. Porteus, Kathy, . . . . . New England
- 72. Ramos, Jose, O. . . . . North Central Philippines
- 73. Riss, Timothy, . . . . . New York
- 74. Rubemb, Naweji, . . . . . North-West Katanga
- 75. Rudd, James, W. . . . . Alabama-West Florida
- 76. Sadler, Herb, . . . . . Alabama-West Florida
- 77. Shettle, John, T. . . . . North Indiana
- 78. Siegrist, Roland, . . . . . Austria Provisional
- 79. Soliz, Daniel, . . . . . Rio Grande
- 80. Stanovsky, Elaine, J.W. . . . . Pacific Northwest
- 81. Steiner, Chris, E. . . . . West Ohio
- 82. Stewart, Donald, S. . . . . Baltimore-Washington
- 83. Stewart, Henry, A. . . . . Baltimore-Washington
- 84. Streiff, Patrick, P. . . . . Switzerland-France
- 85. Trotter, Mark, C. . . . . California-Pacific
- 86. Tuttle, Joellyn, . . . . . North Central New York
- 87. Urbom, Warren, . . . . . Nebraska
- 88. Wegelius, Fredrik, . . . . . Finland-Swedish Provisional
- 89. Williams, Donald, . . . . . West Michigan
- 90. Wilson, David, B. . . . . Little Rock
- 91. Wright, Richard, L. . . . . West Virginia
- 92. Wynn, Sam, . . . . . North Carolina
- 93. Zeiders, George, Edwin. . . . . Central Pennsylvania

**Global Ministries**

**Standing Legislative Committee (7)  
Room R230B**

- 1. Agtarap, Bener, B. . . . . Philippines
- 2. Alexander, Rumay, . . . . . Tennessee
- 3. Alvis, Jaime, S. . . . . Virginia
- 4. Ames III, Guy, C. . . . . Oklahoma
- 5. Azhikakath, DeeDee, . . . . . Desert Southwest
- 6. Bank, Genie, S. . . . . Western New York
- 7. Barrier, Edna, M. . . . . Northern New Jersey
- 8. Bartel, Bruce, A. . . . . Wisconsin
- 9. Bauman, Dianne, R. . . . . Oklahoma
- 10. Black, Charlene, R. . . . . South Georgia
- 11. Bretsch, Ronald, . . . . . North Central New York
- 12. Brown, Michael, B. . . . . Western North Carolina
- 13. Buxton, Susanne, . . . . . Detroit
- 14. Case, Riley, B. . . . . North Indiana
- 15. Castillo, Melanio, A. . . . . North Central Philippines
- 16. Christner, Hannelore, . . . . . Germany South
- 17. Collins, Janet, H. . . . . Western North Carolina

18. Collinson, Nigel, T. . . . . Great Britain
19. Compton, Patricia, O. . . . . Virginia
20. Conklin, E. Brooke, J. . . . . Troy
21. Coons, William, R. . . . . Texas
22. Csernak, Eva, . . . . . Hungary Provisional
23. Cumbest, Shelia, . . . . . Mississippi
24. Deemer, Julia, . . . . . West Michigan
25. Dell, Gregory, R. . . . . Northern Illinois
26. Durbin, Harry, D. . . . . Memphis
27. Durham, Fred, L. . . . . North Texas
28. Eberhart, Diane, Wasson . . . . . Iowa
29. Ernst, Sally, G. . . . . Western Pennsylvania
30. Ervin, Paul, . . . . . North Georgia
31. Exman, Gary, W. . . . . West Ohio
32. Fenner, Elizabeth, A. . . . . Missouri West
33. Ferguson, Phyllis, S. . . . . Pacific Northwest
34. Francisco, Ciriac, Q. . . . . Bulacan Philippines
35. Galindez, Minerva, R. . . . . Northeast Philippines
36. Gibson, Mildred, W. . . . . Western North Carolina
37. Goad, Babe, . . . . . Central Texas
38. Hassemeyer, Bill, . . . . . Nebraska
39. Henderson, Gary, R. . . . . East Ohio
40. Henderson, William (Bill), B. . . . . Southwest Texas
41. Howard, Bonnie, J. . . . . Holston
42. Johnson, Margaret, W. . . . . Wyoming
43. Johnson, Carolyn, . . . . . North Indiana
44. Johnson, Michael, D. . . . . West Ohio
45. Johnson, Peggy, A. . . . . Baltimore-Washington
46. Kang, Youngsook, . . . . . Rocky Mountain
47. Kapend, Musumb, . . . . . South-West Katanga
48. Keels, Christine, Dean . . . . . Baltimore-Washington
49. Kelsey-Powell, Ana, K. . . . . Northern Illinois
50. Kreutziger, Sarah, S. . . . . Louisiana
51. Kwak, Cheol, H. . . . . California-Pacific
52. Logan, Comfort, T.N. . . . . Liberia
53. Margem, Maximino, T. . . . . Visayas-Philippines
54. Martin, Aldo, O. . . . . Florida
55. Mason, Betty, Sue . . . . . Florida
56. Maxwell, Cecil, . . . . . East Ohio
57. McCauley, Ronald, M. . . . . West Virginia
58. McCumons, Brent, L. . . . . Detroit
59. McDowell, Edward, H. . . . . South Carolina
60. McIlvain, Melody, . . . . . Peninsula-Delaware
61. McKonly, Melinda, L. . . . . Eastern Pennsylvania
62. Meeks, Donald, L. . . . . Illinois Great Rivers
63. Meyer, Margaret, E. . . . . Iowa
64. Millan, Chita, R. . . . . Central Luzon Philippines
65. Millar, Karen, . . . . . North Arkansas
66. Mitchell, Connie, L. . . . . Kentucky
67. Moreno-Rivas, Rafael, . . . . . Puerto Rico
68. Mulanax, Craig, L. . . . . Kansas West
69. Mutombo, Kalima, . . . . . North-West Katanga
70. Myers, Joan, H. . . . . Eastern Pennsylvania
71. Nausner, Helmut, . . . . . Austria Provisional
72. Ngoy Kyungu, Matanga, . . . . . North Katanga
73. Nolte, Beverly, M. . . . . Iowa
74. Nugent, Randolph, . . . . . New York
75. Nutter, Judy, A. . . . . West Virginia
76. Odimba, Kalema, E. . . . . Central Congo
77. Outslay, Milyn, J. . . . . Oregon-Idaho
78. Owen, David, V.W. . . . . South Indiana
79. Paciencia, Alfredo, . . . . . Eastern Angola
80. Park, Songja, . . . . . California-Pacific
81. Parnamets, Olav, . . . . . Estonia
82. Peterson, John, D. . . . . West Ohio
83. Puslecki, Edward, T. . . . . Poland
84. Reasner, William, S. . . . . Southern New Jersey
85. Rhodes, Arnold, A. . . . . Western Pennsylvania
86. Rickardsson, Ulf, . . . . . Sweden
87. Rish, William, J. . . . . Alabama-West Florida
88. Roberts, Rodell, F. . . . . Florida
89. Robinson, Pat, G. . . . . Alaska Missionary
90. Roughface, Thomas, . . . . . Oklahoma Indian Missionary
91. Rush, James, H. . . . . South Georgia
92. Russell, Jerry, W. . . . . Holston
93. Sarazin, Duane, V. . . . . Minnesota
94. Shingler, Sara, S. . . . . South Carolina
95. Smallwood, William, C. . . . . Mississippi
96. Smith, Sandra, W. . . . . Texas
97. Stephens, B. Wiley, . . . . . North Georgia
98. Suzuki, Betty, M. . . . . California-Nevada
99. Tischenko, Elena, Y. . . . . Russia Provisional
100. Tuttle, Bruce, D. . . . . Virginia
101. Wakefield, Marilyn, . . . . . New York
102. Ward, Gary, T. . . . . North Alabama
103. Ward, Hope Morgan, . . . . . North Carolina
104. Wembodinga, Utshidienyema, G. . . . . Oriental and Equator Congo
105. Wilcox, Joy, P. . . . . Central Pennsylvania
106. Williams, Jerry, R. . . . . Missouri East
107. Wood, Robert, . . . . . Red Bird Missionary
108. Word, Rosemary, . . . . . New England
109. Workman, Anna Gail, . . . . . North Carolina
110. Yockey, Carolyn, L. . . . . Illinois Great Rivers

## Higher Education and Ministry

### Standing Legislative Committee (8) Room R202

1. Adams, Melody, . . . . . Nebraska
2. Alegria, Frank, . . . . . Texas
3. Alexander, Betty, M. . . . . Tennessee
4. Bailey, Paul, C. . . . . Virginia
5. Baker, Sandra, W. . . . . Virginia
6. Barrett, Joy, A. . . . . Detroit
7. Bedell, Agatha, R. . . . . Liberia
8. Beisner, Judith, G. . . . . Baltimore-Washington
9. Berte, Neal, R. . . . . North Alabama
10. Bickerton, Thomas, J. . . . . West Virginia
11. Bishop, Nathaniel, L. . . . . Virginia
12. Briscoe, Carolyn, . . . . . South Carolina
13. Bunnell, Karen, F. . . . . Peninsula-Delaware
14. Burgess, Robert, L. . . . . Louisiana
15. Buskirk, James, B. . . . . Oklahoma
16. Casady, Robert, L. . . . . Missouri West
17. Cervenak, Josef, . . . . . Czech and Slovak Republics
18. Dodson, E., Malone. . . . . North Georgia
19. Downs, Beth, C. . . . . Virginia
20. Dunlap, Nancye, K. . . . . Missouri East
21. Dunning, Erin, . . . . . California-Nevada
22. Ellison, Betty, G. . . . . North Georgia
23. Etherton, Rayford, . . . . . North Alabama
24. Ewing, John, L. . . . . Dakotas
25. Extrum-Fernandez, Renae, D. . . . . California-Nevada
26. Forrest, Martha, H. . . . . North Georgia
27. Freeman, Robert, K. . . . . Illinois Great Rivers
28. Garcia, Barbara, P. . . . . Tennessee
29. Garnhart, Thomas, O. . . . . Wisconsin
30. Goodwin, Galen, L. . . . . Northern New Jersey
31. Gregory, Marilyn, D. . . . . Kansas East
32. Gwinn, Al, W. . . . . Kentucky
33. Hagiya, Grant, J. . . . . California-Pacific
34. Hand, Dawn, M. . . . . Western North Carolina



35. Hartman, Shawn, . . . . . Central Pennsylvania  
36. Helliessen, Oyvind, . . . . . Norway  
37. Hill, Teresa, L. . . . . Florida  
38. Hinshaw, M. Creede, . . . . . South Georgia  
39. Hoffman, Elizabeth, . . . . . Southern New Jersey  
40. Jackson, Maggie, . . . . . East Ohio  
41. Johnson, Charles, L. . . . . South Carolina  
42. Jones, Willie, . . . . . California-Pacific  
43. Joyner, Jr., F. Belton, . . . . . North Carolina  
44. Justice, Jean, F. . . . . Minnesota  
45. Kapuibe, Mujinga, . . . . . North Katanga  
46. Kasap, Tshibang, . . . . . North-West Katanga  
47. Kaykay, Rebecca, . . . . . Liberia  
48. Kim, Khen, Su . . . . . Russia Provisional  
49. Lehman, Katharine, W. . . . . North Indiana  
50. Lilja, Joan, . . . . . Minnesota  
51. Lucas, Aubry, K. . . . . Mississippi  
52. Luhandjula, Seke, J. . . . . West Congo  
53. Lutz, Benis, . . . . . West Ohio  
54. Maine, Marla, . . . . . New York  
55. Mallory, Margaret, M. . . . . West Ohio  
56. Matthews, Marcus, . . . . . Baltimore-Washington  
57. McCabe, Harriet, H. . . . . Northern Illinois  
58. Messer, Don, . . . . . Rocky Mountain  
59. Middleton, John, H. . . . . Memphis  
60. Moon, Sung-Ja, Lee . . . . . Northern Illinois  
61. Mumba, Djamba, A. . . . . Central Congo  
62. Ngongou, Louisa, . . . . . Sierra Leone  
63. Nichols, Omer, W. . . . . Western Pennsylvania  
64. Norris, Jr., J. Allen, . . . . . North Carolina  
65. Oden, Tal, R. . . . . Oklahoma  
66. Oglesby, Mildred, E. . . . . West Ohio  
67. Orphe, Martha, M. . . . . Western Pennsylvania  
68. Outlaw, Frederick, G. . . . . Alabama-West Florida  
69. Palm, Janice, W. . . . . Troy  
70. Palmer, Ruth, . . . . . Texas  
71. Parks, Lewis, A. . . . . Central Pennsylvania  
72. Parrish, Craig, A. . . . . Pacific Northwest  
73. Penalva, David, E. . . . . South Indiana  
74. Pier-Fitzgerald, Lynn, . . . . . West Michigan  
75. Ruhnow, Wolfgang, . . . . . Germany East  
76. Rumford, Steve, L. . . . . South Georgia  
77. Sands, Judy, . . . . . Central Texas  
78. Saranilla, Gemma, . . . . . Palawan Philippines  
Provisional  
79. Schnase, Robert, C. . . . . Southwest Texas  
80. Segrest, Dale, . . . . . Alabama-West Florida  
81. Sessums, T., Terrell . . . . . Florida  
82. Simmons, Laura, H. . . . . West Virginia  
83. Smith, Jim, W. . . . . Northwest Texas  
84. Standiford, Jim, . . . . . Desert Southwest  
85. Stephenson, Janet, E. . . . . Iowa  
86. Stout, David, B. . . . . Iowa  
87. Stultz, Valerie, W. . . . . East Ohio  
88. Taylor, Mary, V. . . . . Holston  
89. Taylor, Dawn, E. . . . . Eastern Pennsylvania  
90. Tombaugh, Dianne, M. . . . . Kansas West  
91. Van Dussen, D. Gregory, . . . . . Western New York  
92. West, Traci, . . . . . New York  
93. White, Jr., Charles D., (Denny) . . . . . Western North  
Carolina  
94. Whiteside, Robert, E. . . . . Mississippi  
95. Whitfield, D., Max . . . . . North Arkansas  
96. Willimon, William, H. . . . . South Carolina  
97. Wilson, J., LaVon . . . . . Illinois Great Rivers  
98. Wolfe, Thomas, V. . . . . North Central New York  
99. Woods, Carol, . . . . . North Texas

100. Woods, Vicki, . . . . . New England  
101. Yrigoyen, Jr., Charles, E. . . . . Eastern Pennsylvania

Independent Commissions

Standing Legislative Committee (9)  
Room R205A

1. Alexander, Anthony, C. . . . . Central Pennsylvania  
2. Alford, Ben, R. . . . . Tennessee  
3. Alston, Jr., Calvin, . . . . . South Carolina  
4. Amerson, Philip, A. . . . . South Indiana  
5. Atha, Grayson, L. . . . . West Ohio  
6. Baldridge, Mary, A. . . . . Baltimore-Washington  
7. Banks, David, A. . . . . North Carolina  
8. Bard, David, A. . . . . Minnesota  
9. Batiste, Jr., Harold, E. . . . . Southwest Texas  
10. Bishop, Shane, L. . . . . Illinois Great Rivers  
11. Bolinger, George, . . . . . Illinois Great Rivers  
12. Bradley, Carol, Ann . . . . . West Ohio  
13. Briggs, Margie, M. . . . . Missouri West  
14. Carruth, Augusta, S. . . . . South Georgia  
15. Crouch, Tim, . . . . . North Texas  
16. Cuckler, Nancy, . . . . . East Ohio  
17. Devadhar, Sudarshana, . . . . . North Central New York  
18. Dillard, F., Douglas . . . . . Virginia  
19. Eby, John, R. . . . . Eastern Pennsylvania  
20. Fenn, Philip, J. . . . . Oklahoma  
21. Ferguson, Tyson, . . . . . Detroit  
22. Fields, James, C. . . . . North Alabama  
23. Green, H. Sterling, . . . . . Peninsula-Delaware  
24. Hanke, Gilbert, C. . . . . Texas  
25. Hardin, Jr., E. Wannamaker, . . . . . Western North  
Carolina  
26. Hardman, Ron, . . . . . Virginia  
27. Henry, Dan, . . . . . Northern Illinois  
28. Hillman, Byrd, . . . . . Mississippi  
29. Hogberg, Solveig, . . . . . Sweden  
30. Hopson, Cynthia, . . . . . Memphis  
31. Innes, Emily, D. . . . . North Carolina  
32. Jackson, Rhett, . . . . . South Carolina  
33. James, Ricky, . . . . . Mississippi  
34. Jennings, James, F. . . . . Florida  
35. Jennings, Irwin, E. . . . . East Ohio  
36. Johnson, Matthew, G. . . . . Western Pennsylvania  
37. Johnson, Charles, I. . . . . North Indiana  
38. Johnson, Dennis, . . . . . Holston  
39. Jones, Chester, R. . . . . Little Rock  
40. Jones-Yelvington, Tim, . . . . . New York  
41. Jung, Hee-Soo, . . . . . Wisconsin  
42. Kainda, Mujinga, . . . . . South Congo  
43. Kasongo, Disashi, J. . . . . Central Congo  
44. Kim, In, Muk . . . . . Western North Carolina  
45. Lux, William, E. . . . . Iowa  
46. McKeown, Sr., Leland, P. . . . . Florida  
47. Morales, Nelida, Mora . . . . . Florida  
48. Myer, Chuck, . . . . . California-Nevada  
49. Nelson, Jr., Julius, S. . . . . Liberia  
50. Numbi Bisongo, Yumba, . . . . . North Katanga  
51. Ough, Bruce, R. . . . . Iowa  
52. Park, HiRho, Y. . . . . Baltimore-Washington  
53. Parker, Joe, . . . . . New England  
54. Parker, Sr., Robert, L. . . . . Oklahoma  
55. Porter, James, . . . . . Central Texas  
56. Potter-Miller, Jaime, . . . . . Western Pennsylvania  
57. Powell, Robert, L. . . . . Alabama-West Florida



58. Powell, Ida, B. . . . . Virginia
59. Readdean, Shirley, E. . . . . Troy
60. Rogers, P., Alice . . . . . North Georgia
61. Severance, Robert, . . . . . Kansas West
62. Sowards, Charlotte, M. . . . . Kentucky
63. Stewart, Thomasina, S. . . . . West Virginia
64. Summers, Kenneth, T. . . . . Wyoming
65. Thai, Eva, . . . . . California-Pacific
66. Thompson, Odell, V. . . . . Wisconsin
67. Waters, Carolyn, R. . . . . Nebraska
68. Whitaker, Keith, C. . . . . Texas
69. Williamson, Dick. . . . . North Georgia
70. Wilson, Laura, Cean. . . . . West Ohio
71. Winn, Lane, C. . . . . Louisiana
72. Yamamoto, Dean, S. . . . . Oregon-Idaho

### Local Church

#### Standing Legislative Committee (10) Room R231

1. Amstutz, Allen, W. . . . . South Indiana
2. Anderson, Mary Beth, . . . . . Illinois Great Rivers
3. Andrews, Iris, . . . . . East Ohio
4. Arroyo, Rose, E. . . . . Northern Illinois
5. Asopo, Ashema, S. . . . . Central Congo
6. Atwood, Judy, K. . . . . Kansas East
7. Bah, Marian, . . . . . Sierra Leone
8. Becker, Eugene, R. . . . . West Michigan
9. Benson, Judy, J. . . . . Oklahoma
10. Blackwell, Dennis, L. . . . . Southern New Jersey
11. Boyd, Lane, . . . . . Northwest Texas
12. Burnett, Sandra, . . . . . Memphis
13. Cade, Pasco, J. . . . . Florida
14. Carson, Lee, T. . . . . Texas
15. Causby, Jimmy, . . . . . Western North Carolina
16. Chatham, Betty, J. . . . . Mississippi
17. Clark, Terry, L. . . . . Illinois Great Rivers
18. Collier, Theodore, C. . . . . Missouri West
19. Connolly, Phillip, F. . . . . West Ohio
20. Cronin, Deborah, K. . . . . Western New York
21. De Carvalho, Maria, J. . . . . Western Angola
22. Donner, James, L. . . . . Western Pennsylvania
23. Duro-on, Pedro, . . . . . East Mindanao Philippines
24. Flanagan, Randall, F. . . . . West Virginia
25. Fowler, F., Cole. . . . . Nebraska
26. Frueh, Henry, C. . . . . Troy
27. Fuller, Cynthia, R. . . . . Central Pennsylvania
28. Galloway, Mary, Ann. . . . . West Ohio
29. Gburidema, Daniel, S. . . . . Sierra Leone
30. Gibson, Thomas, D. . . . . Eastern Pennsylvania
31. Goodpaster, Larry, M. . . . . Mississippi
32. Gordon, Tyrone, D. . . . . Kansas West
33. Grossman, Gail, F. . . . . Pacific Northwest
34. Hathcock, Philip, L. . . . . North Arkansas
35. Hill, Lynn, . . . . . Tennessee
36. Hook, Eugene, B. . . . . Minnesota
37. Isip, Blas, C. . . . . West Middle Philippines
38. Jackson, Kenneth, J. . . . . Virginia
39. Jones, Richard, H. . . . . Wisconsin
40. Kail, Edward, A. . . . . Iowa
41. Kamwimba, Jinga, . . . . . North-West Katanga
42. Karvonen, Timo, . . . . . Finland-Finnish Provisional
43. Keels, Bernard (Skip), . . . . . Baltimore-Washington
44. Key, Mark, J. . . . . Western North Carolina
45. Kilpatrick, Joe, W. . . . . North Georgia
46. Kimbrough, Walter, L. . . . . North Georgia
47. Kohlhepp, Glenn, B. . . . . Western Pennsylvania
48. Leister, Larry, D. . . . . Eastern Pennsylvania
49. Little, Laura, J. . . . . North Carolina
50. Marshall, Carolyn, M. . . . . South Indiana
51. McAfee, Michael, A. . . . . South Georgia
52. McElroy, Amber, . . . . . Holston
53. Miller, Sarah, S. . . . . Wyoming
54. Moncure, Jr., Rhymes, H. . . . . Missouri East
55. Moore, Jason, D. . . . . North Central New York
56. Moore, James, W. . . . . Texas
57. Nkulu, Nshimba, . . . . . North Katanga
58. Okoko, Luhata, R. . . . . East Congo
59. Parker, Carlton, H. . . . . Peninsula-Delaware
60. Parris, Shirley, . . . . . New York
61. Peters, John, B. . . . . Virginia
62. Peters, Rhoda, A. . . . . Kentucky
63. Pierson, Robert, D. . . . . Oklahoma
64. Pinson, Matthew, . . . . . North Georgia
65. Presnell, William, M. . . . . North Carolina
66. Rankin, Nancy, Burgin . . . . . Western North Carolina
67. Reynolds, Cynthia, . . . . . North Indiana
68. Ridgeway, O'Neil, . . . . . North Alabama
69. Roughton, Philip, H. . . . . Florida
70. Routley, Barbara, . . . . . Great Britain
71. Sales, Esrom, S. . . . . Central Luzon Philippines
72. Salley, James, H. . . . . South Carolina
73. Sawada, Mariellen, . . . . . California-Nevada
74. Self, Eddie, . . . . . North Alabama
75. Sewell, Peggy, . . . . . Rocky Mountain
76. Shamana, Beverly, J. . . . . California-Pacific
77. Sieh, Robert, . . . . . Liberia
78. Skinner, James, G. . . . . East Ohio
79. Slaughter, Michael, B. . . . . West Ohio
80. Sowers, Gary, D. . . . . Central Pennsylvania
81. Spencer, Beverly, J. . . . . Iowa
82. Stroman, Pat. . . . . Central Texas
83. Sweet, Elizabeth, . . . . . New England
84. Titus, Phylemon, . . . . . Detroit
85. Torio, Pedro, E. . . . . Northwest Philippines
86. Ulmer, Susan, . . . . . South Carolina
87. Wende, Stephen, P. . . . . Southwest Texas
88. Wenner, Rosemarie, I. . . . . Germany Southwest
89. Wiley, Reba, D. . . . . Alabama-West Florida
90. Williams, Marie, P. . . . . Louisiana
91. Williams, Thomas, S. . . . . Baltimore-Washington
92. Wolf, Rex, . . . . . Virginia
93. Wright, Derrick, R. . . . . North Texas
94. Young, T., Mike . . . . . Central Texas

# Nominations to the Interjurisdictional Committee on Episcopacy

## North Central Jurisdiction

Dakotas	<i>Douglas E. Diehl</i>	John L. Ewing
Detroit	<i>Shirley Cook</i>	Joy A. Barrett
East Ohio	<i>James G. Skinner</i>	Sandra W. Lutz
Illinois Great Rivers	<i>Gloria Blacklock</i>	Terry L. Clark
Iowa	<i>Bruce R. Ough</i>	Beverly J. Spencer
Minnesota	<i>Duane V. Sarazin</i>	Jean F. Justice
North Indiana	<i>Katharine W. Lehman</i>	Jack Dwiggin
Northern Illinois	<i>Sung-Ja Lee Moon</i>	Mary E. Akers
South Indiana	<i>Gregory McGarvey</i>	James C. Shaw
West Michigan	<i>Russell F. McReynolds</i>	Julia Deemer
West Ohio	<i>Philip D. Brooks</i>	Phillip F. Connolly
Wisconsin	<i>Mary Council-Austin</i>	Rick Kindschi

## Northeastern Jurisdiction

Baltimore-Washington	<i>Peggy A. Johnson</i>	Calvin B. Williams
Central Pennsylvania	<i>Anthony C. Alexander</i>	Suella C. Barto
Eastern Pennsylvania	<i>Violet L. Fisher</i>	Ruth A. Daugherty
New England	<i>Vicki Woods</i>	Elizabeth Sweet
New York	<i>Jane A. Middleton</i>	Ernest L. Swiggett
North Central New York	<i>Deborah L. Pritts</i>	Ronald Bretsch
Northern New Jersey	<i>Galen L. Goodwin</i>	Robert B. Brandt
Peninsula-Delaware	<i>Jonathan Baker</i>	Darlene T. Webb
Southern New Jersey	<i>Dennis L. Blackwell</i>	Dale C. Whilden
Troy	<i>Barbara A. Lemmel</i>	E. Brooke J. Conklin
West Virginia	<i>Thomas J. Bickerton</i>	William S. Deel
Western New York	<i>John D. Cooke</i>	Gerald 'Jay' Williams
Western Pennsylvania	<i>Arnold A. Rhodes</i>	Sally G. Ernst
Wyoming	<i>Sarah S. Miller</i>	Raymond L. Hamill

## South Central Jurisdiction

Central Texas	<i>T. Mike Young</i>	Bliss Dodd
Kansas East	<i>Dale L. Fooshee</i>	H. Sharon Howell
Kansas West	<i>Tyrone D. Gordon</i>	Penney L. Schwab
Little Rock	<i>David B. Wilson</i>	Carolyn Elias
Louisiana	<i>Robert L. Burgess</i>	Anita H. Crump
Missouri East	<i>Rhymes H. Moncure, Jr.</i>	Jason A. Paulsmeyer

Missouri West  
 Nebraska  
 New Mexico  
 North Arkansas  
 North Texas  
 Northwest Texas  
 Oklahoma  
 Oklahoma Indian Missionary  
 Rio Grande  
 Southwest Texas  
 Texas

### **Southeastern Jurisdiction**

Alabama-West Florida  
 Florida  
 Holston  
 Kentucky  
 Memphis  
 Mississippi  
 North Alabama  
 North Carolina  
 North Georgia  
 Red Bird Missionary  
 South Carolina  
 South Georgia  
 Tennessee  
 Virginia  
 Western North Carolina

### **Western Jurisdiction**

Alaska Missionary  
 California-Nevada  
 California-Pacific  
 Desert Southwest  
 Oregon-Idaho  
 Pacific Northwest  
 Rocky Mountain  
 Yellowstone

*Theodore C. Collier*  
*Mel Luetchens*  
*William W. Hutchinson*  
*D. Max Whitfield*  
*Leighton K. Farrell*  
*Jim W. Smith*  
*Philip J. Fenn*  
*Eli McHenry*  
*Roberto Gomez*  
*Robert C. Schnase*  
*Benjamin R. Chamness*

*John E. Mathison*  
*Ruchard J. Wills*  
*J. N. Howard*  
*J. Howard Olds*  
*John H. Middleton*  
*Larry M. Goodpaster*  
*Michael T. Morgan*  
*Kermit L. Braswell*  
*Martha H. Forrest*  
*Jim W. Morris*  
*Charles L. Johnson*  
*James H. Rush*  
*James R. King, Jr.*  
*James C. Logan*  
*Charles D. (Denny) White, Jr.*

*Dennis B. Holway*  
*Mariellen Sawada*  
*Grant J. Hagiya*  
*Jim Standiford*  
*Dean S. Yamamoto*  
*Elaine J.W. Stanovsky*  
*Charles Schuster*  
*Gail E. Murphy-Geiss*

Larry Fagan  
 Tom Watson  
 Stan Sager  
 Lynn R. Baker  
 Pat Deal  
 Edward H. Hill  
 Carl W. Young  
 Thomas Roughface  
 Daniel Soliz  
 Martha B. Etter  
 Donald R. House

Steve Furr  
 Mary Alice Massey  
 Jean Henderson  
 Mel R. Bowdan, Jr.  
 Anita Kay Archer  
 Turner Arant  
 Gloria E. Holt  
 Cashar W. Evans  
 Joe M. Whittemore  
 Robert Wood  
 Rubielee L. Addison  
 Charlene R. Black  
 Betty M. Alexander  
 Darlene V. Amon  
 Joetta F. Rinehart

Pat G. Robinson  
 Paul Extrum-Fernandez  
 Dan J. Gara  
 Larry P. Powell  
 Mailyn J. Outslay  
 Phyllis S. Ferguson  
 Dan O'Neill  
 Lin Doyle



## Legislative Process

Petitions are sent by agencies, conferences, churches and individuals.



The petitions secretary assigns petition numbers. The numbers indicate the legislative committee, the chronological order and the source.



Requested changes in the *Discipline* are printed in the *ADCA*.



Reference committee reviews assignments by petitions secretary. They combine petitions and make new assignments to legislative committees as deemed necessary.



Legislative committees act upon petitions and make recommendations to plenary session.



Reports are sent to *DCA*. Copy is returned to the committee officers for approval. Copy is sent to the General Conference secretary for a calendar number prior to being printed in the *DCA*.



Plenary session acts upon calendar item.



The action is printed in the *Discipline* or the *Book of Resolutions*. The *DCA* becomes the official journal of the General Conference.

# Abbreviations and Codes

In this Advance Edition of the *Daily Christian Advocate* are printed reports, proposed changes in the *Discipline*, and proposed resolutions. These are not the full petitions; editing has been done to conserve space and to maintain consistency of style.

During General Conference, complete petitions will be in the hands of the Committee on Reference and the legislative committees to which they are assigned. Any delegate desiring to see a complete petition may obtain a copy from the petitions secretary.

Proposed deletions to existing legislation are indicated by ~~strike through~~. Proposed additions to existing legislation are indicated by **bold face**. Clergy names in the delegate listings are in *italics*. Each petition is numbered using the following code:

## Petition Coding:

First series of numbers:	Chronological listing of petitions (begins with 30,001)
First two letters:	Legislative committee
Second series of numbers:	Paragraph in <i>Discipline</i>
NonDis.	Non-Disciplinary matter
Single Letter:	
C	Constitutional amendment
D	<i>Discipline</i> other than Constitution
U	Update to <i>Book of Resolutions</i>
R	Referral to calendar item
O	Other
\$	Financial implications (existing budget)
!	Financial implications (new budget)

## Legislative Committees

CC	Central Conferences
CO	Conferences
CS	Church and Society
DI	Discipleship
FA	Financial Administration
GJ	General Administration/Judicial Administration
GM	Global Ministries
HE	Higher Education and Ministry
IC	Independent Commissions
LC	Local Church
FO	Faith and Order

## Study Groups

CPT	Connectional Process Team
HEM	Study Commission for Matters of Health and Fitness Related to Clergy Appointment and Lay Employment

## General Agencies

GBCS	General Board of Church and Society
GBOD	General Board of Discipleship
GBGM	General Board of Global Ministries
GBHEM	General Board of Higher Education and Ministry
GBPHB	General Board of Pension and Health Benefits
GCAH	General Commission on Archives and History
GCCUIC	General Commission on Christian Unity and Interreligious Concerns
GCOC	General Commission on Communications
GCFA	General Council on Finance and Administration
GCOM	General Council on Ministries
GCCR	General Commission on Religion and Race
GCSRW	General Commission on the Status and Role of Women
GCUMM	General Commission on United Methodist Men
GBUMPH	General Board of the United Methodist Publishing House

## General Conference Parliamentary Procedure Chart

TO DO THIS:	YOU SAY THIS:	(See Key Below)					
		I	S	D	A	Vote	R
SECONDARY MOTIONS IN ORDER OF PRECEDENCE							
Adjourn	"I move to adjourn."	No	Yes	No	No	Maj	
Call an intermission	"I move we recess until.."	No	Yes	No	Yes	Maj	
Suspend further consideration of an issue, especially in an emergency	"I move to table the motion.."	No	Yes	No	No	Maj	
End debate and amendments	"I move the previous question.."	No	Yes	No	No	2/3	R
Limit or extend the limits of debate	"I move that debate be limited (or extended) to .."	No	Yes	No	Yes	Maj*	R
Postpone debate to a specific time	"I move to postpone this matter until.."	No	Yes	Yes	Yes	Maj	R
Have the matter studied further	"I move that this matter be referred to.."	No	Yes	Yes	Yes	Maj	R
Amend a motion including amend by substitution:	"I move to amend by.." or "I move to substitute.."	No	Yes	Yes	Yes	Maj	R
Postpone indefinitely (Kills the main motion)	"I move to postpone indefinitely"	No	Yes	Yes	Yes	Maj	R
MAIN MOTION (Introduction of a Petition)							
Introduce New Business	"I move that.."	No	Yes	Yes	Yes	Maj	R
INCIDENTAL MOTIONS (Pertaining to the business under consideration)							
Correct an error in parliamentary procedure	"I rise to a point of order"	Yes	No	No	No	Chair rules	
Obtain advice on parliamentary procedure	"I raise a parliamentary inquiry"	Yes	No	No	No	Chair rules	
Request information	"Point of information..." (must be in form of a question)	Yes	No	No	No		
Question the ruling of the presiding officer	"I appeal the chair's decision"	Yes	Yes	Yes	No	Maj	R
Suspend the rules temporarily	"I move to suspend the rules so that.."	No	Yes	No	No	2/3	
BRING A MATTER BACK BEFORE THE ASSEMBLY							
Take up a matter previously tabled	"I move that we take from the table.."	No	Yes	No	No	Maj	
Reconsider previous action (May be made only by a member who voted previously on the prevailing side)	"I move to reconsider the vote on.."	No	Yes	**	No	Maj	

I = Interrupt Speaker?; S = Second Needed?; D = Debatable?; A = Amendable?; R = May be Reconsidered.

\* See GC Rules 9.D (an exception to usual 2/3 vote parliamentary procedure); \*\* See GC Rules 17 and 27



## Report of the Commission on General Conference

This report to the General Conference from the Commission on the General Conference (Commission) places before all delegates to the General Conference the complexities and costs of staging an event of this magnitude. The discussion in the next few paragraphs describes the details that enable a General Conference, as it is presently constituted.

The Commission was made up of fourteen members this quadrennium, as well as three ex-officio members. One member, Ken Chalker, also happened to be the chairperson of the East Ohio Host Committee. As a result of this fortuitous situation the communication and cooperation level has been at an all time high between the Host Committee and the Commission. The Commission's duties include: recommending the site for General Conference; choosing certain staff, such as the Music Director; establishing policies around the use of facilities; and making the myriad decisions that occur with every General Conference.

The Commission thanks the East Ohio Host Committee for its contributions of time, talents, and money to the success of the 2000 General Conference. The Host Committee not only provides all those cookies, but it also furnishes the coffee that goes with them. The Host Committee organized the Bishops' reception, recruited the college choirs for Area Night at Severance Hall, enlisted the volunteers for on site at General Conference, and will coordinate all the other volunteer services necessary for a successful General Conference.

This quadrennium the Commission reached an agreement with the General Board of Global Ministries to help host delegates from the Central Conferences and Affiliated Autonomous Churches. This hosting includes using the Global Ministries travel agent to arrange travel, having Global Ministries personnel available across the world to help ease the stress of international travel, and helping to host those delegates when they enter the United States and reach Cleveland. The General Board of Global Ministries is also recruiting the interpreters for the simultaneous translation of the plenary proceedings into the five official languages. Included will be interpreters to do one-on-one translation in the legislative committee meetings.

One of the most important parts of the Commission's duties is making the financial decisions

for spending the budget approved by General Conference. For that reason the Commission is reporting in some detail (1) the budget and the actual costs of the 1996 General Conference, (2) the budget and estimated costs of the 2000 General Conference, and (3) the proposed budget for the 2004 General Conference. The Commission is concerned about the escalating costs of General Conference and wishes to share some of the reasons these costs have increased.

### Commission

The Commission is expected to increase its membership by at least one next quadrennium. The cost of travel is expected to continue to increase faster than the rate of inflation.

### General Conference Committees

Once again due to changes in the rules, these committees will have more representation from Central Conferences. This will increase travel costs more than would normally be expected.

### Facilities and Staging

Facilities and staging includes the costs for renting the convention center; leasing all the equipment used in the plenary sessions; and paying the decorator who furnishes all the chairs, tables, and pipe and drape for temporary meeting rooms. The costs of equipment and technical expertise has increased more than was expected over the last five or six years, and our income budgets have not kept pace.

### General Costs

General costs include the cost of interpretation, name badges, and general insurance. Original budgets for interpretation services were woefully inadequate, as the assumption that volunteers can be used for simultaneous translation in the plenary sessions is not true. It takes two professionals per day per language. This means approximately \$10,000 for each language translated at General Conference. Unpaid volunteers translate one-on-one with their lodging and meal expenses paid from the General Conference budget.

## Redesign of PETS

PETS is the Petition Tracking System that we use to track petitions at General Conference. It was developed by a young man named John Brawn for use in the 1988 General Conference in St. Louis. John's creation has served four General Conferences including this one, but now the software is old and tired. It will no longer work in the future and must be rewritten. The best estimate is that it will cost at least \$225,000 to be redone. The new program should serve General Conferences into the 21<sup>st</sup> century. The Commission wishes to express, on behalf of the General Conference, appreciation to John for his contribution to the United Methodist Church. We are grateful for the innumerable hours he has given to keep this system working for four General Conferences.

## Delegate Travel and Per Diem

The demographics of the United Methodist Church are changing. More and more of the delegates to General Conference are predicted to come from Central Conferences. Assuming the same structure that we now have, the cost of travel for delegates will increase markedly. The budget for 2004 is based on that assumption, plus the known costs of contracts already signed with Pittsburgh hotels.

## Contingency

The Contingency line in the budget consists mostly of the difference between the apportionment and what has actually been received. Each quadrennial budget bases this number on the receipts of the previous quadrennium and the resulting difference from the amount apportioned.

## Conclusion

The work of the Commission began with building a deep sense of family. It was very exciting getting to know and appreciate the gifts and strengths that each member brought to the task of the Commission while we developed and shared a strong spiritual emphasis of commitment to God's Church and its mission. The deep spiritual aspect of the Commission's time and work together provided strength and focus for our work, especially during times of intense decision-making. Our code of operation was to be respectful and inclusive of all members. The Commission members worked hard at dealing with persons and decisions justly and fairly. High priority was given by the Commission to its call from God, its accountability to the General Conference, and giving to God the glory for all the things that have been accomplished.

# General Conference of the United Methodist Church

## Proposed Budget for 2001-2004 Quadrennium

### Summary of Expense and Related Income Needs

	Quadrennial		Est. Actu.	Quadrennial		2004 over 2000
	<u>Budget</u>	<u>Actual</u>		<u>Budget</u>	<u>Budget</u>	<u>Budget</u>
<b>Income</b>						
Apportionment	<u>(\$3,100,000)</u>	<u>(\$2,575,680)</u>	<u>(\$2,800,000)</u>	<u>(\$3,289,000)</u>	<u>(\$4,874,000)</u>	48%
Other income		<u>(15,201)</u>	<u>(60,000)</u>	<u>0</u>	<u>0</u>	
<b>Total Income</b>	<u>(\$3,100,000)</u>	<u>(\$2,590,881)</u>	<u>(\$2,860,000)</u>	<u>(\$3,289,000)</u>	<u>(\$4,874,000)</u>	48%
Commission	\$64,200	\$66,356	\$68,600	\$51,100	\$74,100	45%
Business Manager	224,401	258,287	222,905	234,370	248,100	6%
Gen. Conf. Committees	32,000	51,090	31,000	22,000	34,500	57%
Facilities and Staging	262,000	407,189	337,000	291,000	420,500	45%
General Costs	66,500	81,012	79,000	70,000	92,000	31%
Communications	405,000	291,910	339,000	314,000	375,000	19%
Secretary of Gen. Conf.	158,621	201,324	215,325	212,640	241,000	13%
Redesign of PETS			50,000	0	175,000	
Program	18,000	13,262	11,000	13,000	13,300	2%
Delegate travel/per diem	1,610,000	1,945,245	2,104,000	2,030,000	2,451,000	21%
Office of Treasurer	20,800	22,460	26,200	26,200	29,250	12%
Contingency	<u>247,778</u>	<u>30,296</u>	<u>35,000</u>	<u>489,000</u>	<u>720,250</u>	47%
<b>Total Expense</b>	<u>\$3,109,300</u>	<u>\$3,368,431</u>	<u>\$3,519,030</u>	<u>\$3,753,310</u>	<u>\$4,874,000</u>	30%
<b>Net(Income)Expense</b>	<u>\$9,300</u>	<u>(\$777,550)</u>	<u>(\$659,030)</u>	<u>\$464,310</u>	<u>\$0</u>	
<b>Beginning Reserves</b>		<u>\$1,294,191</u>	<u>\$516,64</u>		<u>(\$142,389)</u>	
<b>Ending Reserves (deficit)</b>		<u>\$516.64</u>	<u>(\$142,389)</u>		<u>(\$142,389)</u>	



# Plan of Organization and Rules of Order

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 1

Nashville, Tennessee

### Report of the Committee on Plan of Organization and Rules of Order

#### Preamble

From the days of Wesley, the "People called Methodist" have gathered in 'conference'. The early Methodists attended to practical affairs of the movement but focused primarily on the spiritual affairs and on the vision of "spreading scriptural holiness throughout the land." 'Conferencing', the coming together to be of one mind and to know the mind of Christ is our legacy. 'Conferencing' must not be lost in our conferences.

The General Conference is the representative, deliberative body for the Church. It has developed an orderly, rational and fair process for making majority decisions in the practical affairs of the Church. Yet, it also protects the rights of minority positions. There is no substitute for such careful deliberation.

However, the spiritual affairs of the Church and its Mission are always before the body whether or not they are apparent in the passions of debate on temporal affairs. The General Conference has spiritual and prophetic leadership which must always form the context of its governance.

All through our history, there have been powerful and committed groups in tension with each other to win majority position. For example, 'confessional' Wesleyans and 'experiential' Wesleyans have vied for the hearts of the people since the time of Whitefield and Wesley. At particular points in our history, social forces have pulled us apart and, in the case of the slavery issue, produced schism.

In that case, we have come back together in the firm conviction that the unity of United Methodism is God's will and the best way to "spread scriptural holiness" in a global movement of the "People called Methodist."

To learn the wisdom in the theological and spiritual tensions; and to focus our vision of God's will for us amid conflicting issues of our times we must: First, recognize that our Plan of Organization must be honored with integrity by all. However, at the same time it must be open to prayerful discernment of God's will for us. Second, there will be times, in the midst of deliberation, when we will need to stop, pray together, listen in silence together, and refocus our common vision of where the Spirit is leading the Church.

The times of prayer and discernment may be varied and surprising. While they do not substitute for decent and orderly debate, they do serve to hold our temporal affairs up to the light of the larger, common vision for the "People called Methodist."

#### Plan of Organization

##### I. Opening Session and Organization

The General Conference ~~shall~~ will assemble on the day fixed at the place designated in accordance with the action taken by the preceding General Conference or the Commission on the General Conference. The Holy Communion and Memorial Service shall be celebrated by the Conference, the Council of Bishops being in charge. During the Memorial Service, there shall be called the names of the bishops who have died since the adjournment of the preceding General Conference, and likewise the names of the delegates-elect who have died. The opening business session of the Conference shall be on the day and at the hour fixed by the Commission on the General Conference and shall be called to order by the bishop designated, as provided in the *Discipline* 15.11.

The following order of business shall be observed:

A. Roll Call. The record of attendance shall be made in writing to the Secretary of the General Conference by:

(1) The Secretary of the Council of Bishops for the bishops,

(2) The Secretary of the Judicial Council for that body,

(3) The General Secretary of the General Council on Ministries for all general secretaries,

(4) The chairperson of each delegation for its membership. The chairperson shall be provided with a form on which to report daily the attendance of its members. Any reserve seated in the place of a regular delegate shall have been duly elected as a reserve delegate by the Annual Conference and shall meet the requirements set forth in the *Discipline* 32-34. Delegates, including reserves when the latter are substituted for a delegate or delegates, shall be seated in the order of their election, except when a reserve is seated temporarily, in which case the reserve shall occupy the seat of the delegate for whom the substitution is made. All delegates arriving after the opening roll call shall be reported by the chairperson of the delegation to the Committee on Credentials (See section VIII.A.4. and Rule 5. See also *Discipline* 506 defining a Quorum.) and

(5) The chairperson of the delegation for affiliated Autonomous Methodist and United Churches delegations.

B. Establish the bar of the conference.

C. Report of The Commission on The General Conference.

D. Report of The Plan of Organization and Rules of Order.

E. Elections

(1) Coordinator of Calendar. (See IV-C)

(2) Committee on The Plan of Organization and Rules of Order.

F. Report of Committee on Agenda.

G. Miscellaneous Business.

H. Adjournment.

## II. Episcopal and Laity Addresses

The Quadrennial Address of the Council of Bishops shall be delivered early in the Conference, at such hour as determined by the Commission on the General Conference.

The Quadrennial Address of the Laity shall be delivered early in the Conference, at such hour as determined by the Commission on the General Conference. The National Association of Annual Conference Lay Leaders shall be responsible for coordinate the preparation and presentation of the Quadrennial Lay Address from submissions by annual conference lay leaders. This opportunity shall be open to all annual conference lay leaders in Africa, Asia, Europe, and North America. The National Association of Annual Conference Lay Leaders shall enlist participation of men, women, youth, young adults, racial and ethnic minorities, and persons with disabling conditions in the preparation and presentation of the address.

## III. Presiding Officers

The presiding officers for the several sessions of the Conference, the opening session excepted (See Section I, above), shall be chosen from among the effective bishops by the Committee on Presiding Officers. (See Section VIIIA.6.)

## IV. Secretarial Staff

A. The Secretary of the General Conference shall be responsible for all functions of the office in preparation for the session of the General Conference.

B. The secretary shall select persons from the clergy and lay membership of The United Methodist Church to serve on the secretarial support staff.

C. The Conference shall elect, upon nomination by the Secretary, a Coordinator of Calendar, who shall assist the Committee on Agenda and Calendar in presenting reports in such order as to expedite the business of the Conference, as well as in other responsibilities of the committee. (See I.E.1 and VIII.A.1.)

D. After ascertaining that petitions, resolutions, and similar communications in hand and dealing with the regular business of the Conference meet the requirement of 507 of *The Book of Discipline*, the Secretary shall be responsible for preparing the same for reference to the appropriate legislative committee, subject to review by the Committee on Reference. (See Section VIIIA.7.) In the case of a single petition signed by a number of people, the Committee need



print only the name of the first signer with an indication of the total number of signers.

E. The work of the Secretary shall be supervised by the Executive Committee of the Commission on the General Conference. A budget for the work of the Secretary shall be presented by the Commission on the General Conference to the General Council on Finance and Administration. Such budget shall be paid out of the General Administration Fund.

F. If in the interim of the quadrennial sessions of the General Conference the office of Secretary shall for any reason be vacated, the Council of Bishops shall elect a successor to serve until the next session.

## V. Nominations and Elections

The Secretary of the General Conference shall develop a time line for the submission of nominations and elections/appointments by the Council of Bishops. In making these nominations, elections and appointments, attention shall be given to ensuring continuity of membership from the previous quadrennium.

It shall be the responsibility of the Council of Bishops to present nominations for The Commission on the General Conference, Committee on Plan of Organization and Rules of Order, Commission on Central Conference Affairs, General Conference standing committees, and secretary-designate of The General Conference. These nominations shall be presented to the General Conference for election.

Disciplinary provisions shall govern the nomination and election procedures for:

General Council on Finance and Administration (¶805.1)

General Board of Pension and Health Benefits (¶1502.1a)

General Commission on Archives and History (¶1704.2)

The University Senate (¶1417.2)

The Judicial Council (¶ 2602, 2603, 2604.1)

Episcopal membership on:

General Board of Church and Society (¶ 705.4d)

General Board of Discipleship (¶705.4d)

General Board of Global Ministries (¶¶705.4d, 1311.6)

General Board of Higher Education and Ministry (¶705.4d)

## VI. Commission on The General Conference

A. There shall be a Commission on the General Conference composed of one clergy and one layperson from each Jurisdiction and four members-at-large, at least one of whom ~~shall~~ should be lay and one clergy from ~~an Annual Conference outside the United States,~~ who the Central Conferences of the continents of Africa, Asia and Europe. They shall be nominated by the Council of Bishops at its Fall meeting next preceding the General Conference and elected by the General Conference for a term of eight years; half of ~~whom~~ the members shall be elected by the General Conference each quadrennium. If vacancies occur, the Council of Bishops shall elect successors to serve until the next session of the General Conference and then nominate for election by the General Conference persons to serve any remainder of the term. The Secretary of the General Conference, the Treasurer of the General Council on Finance and Administration, and the Business Manager of the General Conference shall also be ex-officio members but without vote. The Commission may elect ~~two~~ three additional members-at-large for each quadrennium, providing that one of these additional members shall be the chairperson of the local Host Committee in the Annual Conference which will be the site of the next General Conference.

The Council of Bishops shall designate one of its members to convene and organize the Commission before the adjournment of the General Conference.

B. This Commission shall determine the place and time (within such limits as may be set up by the General Conference) of the next General Conference and shall send an official notice to all elected delegates announcing specifically the opening day and hour of the General Conference and anticipated time of adjournment. It shall further advise the General Conference delegates in advance of all such special events and orders of the day, the dates and times of which have been determined prior to the opening of the General Conference, in order that the delegates may have an overview of the General Conference program. The Commission shall make all necessary arrangements ~~in connection therewith,~~ including arrangements for the publication of the *Daily Christian Advocate* and quadrennial reports of the general agencies of the church, the same to be published by the United Methodist Publishing House. The *Daily*



*Christian Advocate* shall print the list of nominees for election to the Judicial Council, with biographical sketches not to exceed 100 words in length for each nominee.

C. The Commission shall take the necessary measures to assure full participation of all General Conference Delegates, including providing accommodation for language, and physical challenges and access to approved licensed childcare during the session at or near the site of the General Conference for children of elected General Conference Delegates.

D. The Commission shall plan the schedule for the opening day of the Conference.

E. The Commission shall recommend to the General Conference the per diem allowance to be paid to the elected delegates. (See Section X.)

F. The Secretary, on behalf of the Commission on the General Conference, shall issue invitations to ecumenical representatives after consultation with the Council of Bishops and The General Commission on Christian Unity and Interreligious Concerns. The Commission shall arrange for local hospitality and presentation of ecumenical representatives to the General Conference.

G. The Commission is authorized, if it deems it advisable, to select the site of the General Conference two up to four quadrennia in advance.

H. The General Secretary of the General Council on Finance and Administration shall confer with the Commission on the General Conference through its chairperson concerning the selection and performance review of the Business Manager of the General Conference.

## VII. Plan of Organization and Rules of Order

A. There shall be a Committee on Plan of Organization and Rules of Order composed of ten lay and clergy members, including membership from each of the Jurisdictions and ~~from Annual Conferences outside the United States~~ from the Central Conferences of the continents of Africa, Asia and Europe, nominated from the elected delegates to the General Conference by the Council of Bishops at its Fall meeting preceding the General Conference and elected by the General Conference ~~for a term of four years to serve until the next session of the General Conference.~~ Members may be elected for additional terms of four years, provided no more than four members of the new committee are returning members. If vacancies

occur, the Council of Bishops shall elect successors to serve until the next session of the General Conference. The Secretary and Business Manager of the Conference shall be ex-officio members without vote. The Council of Bishops shall designate one of its members to convene and organize this committee after it is elected.

Outgoing members of the committee present at General Conference may meet with the newly elected committee during the current sessions of General Conference. These outgoing members will have voice but no vote.

B. To this committee shall be referred any proposed amendments to the Plan of Organization and Rules of Order (See Rule 40). To it may be referred any other matters relating to parliamentary order or procedure in the business of the General Conference.

C. This committee shall serve as an Interim Committee between sessions of the General Conference. The committee shall restudy the Plan of Organization and Rules of Order and make needed changes and adaptations and, after printing in the *Advance DCA*, shall present them to the General Conference for consideration and final action, same to be published in the *Daily Christian Advocate* which serves as the Journal of the General Conference.

D. The Plan of Organization and Rules of Order of the General Conference shall be the Plan of Organization and Rules of Order as published in the journal of the preceding General Conference until they have been altered or modified by action of the General Conference (*Discipline* ¶505.)

## VIII. Committees

The General Conference shall have the standing committees hereinafter indicated, with such functions, responsibilities, and limitations respectively as are hereinafter prescribed, and such special committees as it may order.

### A. Standing Administrative Committees

The members of the following committees shall be appointed by the Council of Bishops at its Fall meeting preceding the General Conference. All except the Committee on Correlation and Editorial Revision shall be from the elected delegates to the General Conference. (See Section V.) Members of standing administrative committees which meet prior to the day on which the General Conference convenes, shall receive the delegate per diem for each additional day on which their attendance is required.

Delegates who are ~~nominated for~~ appointed to such committees less than 60 days prior to the opening session of General Conference shall be entitled to reimbursement for any additional transportation costs.

### (1) Agenda and Calendar.

(a) There shall be a Committee on Agenda and Calendar composed of ~~eight~~ ten members, at least ~~four~~ five of whom shall be laypersons, to be constituted as follows: one from each Jurisdiction, one from ~~Annual Conferences outside the United States~~ the Central Conferences of each of the continents of Africa, Asia, and Europe, the Coordinator of the Calendar, and the chairperson or substitute for the Chairperson of the Program Committee of the Commission on the General Conference. No member of the committee shall be chairperson of a Standing Legislative Committee or staff person of any general agency. The Committee shall be convened, for the purpose of organization, by the Secretary of the General Conference at least the day before the opening of the General Conference.

Following the presentation and adoption of the report of the Commission on the General Conference at the opening session of the General Conference, the Committee on Agenda and Calendar shall immediately become responsible for guiding the order of business of the Conference.

(b) The Committee on Agenda and Calendar shall:

(1) Present calendar reports in such an order as to expedite the business of the Conference,

(2) Inform the bishop presiding as soon as possible of the agenda items, including order of priority, to be considered,

(3) Keep an overview of calendar progress;

(4) Report to each session of the General Conference recommendations concerning business agenda, including time allocation and order in which legislative committee reports shall be **printed presented**;

(5) Give priority to calendar items as soon as they are available;

(6) Give priority to calendar items involving minority reports;

(7) Announce, at the last plenary session of each day, a tentative agenda for the next day;

(8) Consult daily with the legislative committee

chairpersons to expedite the business of the General Conference; and

(9) Receive all requests for special orders of the day, except those requested in the report of the Commission on the General Conference on the first day of the Conference.

c) Proposals, questions, communications, resolutions, and other matters not included in the regular business of the General Conference shall be referred to the Committee on Agenda and Calendar without motion or debate. This committee shall determine whether or not the matter presented shall be considered by the General Conference. Appeal from the decision of this committee may be presented to the Conference upon the written signature of twenty delegates, and the item shall be presented to the Conference if the appeal is supported by a one-third vote.

### (2) Correlation and Editorial Revision.

There shall be a Committee on Correlation and Editorial Revision of four persons not members of the General Conference and the Book Editor, who shall be an ex-officio member. They shall be entitled to reimbursement of expenses for attendance at meetings of the committee. Two alternates shall be appointed by the Council of Bishops. The Book Editor shall convene the committee for the purpose of organization. The function of this committee shall be:

(a) To review all proposed legislation reported in the *Daily Christian Advocate* and that presented in special reports to the General Conference. The Committee shall report to the standing committees concerned, or to the General Conference as the situation may warrant, all contradictions, duplications, and inconsistencies discovered.

(b) To assure that, when a calendar item approved on the Consent Calendar or under an omnibus vote is found to be in conflict with parts of another calendar item discussed and voted upon at a plenary session, the item discussed and voted shall prevail.

(c) To edit the *Discipline* in accordance with Section XI.B.

### (3) Courtesies and Privileges.

There shall be a Committee on Courtesies and Privileges of ~~six~~ eight members composed of one ~~representative~~ delegate from each Jurisdiction and one ~~representative~~ delegate from ~~Annual Conferences outside the United States~~ a Central Conference from each of the continents of Africa, Asia, and Eu-



**rope.** The committee shall be convened by a Bishop for the purpose of organization.

The committee has the following duties and responsibilities:

(a) To consider, as presented to it by members of the Conference, what said members regard as questions or matters of privilege, to decide whether they are such or not, and if they are regarded as being such, to recommend to the Conference that they be heard.

(B) To consider resolutions of commendation, courtesy, appreciation, etc., submitted in writing by delegates. The committee may initiate similar resolutions and edit and amend those submitted to it. Resolutions approved by the committee shall be printed in the *Daily Christian Advocate* and brought to the floor if the committee considers them of unusual importance or urgency.

(c) To arrange for extending courtesies of the Conference to any to whom they may be due, ecumenical representatives and official visitors excepted.

(D) To limit its report, including the statement of the chairperson and the hearing of such persons as may be presented, to a maximum of ten minutes in any one business day. No person or persons shall be presented whose request has been denied by the Commission on the General Conference, nor after the sixth day unless approved by a two-thirds vote of the Conference. (See Rule 26.3 27.3.)

#### (4) Credentials.

There shall be a Committee on Credentials of ~~six~~ eight members, composed of one delegate from each jurisdiction and one delegate selected from ~~Annual Conferences outside the United States~~ a Central Conference from each of the continents of Africa, Asia, and Europe. The committee shall be convened by a Bishop for the purpose of organization.

To this Committee, the chairpersons of the respective annual conference delegations shall report on a form provided for that purpose any change in seating of delegates, indicating the length of time for which the change shall be effective. (See Section I.A.4.) The chairperson of this committee shall make a daily written report to the Secretary of the General Conference, listing all changes of seating approved by the Committee. In the event of questions which may arise regarding the eligibility of seating any delegates, this Committee shall report directly to the General Conference with its recommendations. (See Rule 5.)

#### (5) Journal.

There shall be a Committee on the Journal of three members to approve daily the record of Proceedings of the General Conference prepared by the Secretary and assistant(s). The committee shall be convened by a Bishop for the purpose of organization.

#### (6) Presiding Officers.

There shall be a committee on Presiding Officers of ~~twelve~~ sixteen members, composed of one clergy and one layperson ~~delegate~~ from each Jurisdiction and one clergy and one layperson ~~delegate~~ from ~~among the delegates representing the Annual members from a Central Conferences from each of the continents of Africa, Asia and Europe outside the United States.~~ The Committee shall be convened by a Bishop for the purpose of organization.

The Committee shall select and notify the presiding officer(s) of each session at least 24 hours in advance, insofar as possible. The Committee shall be free to select a bishop for more than one session and to change the presiding officer during the session, whenever it seems advisable. (See Section III.)

#### (7) Reference.

There shall be a Committee on Reference of sixteen members, composed of one clergy and one lay delegate from each Jurisdiction, one clergy and one lay delegate from ~~Annual Conferences~~ a Central Conference from each of the continents of Africa, Asia and Europe. ~~outside the United States, and four members at large.~~ The membership of this Committee shall include at least one member from each legislative committee. This committee shall be convened, for the purpose of organization, by the Secretary of the General Conference the day prior to the opening of the General Conference.

(a) After reviewing the proposed assignments by the Secretary to standing committees of the petitions, resolutions, and similar communications dealing with the regular business of the Conference, this committee shall refer the same to the appropriate legislative committees. (See Section IV.D.) One member of each legislative committee serving on this committee shall be designated to coordinate petitions assigned to his/her respective legislative committee. This Committee shall also be responsible for reviewing the assignment, by the Secretary, of all reports, recommendations, and resolutions from general agencies, standing or special commissions and committees, and all other communications which shall come into the Secretary's hands after the convening of the General Conference, all of



which shall be referred directly to appropriate legislative committees without presentation to a plenary session of the General Conference.

(b) The Committee on Reference may withdraw a paper that has been assigned to a committee, either upon a request or upon its own motion. It may also withhold from reference or publication any document it shall deem improper.

(c) Where the Committee finds two or more substantially identical petitions, it may group them under one title and number, indicating the total number of petitions.

(d) No petitions shall be assigned by the Committee on Reference to any General Conference Committee unless they meet the requirements of the *Book of Discipline*.

## B. Commission on Central Conference Affairs.

(For membership, see *Discipline*, 2201.)

To this Commission shall be referred all petitions, resolutions, etc., relating to the Central Conferences, Autonomous Churches, Affiliated Churches, Affiliated United Churches and Concordant relationships (*Discipline*, ¶¶26-29, 428, 535-553, 2201.)

The Commission on Central Conference Affairs shall submit its report and any legislative proposals related to the paragraphs assigned to it directly to the General Conference.

If the Commission on Central Conference Affairs has a concern for any paragraphs assigned to one of the legislative committees, the Commission shall offer its recommendation to the appropriate legislative committee for consideration and recommendation to the General Conference.

## C. Standing Legislative Committees.

The General Conference shall have the following standing legislative committees, which shall consider all proposals looking toward new legislation or changes in the present legislation of the church, including all reports and recommendations from general agencies, and standing or special commissions or committees, and report recommendations relating thereto, to the Conference.

Any legislative committee considering legislation affecting the concerns of the Commission on Central Conference Affairs shall consult with the Commission before submitting its proposed legislation to the General Conference.

## (1) Church and Society.

To this committee shall be referred all petitions, resolutions, etc., relating to ~~the statement of Social Principles, social issues, and~~ the work and concerns of the Boards of Church and Society.

### *Discipline paragraphs*

628	AC: Board of Church and Society
656	District Director
1001-1011	General Board of Church and Society

## (2) Conferences.

To this committee shall be referred all petitions, resolutions, etc., relating to the composition and activities of the General, Jurisdictional, Annual, Provisional, Missionary, and District Conferences, and Missions, including the Jurisdictional, Annual and District Conference Councils on Ministries. (Legislation relative to Central Conferences shall be referred to the Commission on Central Conference Affairs (see ¶¶ 2201).)

### *Discipline paragraphs*

7-11	Constitution: Conferences
12-15	Constitution: General Conference
21-25	Constitution: Jurisdictional Conferences
30-34	Constitution: Annual Conferences
35-39	Constitution: Boundaries
40	Constitution: District Conferences
405-407	Election, Assignment of Bishops
501-510	General Conference (including opening statement)
511-526	Jurisdictional Conference
527-529	Jurisdictional Agencies
528	Jurisdictional Council on Ministries
554-557	Provisional Annual Conferences
558-561	Missionary Conference
562-563	Mission
601-607	Annual Conference
626	AC: Program Organization
649	AC: Committee on Disability Concerns
652-653	District Conference
655	District Council on Ministries Program Organization
	Report Global Nature of the Church

## (3) Discipleship.

To this committee shall be referred all petitions, resolutions, etc., relating to the work and concerns of the Boards of Discipleship, ~~and the report of the Study on Baptism.~~

*Discipline paragraphs*

- 60-63 **Doctrine**  
 270-273 LC: Lay Speaking  
 274 LC: Lay Preacher Missioner  
 531 Jurisdictional Youth Ministry  
**Organization Convocation**  
 534 ~~JC: Committee of UMM~~ (to  
 Independent Commissions)  
 629 AC: Board of Discipleship  
 630 AC: Board of Laity  
 645 ~~AC: United Methodist Men~~ (to  
 Independent Commissions)  
 646 AC: ~~CYM~~ Council on Youth Ministry  
 647 AC: Council on Young Adult Ministry  
 654 DC: Lay Leader  
 660 DC: Board of Laity  
 661 DC: Committee on Lay Speaking  
 664 DC: (to Independent Commissions)  
 665 DC: Council on Youth Ministry  
 1101-1106 General Board of Discipleship  
 1107-1109 GBOD: Education  
 1110-1114 GBOD: Evangelism, Worship and  
 Stewardship  
 1115-1119 GBOD: Ministry of the Laity  
 1120-1125 GBOD: Curriculum Resources  
 Committee  
 1201-1211 ~~NYM~~  
**National Youth Ministry Organization**  
**Report Study on Baptism**

**(4) Faith and Order.**

To this committee shall be referred all petitions relating to Doctrinal Standards and Our Theological Task, Social Principles, the ministry of all Christians and the meaning of ordination and conference membership.

*Discipline paragraphs*

- 60-63 Doctrinal Standards and Our Theological Task  
 64-70 Social Principles (including preface)  
 101-103 The Churches  
 104 The Heart of Christian Ministry  
 105-107 The Ministry of All Christians  
 108 The Unity of Ministry in Christ  
 109 The Journey of a Connectional People  
 110-111 Servant Ministry and Servant Leadership  
 112-114 Servant Ministry  
 115-116 Servant Leadership  
 117 Called to Inclusiveness  
 118-120 The Fulfillment of Ministry through the United Methodist Church  
 301-304 The Meaning of Ordination and Conference Membership  
**Global Nature of the Church Report**

**(4) (5) Financial Administration.**

To this committee shall be referred all petitions, resolutions, etc., relating to the work and concerns of the Council on Finance and Administration, the Board of Pension and Health Benefits, and the ~~Board of Publication~~ United Methodist Publishing House. The budget and recommendations prepared by the General Council on Finance and Administration shall be submitted to this committee for study and review. Thereafter, when the General Council on Finance and Administration presents its report to the General Conference for action, the committee shall present its recommendations and may propose amendments.

*Discipline paragraphs*

- 6 Constitution: Title to Properties  
 20 Constitution: Restrictive Rule  
 608-616 AC: Council on Finance and Administration  
 617-625 AC: Clergy Support  
 636 Episcopal Residence  
 637 AC: Board of Pensions  
 648 AC: Joint Committee on Disability  
 801-809 General Council on Finance and Administration  
 810-813 GCFA: General Funds  
 816 GCFA: Special Days Offerings  
 817-822 GCFA: General Funds  
 823-832 GCFA: Episcopal Fund  
 1501-1505 General Board of Pension and Health Benefits  
 1506-1509 GBPHB: Annual Conference Pension Administration  
 1601-1642 ~~General Board of Publications~~ The United Methodist Publishing House  
 2501-2523 Church Property  
 2553 Trustees of Church Institutions

**(5) (6) General Administration/Judicial Administration.**

To this committee shall be referred all petitions, resolutions, etc., relating to the work and concerns of the General Council on Ministries, including the Advance and Judicial Administration, ~~and the report of the Site Selection Task Force.~~

The report of the General Council on Ministries shall be submitted to this committee for study and review. Thereafter, when the General Council on Ministries presents its report to the General Conference for action, the committee shall present its recommendations and may propose amendments.

*Discipline paragraphs*

- 1-4 Constitution: General (including Preamble)
- 16-17,19 Constitution: Restrictive Rules
- 53-56 Constitution: The Judiciary
- 57-59 Constitution: Amendments
- 266-269 Local Church Special Sundays
- 627 AC: Advance Program
- 650 AC: Committee on Native American Ministry
- 651 AC: Committee on Criminal Justice and Mercy Ministries
- 701-725 Administrative Order General Provisions
- 814-815 The Advance
- 901-907 General Council on Ministries
- 2601-2622 Judicial Council
- 2623-2629 Investigation, Trials and Appeals
- Report Connectional Issues
- Report Site Selection Task Force

**(6) (7) Global Ministries.**

To this committee shall be referred all petitions, resolutions, etc., relating to the work and concerns of the Boards of Global Ministries. ~~and the report on Hispanic and native American Ministries.~~

*Discipline paragraphs*

- 533 JC: United Methodist Women
- 631 AC: Board of Global Ministries
- 644 AC: United Methodist Women
- 663 DC: United Methodist Women
- 1301-1311 General Board of Global Ministries
- 1312 GBGM: Mission Program Areas
- 1313-1316 GBGM: Office of Deaconess
- 1317-1325 GBGM: Women's Division
- 1326 GBGM: Health and Relief Ministries
- Report Hispanic Ministries
- Report Native American Ministries

**(7) (8) Higher Education and Chaplaincy Ministry.**

To this committee shall be referred all petitions, resolutions, etc., relating to the work and concerns of

**Ordained Ministries and Superintendency, Higher Education, Schools of Theology, and the Division of Chaplaincy and Related Ministries.**

*Discipline paragraphs*

- 18 Constitution: Restrictive Rule
- 43-52 Constitution: Episcopal Supervision
- ~~119-120 Definition of Clergy, employment status~~

**301 305-365 Ordained Ministry**

- 401-404 Superintendency
- 408-416 Superintendency: Bishops
- 417-425 Superintendency: District Superintendent
- 426-427, 429 Expressions of Superintendency
- 430-434 Appointment-Making
- 532 JC: Committee on Ordained Ministries
- 632 AC: Board of Higher Education and Campus Ministry
- 633 AC: Board of Ordained Ministry
- 634 AC: Administrative Review Committee
- 635 AC: Committee on Episcopacy
- 659 DC: Committee on Ordained Ministry
- 662 DC: Committee on District Superintendency
- 1401-1409 General Board of Higher Education and Ministry
- 1410-1412 GBHEM: Division of Chaplains and Related Ministries
- 1413-1423 GBHEM: Division of Higher Education
- 1424-1426 GBHEM: Division of Ordained Ministry
- 1427-1429 GBHEM: Schools of Theology

**(8) (9) Independent Commissions.**

To this committee shall be referred all petitions, resolutions, etc., relating to commissions, and ecumenical concerns. This shall include Archives and History, Christian Unity and Interreligious Concerns, Communications, Religion and Race, Status and Role of Women, United Methodist Men, and membership or relationship to the World Methodist Council, Councils and Consultations of Churches, and the American Bible Society. ~~and the report on the Consultation on Church Union.~~

*Discipline paragraphs*

- 5 Constitution: Ecumenical Relations
- 530 JC: Commission on Archives and History
- 534 JC: Committee on UMM United Methodist Men
- 638 AC: Commission on Archives and History
- 639 AC: Commission on Christian Unity and Interreligious Concerns
- 640 AC: Commission on Religion and Race
- 641 AC: Commission on Status and Role of Women
- 642 AC: Commission on Small Membership Church
- 643 AC: Commission on Communications
- 645 AC: United Methodist Men
- 657 DC: Director Ethnic Local Church Concerns



- 658 DC: Director Religion and Race  
 664 DC: United Methodist Men  
 1701-1712 General Commission on Archives and History  
 1801-1809 General Commission on Communications  
 1901-1906 General Commission on Christian Unity and Interreligious Concerns  
 2001-2008 General Commission on Religion and Race  
 2101-2109 General Commission on Status and Role of Women  
 2301-2303 General Commission on United Methodist Men  
 2401-2406 Interdenominational Agencies  
 Report Consultation on Church Union

#### (9) (10) Local Church.

To this committee shall be referred all petitions, resolutions, etc., relating to the organization of the local church and its membership, programs, boards, councils, commissions, committees, etc., or relating to local church property.

#### *Discipline paragraphs*

- 41-42 Constitution: Charge Conferences  
 101-118 ~~Mission and Ministry of the Church~~  
 201-213 Local Church  
 214-244 LC: Church Membership  
 245-262 LC: Organization and Administration  
 263-265 LC: General  
 2524-2552 LC: Property

#### (10) Ordained and Diaconal Ministry.

~~To this committee shall be referred all petitions, resolution, etc., relating to the work of the ordained ministry, diaconal ministry, superintendency, and the report of the Study of Ministry.~~

#### *Discipline paragraphs*

- 18 Constitution: Restrictive Rule  
 43-52 ~~Constitution: Episcopal Supervision~~  
 119-120 ~~Definition of Clergy, employment status~~  
 301-365 ~~Ordained Ministry~~  
 401-404 ~~Superintendency~~  
 405-416 ~~Superintendency: Bishops~~  
 417-425 ~~Superintendency: District Superintendents~~  
 426-427, 429 ~~Expressions of Superintendency~~  
 430-434 ~~Appointment Making~~  
 532 ~~JE Committee on Ordained Ministries~~  
 633 ~~AC: Board of Ordained Ministry~~  
 634 AC: Administrative Review Committee  
 635 AC: Committee on Episcopacy

- 659 DC: Committee on Ordained Ministry  
 662 DC: Committee on District Superintendency  
 Report Study of Ministry  
 Report and recommendations of the  
 Study of Ministry include amendments to ¶¶ 33,  
 101-1429.

#### D. Membership of Standing Legislative Committees.

(1) Each delegate shall serve as a member of one of the standing legislative committees numbered 1 to 10. Within the annual conference delegation each member shall choose from the legislative committees 1 to 10 the committee on which to serve, the choice being made in order of election. Beginning with 1988 1996, the clergy first elected, shall be entitled to the first choice, the lay delegate first elected, the second choice, and thus the right of choice shall continue to alternate between clergy and lay delegates in the order of their election. For subsequent General Conferences, first choice shall alternate between the lay and clergy delegates, provided that two members of a delegation may not serve on any one of the above-designated standing legislative committees 1 to 10 unless the said delegation is represented on each of them. All delegations composed of eleven or more members shall assign all members in excess of ten according to this same principle of distribution. (For example, a conference with sixteen delegates shall have two members on each of any six of these ten committees and one on each of the remaining four. Similarly, a conference with 35 26 delegates shall have ~~four~~ three members on each of five six committees and ~~three~~ two on each of the remaining five four. Each delegate may, in the order herein indicated, select any one of these ten committees, provided that the foregoing division of the delegates among the committees is maintained.) Whenever a delegation has more than one member on a legislative committee, its members shall be divided as equally as possible between lay and clergy. Thus, if there are three members on a committee, they shall be two clergy and one lay or vice versa.

(2) If a matter is under consideration in any standing legislative committee which in the judgment of any annual conference delegation vitally affects the interests of its constituency, and if the said annual conference is not represented in the membership of said committee, then the said delegation may choose one of its members to represent its annual conference in the committee when the matter judged to be vital to the interests of this constituency is under consideration. Such a person shall be entitled to sit with the committee while this particular matter is being considered and shall be entitled to the floor, subject to such limitations as are imposed on the regular mem-

bers of ~~said~~ the committee, but shall not be entitled to vote. (See Section VIII.E.4.)

(3) Each person seated in the General Conference with the right to speak but not vote may submit to the Secretary of the General Conference a choice of a legislative committee and shall have the same right in that committee to speak but not to vote.

#### E. Meeting of Committees.

(1) For Organization. All standing legislative and administrative committees shall meet for organization at such time as the Commission on the General Conference shall determine. A bishop appointed by the Council of Bishops and an assistant secretary appointed by the Secretary of the General Conference shall serve, respectively, as chairperson and secretary to effect an organization in each of the several standing committees, except where other provision is specified. The first meeting of the legislative committees shall be held as soon as possible following the first plenary session of the General Conference. The orientation of the committee, followed by the election of officers, shall be the order of business of the first meeting of the committee.

(a) The election of chairperson, vice-chairperson, and secretary of each standing committee, both administrative and legislative, shall be by ballot.

(b) The Secretary of the General Conference shall be responsible for arranging for a training session for all chairpersons, vice-chairpersons, and secretaries of legislative committees as soon as possible after their elections. The training shall include instruction in their duties, all procedures in the handling of petitions, the times of the daily deadline for publishing reports, and other information to expedite the work of the committees. The Commission on the General Conference ~~is requested to~~ shall arrange for a time and place for such a training session.

(2) Regular Meetings. The standing legislative committees 1 to 10 inclusive shall meet for business as scheduled by the Agenda and Calendar Committee unless otherwise ordered by the Conference, until their work is completed, and at such other times as the committees may determine.

(3) Quorum for Committee Meetings. A majority of the members shall constitute a quorum for the transaction of business in all committees.

(4) Each legislative committee shall establish an area in which only voting committee members will be seated. Staff, resource persons, and visitors may speak only when authorized, in each instance

by specific committee action. (See Section VIII.D.2.)

(5) Legislative committees are urged to give priority to significant and controversial legislation so that their reports on such matters may be printed as soon as possible in the *Daily Christian Advocate* and considered by the General Conference.

(6) Minority reports should be encouraged so that differing views held by a significant portion of the committee may be carefully prepared and expressed and the issues clearly defined for decision by the General Conference. Adequate time should be given for the minority to prepare its report and ~~every effort made to have~~ the majority and minority reports shall be printed together in the *Daily Christian Advocate* (See Rules ~~16, 32, 33 and 35~~ 33, 34, and 36).

#### F. Function and Authority Of Committees.

(1) The standing administrative committees, without specific instruction or direction from the Conference, shall assume responsibility for considering and reporting to the Conference upon all matters which ~~would logically fall within their respective purviews, if it seems wise to do so:~~ responsibilities. (VIII.A.)

(2) The standing legislative committees may not originate business, but shall consider and report only upon that which is referred to them by the Committee on Reference, or which has been referred to them directly by the Conference and processed by the Committee on Reference. (See Rule 31.)

### IX. Proposal Involving Expenditure of Unbudgeted Funds

A. Any proposal submitted to the General Conference to establish an interim or continuing board, commission, committee or task force shall be referred to the General Council on Finance and Administration or its executive committee for a report and recommendation before final action is taken.

The General Council on Finance and Administration or its executive committee shall provide the General Conference with the following before action is taken:

(1) an estimated budget for the proposed board, commission, committee or task force for the next quadrennium; and

(2) a statement explaining how the creation of the proposed board, commission, committee, or task force will affect the budget or budgets for existing



boards, commissions, committees and task forces already presented by the General Council on Finance and Administration.

B. Any proposal submitted to the General Conference which involves the expenditure of funds not included in the established budget shall be referred to the General Council on Finance and Administration for advice and recommendation before final action is taken.

## X. Delegates' Expense Accounts

A. The report of the chairperson of the respective annual conference delegations shall be the basis for settlement with principal and reserve delegates for their per diem allowances. The total traveling expense including per diem shall be payable to the principal delegate if present and seated. If during the Conference a reserve delegate is seated for a principal delegate for one or more full days, the principal delegate shall adjust the per diem with such reserve on the basis of the time served by each.

B. Full travel expenses and per diem shall be paid for the number of allotted delegates from each conference whether those delegates are principal or reserve.

C. Air travel expense shall be on the basis of the most economical round-trip tourist/coach air fare directly to and from the seat of the General Conference. Special excursion and promotional fares shall be utilized whenever possible. Additional expenses may be allowed delegates from Conferences outside the United States for arrival and departure not to exceed two days before or after General Conference. The per diem expense allowance for all such days before and after General Conference shall be at the same rate as granted delegates during General Conference. Exceptions to these limitations must be approved by the Business Manager of the General Conference.

D. When one or more delegates come in the same automobile, the owner will be allowed the established rate per mile plus the cost of room and meals en route up to the established General Conference per diem rate. Guest passengers who are the principal delegates to the General Conference shall submit only the cost of room and meals en route up to the established General Conference per diem rate. Maximum use of automobiles for travel may not exceed 1,000 miles round-trip, for reimbursement purposes. If automobile travel exceeds 1000 miles round-trip, reimbursement will be based upon the most economical round-trip tourist/coach airfare, or the mileage reimbursement, whichever is less. In all cases delegates shall report only the actual cost of travel.

E. For the dates General Conference is in session, no General Conference delegate shall receive expense money from the general church or any of its boards and agencies other than approved per diem and travel expenses available to all delegates. This provision is not to restrict official assistance to delegates from their own annual conferences. This shall become effective with the General Conference of 2000.

## XI. Material to be Included in The Discipline

A. No non-legislative material shall be ordered printed in the *Discipline* without first referring it to the Committee on Correlation and Editorial Revision for consideration and report to the General Conference for further consideration and final action.

B. The Book Editor, the Secretary of the General Conference, the Publisher of The United Methodist Church, and the Committee on Correlation and Editorial Revision shall be charged with editing the *Discipline*. These editors, in the exercise of their judgment, shall have the authority to make changes in phraseology as may be necessary to harmonize legislation without changing its substance. The editors, in consultation with the Judicial Council, shall also have authority to delete provisions of the *Discipline* which have been ruled unconstitutional by the Judicial Council. Any challenge of a decision made by the Committee on Correlation and Editorial Revision shall be in writing. If the matter should go to the Judicial Council, the appealing party shall give notice thereof to the Committee. Any established errata in the *Discipline* shall be forwarded by the United Methodist Publishing House to the Council of Bishops.

## XII. Distribution to the Desks of Delegates

After the first day, only the *Daily Christian Advocate* shall be placed on the desks of the delegates, with additional copies for the first clergy and first lay reserve delegate from each delegation.

## XIII. Distribution of Unofficial Material

Daily, periodic, or regular newsletters, or any special interest material published at General Conference by United Methodist boards, agencies, and related United Methodist groups may be distributed under the following conditions:

A. Two copies of each publication shall be deposited in the office of the Commission on the General Conference in advance of the time of distribution.



B. Material distributed should be used for information relative to matters that have been before or are coming before the General Conference and not for soliciting membership in an organization.

C. Distribution shall be at least 30 feet outside any entrance door to the plenary or committee meeting rooms.

D. Distribution shall be done by representatives of the publishing groups. Distributors shall be in the smallest number capable of effecting adequate distribution to those entering. During distribution it is the responsibility of the distributors not to impede or interfere with the entrance or exit of persons or to hamper the general flow of pedestrian traffic.

E. Distributors are responsible for the disposal of unused or unclaimed materials.

F. Distributors violating these regulations will be prohibited from future distributions.

#### XIV. Reports to be Mailed Before General Conference

The reports, recommendations, and resolutions, requiring action by the General Conference, as well as petitions submitted in accordance with *Discipline* 507.7, shall first be assigned a Petition Number by the Secretary of the General Conference or the ~~one designated as~~ Petitions Secretary and then shall be printed in an Advance Edition of the *Daily Christian Advocate* and distributed to all delegates and to the first clergy and first lay reserve delegates at least sixty days prior to the opening of the General Conference. If necessary to meet this deadline, material to delegates from ~~outside the United States~~ Central Conferences shall be sent by air mail. Such reports shall be printed in the same size and style as the *Daily Christian Advocate* and be punched for binding.

In order to accomplish this, the finished copy of all such reports and recommendations shall be submitted to the editor of the *Daily Christian Advocate* at least ~~120~~ 150 days prior to the opening of the General Conference. Any such reports and recommendations not so submitted and not printed in an Advance Edition of the *Daily Christian Advocate* shall be received by the General Conference only upon three-fourths vote of the General Conference. The General Council on Finance and Administration shall be exempt from this requirement to the extent necessary to allow inclusion of general funds receipts information for the first three years of the quadrennium. The General Council on Finance and Administration will provide data including the third year of the quadrennium and

other appropriate information to delegates prior to the convening of the General Conference.

### Rules of Order

#### I. Daily Schedule

##### Rule 1. Hours of Meetings

The following shall be the daily order for the General Conference, Sundays excepted:

(1) 8:15 8:00 a.m. Choral music

(2) 8:30 8:15 a.m. to 9:00 a.m. Devotional service under direction of the Council of Bishops

(3) 9:00 a.m. to 12:30 p.m. Conference business or committee meetings

(4) 2:30 p.m. to 5:00 p.m. Conference business or committee meetings

(5) 7:30 p.m. Evening programs as planned by the Commission on the General Conference, Conference business or committee meetings

(6) Recess may be called during any plenary session at a time deemed appropriate by the bishop presiding.

##### Rule 2. Order of Business

After the devotional service, the daily sessions of the Conference shall be conducted as follows:

(1) Reports of standing administrative and special committees

(2) Agenda and calendar items

(3) Consent calendar (See Rule 28.5 29.5.)

(4) Miscellaneous business

#### II. Presiding Officers

##### Rule 3. Authority of the Chairperson

(1) The bishop presiding shall be the chairperson of the General Conference session.

(2) The bishop presiding shall decide points of order raised by the delegates and shall rule on points of order not raised by delegates, as the chair deems necessary to conform to these rules of order,

subject in both cases to an appeal to the Conference by any delegate without debate, except that the chairperson and the appellant, in the order here named, shall each have three minutes for a statement in support of their respective positions. A tie vote in the case of appeal shall sustain the chair. (See Rule 26:2 27.2) Any delegate who raises a point of order shall cite the rule believed to have been violated.

(3) At the discretion of the bishop presiding a time for prayerful discernment may be taken during deliberation. Such a time should be for personal meditation or for group prayer and shall end at the call of the bishop presiding; at which time normal deliberation shall be resumed.

(4) The bishop presiding shall have the right to recess a session of the General Conference at any time at the chair's discretion and to reconvene at such time as the chair shall announce. The bishop presiding shall also have the right to stipulate that the session shall reconvene with only delegates, authorized personnel, and authorized guests permitted to attend such a session following recess.

#### *Rule 4. Calling the Conference to Order*

When the bishop presiding calls the Conference to order, no member shall speak, address the chair, or stand.

### **III. Rights and Duties Of Members**

#### *Rule 5. Attendance and Seating Reserves*

No delegate, unless hindered by sickness or other emergency situation shall be absent from the sessions of the Conference without permission of the Conference. All absences shall be reported by the chairpersons of the several Annual Conference delegations to the Committee on Credentials on a form provided for this purpose. A reserve delegate may be seated upon authority of the chairperson of the delegation who shall report the substitution in writing to the Committee on Credentials on a form provided for this purpose. Reserves are chosen to be seated:

1. by reason of being of the same order as the absent member,
2. in order of their election as reserve delegates.

If the Committee disapproves the substitution, after consultation with the chairperson of the delegation, it may report to the General Conference with its

recommendation. The chairperson of the Committee on Credentials shall make a daily written report to the Secretary of the General Conference, listing all changes of seating. (See Plan of Organization IA.4 and VIII-A.4.)

#### *Rule 6. Voting When On The Platform*

Electronic voting devices shall be available on the platform for delegates making a presentation to the Conference. Reserves shall not be seated for such delegates.

#### *Rule 7. Directions for Securing the Floor*

A delegate desiring to speak to the Conference shall hold up the appropriate placard provided for that purpose. A delegate shall not move to the microphone until recognized by the bishop presiding. Unless raising a point of order or parliamentary inquiry, the delegate shall not speak until given the floor. The bishop presiding shall consider the various sections of the auditorium in rotation. The delegate recognized shall proceed to the nearest microphone and shall first announce her or his name and the name of the Conference represented; which in turn, the bishop presiding shall then announce to the Conference.

#### *Rule 8. Interrupting the Speaker*

No delegate who has the floor may be interrupted except for a point of order, a misrepresentation, a parliamentary inquiry, a point of information, or to call attention that the time has arrived for a special order.

#### *Rule 9. Speaking More Than Once; Length of Speech*

A. No delegate shall speak a second time on the same question if any delegate who has not previously spoken on the question desires the floor.

B. No delegate shall speak more than twice on the same subject under the same motion, except as provided in Rule 36:2 37.2.

C. No delegate shall speak longer than three minutes unless that time is extended by the Conference. (See Rule 35:3 37.3)

D. The three minute limit on delegate speeches may be amended by a majority vote of the Conference at any time and for any period of duration.

#### *Rule 10. Point of Order*

A delegate wishing to raise a point of order shall



address the bishop presiding and say, "I rise to a point of order." The bishop presiding shall interrupt the proceeding; if a delegate is speaking that one shall immediately yield the floor. The bishop presiding shall then direct the delegate raising the point of order to state the point as briefly and concisely as possible, citing the rule invoked in the point of order that the delegate shall not presume to decide the question or argue the point.

A point of order is decided by the bishop presiding without debate unless in doubtful cases the chair submits the question to the body for advice or decision. When the bishop presiding rules on a point, debate is closed, but the decision may be appealed.

#### *Rule 11. Bar of the Conference*

The bar of the conference shall provide for the integrity of the General Conference. It is for delegates, pages, and others who have been granted access to the area for General Conference business. Delegates are not to distract others near them by engaging in unrelated business activity.

#### *Rule 12. Voting Procedure*

(1) Voting shall be by electronic means unless otherwise ordered by the Conference, provided, however, that in elections, voting may be by written ballot.

(2) When electronic voting is not in use, a standing count vote or vote by ~~secret~~ written ballot may be ordered on call of any delegate, supported by one-third of the delegates present and voting.

(3) If In the event the electronic voting system is inoperable, the chairpersons of the delegations shall poll their respective delegations.

(4) Only delegates within the bar of the Conference when the vote is taken shall be entitled to vote. No delegate shall cast a vote in place of any other delegate.

(5) No other business shall be in order when a vote is being taken or when the previous question has been called until the process is completed, except such as relates to the vote itself or such business as the chair may deem appropriate.

#### *Rule 13. Division of Question*

Before a vote is taken, any delegate shall have the right to call for a division of any question, if it is subject to such division as the delegate indicates. If no delegate objects, the division shall be made; but if

there is objection, the chair shall put the question of division to vote, not waiting for a second.

### **IV. Business Procedure**

#### *Rule 14. Motion for Adoption of Reports*

Whenever a report of a committee signed by the chairperson and secretary ~~thereof shall be~~ is presented to the Conference for its action, it shall be deemed in proper order for consideration by the Conference without the formality of a second.

#### *Rule 15. Required Forms for Reports, Resolution, Motions, Amendments.*

All resolutions and committee reports shall be prepared in triplicate; and motions, including amendments, shall be presented in writing. (See Rules ~~28-2, 31-2, 33~~ 29.2, 32.2, 34.)

#### *Rule 16. Alterations of Motions*

When a motion is made and seconded or a resolution is introduced and seconded or a committee report is read or is published in the *Daily Christian Advocate*, it shall be deemed to be in the possession of the Conference and may not be altered except by action of the Conference. (See Rule ~~32~~ 33.)

#### *Rule 17. Nondebatable Motions*

The following motions shall be acted upon without debate:

(1) To adjourn, when unqualified, except to adjourn the Conference finally

(2) To suspend the rules

(3) To lay on the table, except as provided in Rule ~~36~~ 37.2

(4) To take from the table

(5) To call for the previous questions (See Rule ~~22~~ 23)

(6) To reconsider a non-debatable motion (See Rule ~~27~~ 28)

(7) To limit or extend the limits of debate

(8) To take time for prayerful discernment at the immediate moment.



*Rule 18. Rights of the Main Question*

The main question may be opened to debate under the following motions: to adopt, to commit or refer, to substitute, to postpone, and to reconsider. No new motion, resolutions, or subject shall be entertained until the one under consideration shall have been disposed of except as provided in Rule 12.5. The foregoing does not apply to secondary motions if otherwise allowable.

*Rule 19. Precedence of Secondary Motions*

If any one or more of the following motions shall be made when one or more other motions are pending, the order of their precedence in relation to one another shall be the same as the order of their listing below:

(1) To fix the time to which the conference shall adjourn. (This motion is subject to amendment, or it may be laid to on the table.)

(2) To adjourn

(3) To take a recess

(4) To lay on the table

(5) To order the previous question (See Rules 22, 24 23, 25.)

(6) To limit or extend the limits of debate

(7) To postpone to a given time

(8) To commit or refer

(9) To amend or to amend by substitution (one amendment being allowed to an amendment)

(10) To postpone indefinitely

*Rule 20. Motion to Adjourn in Order Except:*

The motion to adjourn, when unqualified, shall be taken without debate and shall always be in order, except:

(1) When a delegate has the floor

(2) When a question is actually put or a vote is being taken and before it is finally decided

(3) When the previous question has been ordered and action thereunder is pending

(4) When a motion to adjourn has been lost and no business or debate has intervened

(5) When the motion to fix the time to which the conference shall adjourn is pending

The foregoing does not apply to a motion for final adjournment of the Conference.

*Rule 21. Final adjournment shall be sine die; therefore, all unfinished business shall remain unfinished.*

*Rule 22. Tabling Related Motions*

No motion which adheres to another motion or has another motion adhering to it can be laid on the table by itself. Such motions, if laid on the table, carry with them the motions to which they adhere or which adhere to them.

*Rule 23. Previous Question*

Any member who moves the previous question (that is, that the vote be now taken on the motion or motions pending) shall also indicate to what it is intended to apply, if any secondary motion or motions are also pending. If said member does not so indicate, it shall be regarded as applying only to the immediately pending question. This motion shall be taken without debate and shall require a two-thirds vote of those present and voting for its adoption; if it is adopted, the vote shall be taken on the motion or motions to which it applies without further debate except as provided in Rule 36 37. (See also Rules 17, 24e, 25 25e, 26.)

*Rule 24. Referring Reports, Etc.*

It shall be in order for the Conference to refer to a committee a section or part of a report or resolution which is before the Conference for consideration of any amendment offered thereto.

*Rule 25. Procedure for Amending by Substitution*

(A) When a resolution or committee report is properly before the Conference for consideration and action, even if amendments are pending, a substitute may be offered by any member moving that the same be substituted for the report, resolution, or amendment under consideration. The substitute shall be an alternative to what is before the house and not simply a negation of the main motion.

(B) The Conference shall proceed first to perfect the original report or resolution, including con-

sideration and action upon any amendments which may be offered to it

(C) The same perfecting process shall be followed with respect to the substitute.

(D) The questions shall be put first on the motion to substitute, followed by the motion to adopt the report or resolution.

(E) The motion for the previous questions shall not be in order on the adoption of the report or recommendation or on making the proposed substitution until opportunity has been given for at least two members to speak on each side of the question of substitution or adoption. (Also see Rule 36.2 for handling minority reports.)

#### *Rule 25 26. Unlawful Motion After Speech*

It shall not be in order for a delegate immediately after discussing a pending question and before relinquishing the floor to make a motion which, if adopted, would limit or stop debate.

#### *Rule 26 27. Exceptions to Majority Vote.*

A majority of those voting, quorum being present (*Discipline* 506), shall decide all questions, with the following exceptions:

(1) One-third of those present and voting shall suffice to sustain a call for a recorded vote in case the decision of the chair is ~~doubted~~ challenged. (See Rule 12.2.)

(2) A tie vote sustains the chair. (Rule 3.2.)

(3) A two-thirds vote shall be required to sustain a motion to suspend (Rule 38 39) or amend (Rule 39 40) the rules; to set aside a special order (Rule 28.1 29.1); to consider a special order before the time set therefor; to sustain the request of the Committee on Courtesies and Privileges for the presentation of any person after the sixth day of the General Conference. (Plan of Organization VIII.A.3.)

(4) A call for the previous question is a motion to suspend the rules and therefore requires a two-thirds vote.

(5) A two-thirds vote shall be required to approve a proposal for a constitutional amendment. (*Discipline*, 57-59.)

#### *Rule 28. Reconsideration*

A motion to reconsider an action of the Confer-

ence shall be in order at any time if offered by a delegate who voted with the prevailing side. If the motion ~~it is proposed for reconsideration was to reconsider~~ is non-debatable, the motion to reconsider ~~may not be debated~~ shall be non-debatable. (See Rule 1617.)

#### *Rule 28 29. Regular Calendar and Consent Calendar*

(1) The Secretary shall keep the Calendar which includes the orders of the day and the reports of committees (See Rule 33). Business placed on the calendar shall be considered in the order recommended by the Committee on Agenda and Calendar, unless by two-thirds vote of the Conference, an item is taken up out of its order. (See Rule 27.3.)

(2) When a committee presents a report, it shall also list the numbers of all petitions relating to the report on which the committee voted non-concurrence so that all related matters may be considered together. (See Rules 31.3, 32, 34.)

(3) Action from a legislative committee shall be placed on the Consent Calendar if:

(a) No more than five votes were cast against the prevailing position in the Committee;

(b) The item has been previously printed in the *Daily Christian Advocate*;

(c) The item has been in the hands of delegates for at least 24 hours; and

(d) The item is neither a constitutional amendment nor one having financial implications.

(4) The *Daily Christian Advocate* shall clearly identify the Consent Calendar which will list items in three sections sub-headed as follows:

(a) *Discipline* Changes Concurrence

(b) *Non-Discipline* Items Concurrence

(c) *Discipline* and *Non-Discipline* Items Non-concurrence

(5) The Consent Calendar shall be called up daily pursuant to Rule 2. Adoption of the Consent Calendar by vote of the Conference shall be deemed action on all calendar items on the Consent Calendar.

(6) Any five delegates may have a Consent Calendar item removed by having such a request on file with the Secretary by 3:00 p.m. of the day the calendar item first appears in the *Daily Christian Advo-*



cate. Such items shall be called up in the regular order of business.

*Rule 29 30. Rules of Order of Legislative Committees*

The rules of order of the General Conference, except for Rule 36 37, shall be observed in meetings of standing legislative committees insofar as they apply.

*Rule 30 31. Duties and Prerogatives of Legislative Committees*

(1) Following election and orientation of officers, as its first order of business, each committee shall utilize the resources of its legislative coordinator (see *Committee on Reference*). Each committee shall evaluate the petitions assigned to the committee, establish priorities, and outline the committee's work on the basis of those priorities unless it is given special instructions by the General Conference. (See Plan of Organization VIII.A.(7)(a).)

(2) When a petition or resolution or any similar item is referred to one of the several standing legislative committees, it shall be understood that the whole question with which the paper has to do is referred to that committee for such action as it may deem wise. In addition to concurrence and non-concurrence, a committee may recommend action or referral to the next General Conference or to a board, council, commission, or committee either for action or for report to the next General Conference.

(3) Committees shall report to the Conference upon all matters referred to them by the Conference, directly or through the Committee on Reference. Committee reports on resolutions, petitions, etc., shall cite the same, identifying them by numbers they bear respectively in the published reports of the Committee on Reference or in some other suitable manner.

(4) When a committee ascertains that another committee is, or in its judgment should be, considering a subject which the former is considering, it shall report the matter to the Committee on Reference for such adjustment as the situation may require.

*Rule 31 32. Legislative Committee Report to the Daily Christian Advocate*

(1) As quickly as material can be prepared, each secretary of a standing legislative committee shall present each of the committee's reports to a recorder assigned to the committee. The recorder will prepare the report and send it to the *Daily Christian Advocate*. A copy of the report as it will appear in the *Daily Christian Advocate* will be sent to the chair and

vice chair for their approval and signature. After copy has been approved, it will be returned to the *Daily Christian Advocate*. A calendar number will be assigned and it will be printed as approved.

(2) Committee and minority reports which propose changes in the *Discipline* shall give chapter, section, and paragraph to be affected and shall be prepared in the following manner.

Existing words used as reference points shall be in quotation marks; words to be deleted shall be single-underscoring; words to be added shall be double-underscoring. In the publication of these reports, the *Daily Christian Advocate* shall substitute italics for single underscoring and boldface for double underscoring. (See Rule 33 34.)

*Rule 32 33. Published Reports in Possession of Conference*

Reports submitted by the committee according to the deadline, as announced by the Secretary of the Conference, shall appear in the next day's *Daily Christian Advocate*. The report as printed in the *Daily Christian Advocate* becomes the official copy, subject only to grammatical or other obvious editorial changes and shall be regarded as in the possession of the Conference. On the day following its first appearance in the *Daily Christian Advocate* or any time thereafter, a report is in order for consideration at the pleasure of the conference. The same rule shall apply to a report of a minority of any committee. (See Rules 16, 35 36.)

*Rule 33 34. Preparation and Printing of Reports*

(1) All committee reports shall be presented to the *Daily Christian Advocate* on a form provided therefore and using a process approved by the Secretary of the Conference. The form shall bear at the top the name of the committee, its total membership, the number present at the time the report was adopted, the number voting for and against the report, respectively, and the number not voting. (See Rule 15, 28-2, 30-3, 29-2, 31-3, 32.)

(2) Consent Calendar items (see Rule 28-3, 4-29-3, 4) shall be clearly marked with an identifying symbol on the report cover and in the *Daily Christian Advocate* printing, this symbol to be supplied by the General Conference Secretary.

(3) Reports of the standing legislative committees shall be printed in the *Daily Christian Advocate* at least one day before being presented for consideration by the Conference. Committee reports to which minority reports are appended shall be printed in sequence, and so numbered.



(4) Every effort should be made by the secretary of the Legislative Committee to report consecutively all petitions which address the same issue.

*Rule 34 35. Committee Chairperson Not in Harmony with Report*

When the chairperson of a committee is not in harmony with a report adopted by the committee, it shall be the chairperson's duty to state the fact to the committee. The committee shall elect one of its members to present it in the presentation and discussion of the report in the Conference. If, in such a case, the committee shall fail to select a representative, the chairperson shall designate a member to represent the committee, and said representative shall have all the rights and privileges of the chairperson in relation to such report.

*Rule 35 36. Minority Report*

(1) Minority reports represented as substitutes for a committee report shall conform to Rule 25 and Rule 32 respectively and indicate the specific report number with which it relates. The names of the members of the committee signing the report shall be indicated. A minority report shall be signed by one-tenth or by ten members of the committee, whichever is the lesser.

(2) A minority report shall be processed as a substitution for the report of the committee pursuant to Rule 25 as would any other substitute.

(3) ~~A member selected by the~~ The signers of the report of a minority of a committee to present the same shall minority report shall select one of their number to present the report. This person shall have the same rights and privileges in relation thereto which belong to as the chairperson in the presentation of the committee report. In closing debate on the minority report, the member presenting the minority report shall speak first and the chairperson last.

*Rule 36 37. Speakers For and Against*

(1) When the report of a committee is under consideration, it shall be the duty of the bishop presiding to ascertain, when recognizing a member of the Conference, on which side the member proposes to speak; the chair shall not assign the floor to any member proposing to speak on the same side of the pending question as the speaker immediately preceding if any member desires to speak on the other side thereof.

(2) Except for undebatable motions (Rule 17), no report shall be adopted or question relating to the same decided without opportunity having been given for at least two speeches for and two against

the said proposal. After three speeches for and three against and provided no secondary motions come before the floor, the questions shall be put automatically. However, the chairperson and/or duly authorized member or members presenting the committee's report (and the minority report chairperson or representative if there be one) shall be entitled to speak before the vote is taken. (See Rule 35 36.)

(3) The right of the chairperson and/or other member or members to close the debate shall prevail in like manner to a limit of three minutes when a vote is about to be taken on a motion to amend, to substitute, to postpone, to refer, or to lay on the table or any other motion whose adoption would vitally affect the report under consideration. (See Rules 9, 35 36.)

*Rule 37 38. Effective Date*

All legislation of the General Conference of the United Methodist Church shall become effective January 1 following the session of the General Conference at which it is enacted, unless otherwise specified. (See *Discipline* 508.)

## VI. Suspending, Amending, and Supplementing

*Rule 38 39. Suspension of the Rules*

The operation of any of the provisions of the Plan of Organization or of these Rules of Order may be suspended at any time by two-thirds vote of the Conference. (See Rule 26:3 27.3.)

*Rule 39 40. Amending Rules*

The Plan of Organization and these Rules of Order may be amended or changed by a two-thirds vote of the Conference; provided the proposed change or amendment has originated in the Committee on Plan of Organization and Rules of Order or has been presented to the Conference in writing and referred to this committee, which committee shall report thereon not later than the following day. (See Rule 26:3 27.3 and Plan of Organization VII.B.)

The Plan of Organization and Rules of Order as adopted at the opening session shall be printed in the next *Daily Christian Advocate*.

*Rule 40 41. Robert's Rules of Order, Supplemental Authority*

In any parliamentary situation not covered by the Plan of Organization or these Rules of Order, the General Conference shall be governed in its action by the current edition of Robert's Rules of Order.

*Rule 41 42. Persons Without Right to Make or Second a Motion*

A person seated in the conference with the right to speak, but without vote, does not have the right to make a motion or second motions.

### **Connectional Process Team Presentation Plan**

We propose that the Connectional Process Team (CPT) Report come before the General Conference in the following manner:

1. The Connectional Process Team will present its report to the General Conference in plenary session on Wednesday morning, May 3, as an order of the day.
2. Following this presentation, the delegates to General Conference will be divided into 25 randomly selected non-legislative groups for reflection and dialogue on the CPT report.
3. Each group will meet for 90 minutes guided

by a convener bishop selected by the Council of Bishops.

4. Each group will be provided a recorder who is a non-delegate.

5. On Wednesday evening, May 3, the conveners and recorders will meet to compare experiences and to identify areas of consensus with, dissent from, or questions about the CPT report and proposals.

6. On Thursday evening, May 4, immediately following the opening worship, the conveners and recorders will provide the General Conference with a written summary of the small group meetings.

7. Following time to read the written report, the General Conference will enter into a time of prayerful discernment to ask the Holy Spirit to give the Conference the mind of Christ and make clear the will of God for our Church on this issue.

8. Petitions related to the CPT report as assigned to the appropriate legislative Committees will follow the legislative process in accordance with the Plan of Organization and Rules of Order adopted by the General Conference.

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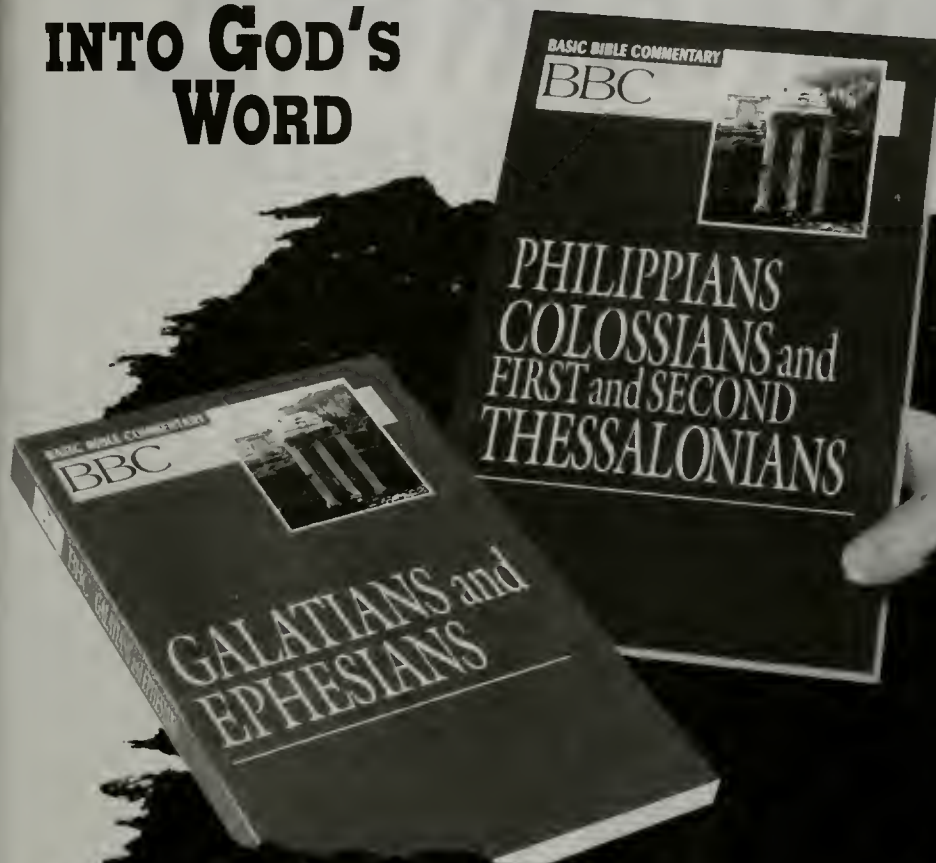
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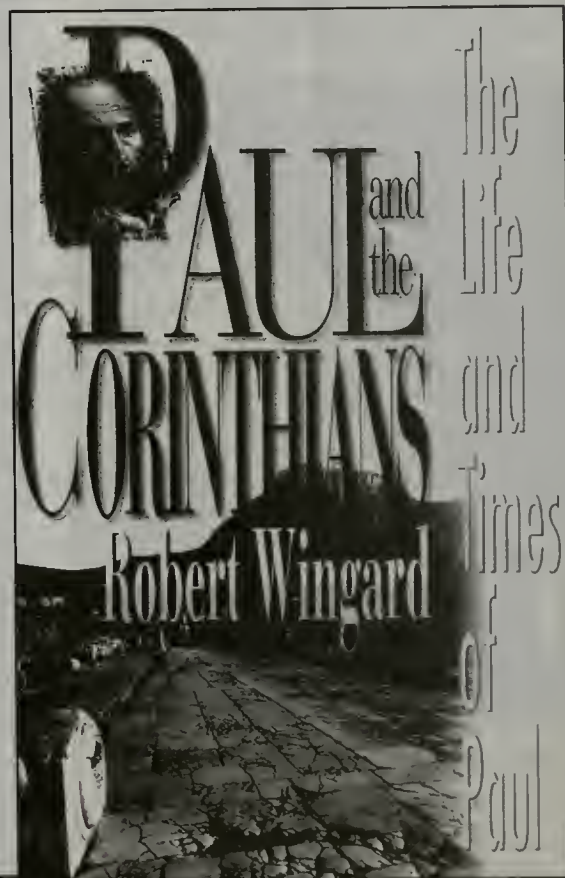
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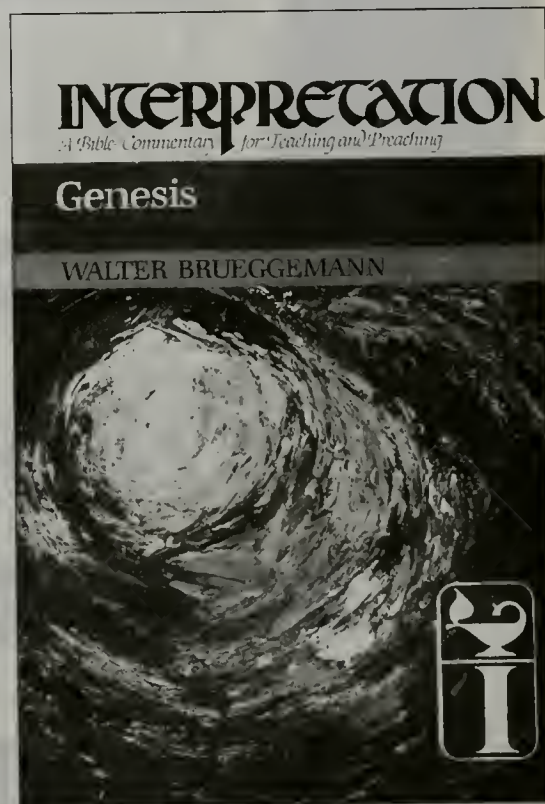
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*Advance Edition*  
*Volume 1, Section 3*





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# Church and Society

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Resolutions

Petition Number: 31806-CS-NonDis-O; Conconully (Wash.) Community UMC

### **Every UM congregation be an official weapon-free zone**

Whereas, in keeping within the spirit of Isaiah 2:4, "God shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more";

Whereas, reflecting the church's traditional role as a place of safety and sanctuary,

Therefore, we petition General Conference that every United Methodist Church be officially declared a weapon-free zone, and that no firearm or edged weapons be allowed in the place of worship and in any part of the church plant.

Petition Number: 31812-CS-R464-U; Steven Putka, St. Paul UMC, Stevens Point, WI.

### **Products made with sweatshop labor**

Amend "Policy and Implementation of Policy," p. 464 *Book of Resolutions* by adding a new subparagraph after 1B1(d):

1.B.1.(e) **Manufacture, or purchase through subcontracting, a significant amount of products made with sweatshop or forced labor.**

Petition Number: 31813-CS-NonDis-O; Gerald "Jay" Williams, Western NY delegation, Cambridge, MA.

### **Church support current abolitionist efforts to end slavery**

Whereas, the institution of slavery controls the lives of over 27 million persons world-wide, in lands including Sudan, Mauritania, India, Pakistan, Brazil, and Thailand; and

Whereas, slavery is a crime against humanity, and is expressly prohibited by international law and a number of international treaties; and

Whereas, the United Nations, the United States Congress, the United States State Department, the American Anti-Slavery Group, Christian Solidarity International, as well as a host of other organizations, have recognized and officially documented the current existence of slavery; and

Whereas, founder of Methodism, John Wesley, in numerous instances, including a tract entitled "Thoughts on Slavery" and sermon entitled "The Use of Money," condemned slavery as wrong and incompatible for Christ's teachings; and

Whereas, The United Methodist Church regards the institution of slavery as an "infamous evil" and recognizing that "All forms of enslavement are totally prohibited and shall no way be tolerated by the Church" (*Book of Discipline*, 68A); and

Whereas, the General Board on Global Ministries, through the United Methodist Committee on Relief Sudan Emergency campaign, as well as other United Methodist organizations, has worked to aid enslaved and freed slaves;

Therefore be it resolved, that The United Methodist Church officially support modern-day abolitionist efforts to end slavery.

Be it further resolved, that The United Methodist Church actively champion anti-slavery efforts by petitioning the United Nations, United States Congress and State Department, and the legislative bodies of all countries in which The United Methodist Church has an organized ecclesiastical structure, to demand the freeing of all modern-day slaves.

Be it further resolved, that The United Methodist Church petition the United Nations and the United States Congress and State Department to bring down the regimes of slavery through the use of nonmilitary options such as negotiations and sanctions.

Be it further resolved, that The United Methodist Church officially support stock/mutual fund divestment campaigns that urge people to remove funds from organizations whose actions contribute to slavery's existence.

Be it further resolved, that The United Methodist Church inform all members of the Church, via news publications and other communication channels of the connectional system, that slavery currently exists and that The United Methodist Church officially opposes its existence.

Be it further resolved, that this document be sent to the Secretary-General of the United Nations, the President of the United States, the United States Congress, and the legislative bodies of countries in which The United Methodist Church has an established ecclesiastical structure.

Petition Number: 31838-CS-NonDis-O; Board of Global Ministries, Dakotas

### **Family farm justice**

Whereas, John Wesley preached that the renewal of the image of God in creation is a goal of Christianity, and it is the Christian's vocation to assist in that renewal; and

Whereas the majority of producers and farmers caring for creation today understand themselves to be stewards holding a sacred trust from God, and as such are conservators of the land within that trust; and

Whereas, we are in the midst of a financial crisis in rural and agricultural areas; and

Whereas the root cause of this financial crisis appears to be the sin of greed, which manifests itself at all levels, from the producers up to and especially including the multinational corporations in the agricultural related industries; and

Whereas, this crisis promotes farm decision making based not in conservatorship or stewardship, but in profit making, which may result in harm to God's Creation; and

Whereas, God's producers, farmers, and conservators of creation are not receiving a just and fair amount for the goods they produce; and

Whereas, we believe that rural persons/families should be able to enjoy the just fruits of their labor, as much as any of the rest of us; and

Whereas, this financial crisis has also created a spiritual crisis in many rural families;

Therefore, because we believe this to be a justice issue which affects our sacred trust of God's Creation, we resolve to respond to this need on both the General Church and local church level in the following ways:

1. We resolve to direct the appropriate agencies of the general church to lobby both our national government and multinational corporations, to do all they can to bring justice to the local producers, by lobbying for fair and equitable prices for goods and services produced.

2. We resolve that the General, jurisdictional, annual conferences, and local churches encourage every pastor whose congregation is touched by these issues to invite caring laypersons to join her or him in making a personal visit to the home of every farm family in their parishes.

Petition Number: 31845-CS-NonDis-O; Verna K Echols, Lake Wales, FL

### **Urge US Congress to deflect harassment of president**

Whereas, the president of the USA is imbued with many questions and decisions pertaining to our nation and other countries; and

Whereas, the president's mind should be as free of problematic situations as can be made possible so as to deal better with the above without undue stress; and

Whereas, there are those individuals who, for publicity and/or political reasons, would humiliate and press forward with public accusations of the president, making a mockery of the office; and

Whereas, within the democratic system of government there are checks and balances to prevent or to punish wrongdoing by officials serving in office,

Therefore, be it resolved that the 2000 General Conference urge the congress of the USA to adopt the position that "no sitting president shall be the target of harassment during the entirety of his/her term."

Be it further resolved that "any wrongdoing by a sitting president would meet accountability following the term of the presidential office."

Petition Number: 31846-CS-NonDis-O; Verna K Echols, Lake Wales, FL

#### **Notify Congress of US to place tobacco products behind counters, out of reach of youth**

Whereas, many stores advertise tobacco products through visibly placing them attractively on the front counters among the alluring candies and other speciality items; and

Whereas, it is the concern of interested adults to protect young people from promotions that could lead to an addictive and often life threatening behavior; and

Whereas, the alcohol, tobacco and beverage agency supports Minnesota's law and Florida's pending legislation that places tobacco products in retail stores behind the counters, out of "stealing range" of the young,

Therefore, be it resolved that the secretary of the 2000 General Conference notify kindly all congressional delegations from every state, of this body's affirmation of this most necessitous change in the promotion of tobacco

products by retail stores replacement of tobacco products and thusly saving the stores' money.

Petition Number: 31847-CS-NonDis-O; Verna K Echols, Lake Wales, FL

#### **National Gambling Impact Study Commission Report**

Whereas, Congress charged nine persons to serve in the task, very broad and difficult-to-conduct comprehensive legal and factual study of the social and economic implications of gambling in the US; and

Whereas, these commissioners, in dedicated service to the truest demonstration of democracy, did present for our good use an executive summary of their conclusions and recommendations, strongly suggested that the public follow as guidelines in evaluating the impact on which this phenomena—gambling—is sweeping the nation; and

Whereas, the recommendations are in place for all to see on the website, "www.ngisc.gov" and in the hands of every congressperson,

Therefore, be it resolved that every delegate of the 2000 General Conference be persuaded to obtain a copy from each one's respective representative, read it completely, and make the contents known to those they, in turn, represent at this conference so as to make their states more knowledgeable of the dangers of addiction, the preludes, and consequences and pledge leadership in using their knowledge, duly received ASAP.





# Conferences

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶523.

Petition Number: 31883-CO-523.3-D; Jerry Eckert, WI

Annual conference take secret ballot on return of  
current bishop and report to jurisdictional episcopal  
committee

Add the following to the end of 523.3:

Obtain from each annual conference, for advisory purposes only, the results of a secret vote of the clergy and lay members of that conference on the issue of return of the bishop during the next quadrennium. The secret ballot is to be just that: secret. It must be certified by an independent auditing firm, but not reported to the annual conference. The results are to be reported only to the Jurisdictional Episcopacy Committee. As an advisory vote, it does not require the Jurisdictional Episcopacy Committee to follow it.





# Discipleship

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

### ¶273.

Petition Number: 31917-DI-273-D; Kathleen M  
Ehrsam, Lewisburg District Lay Leader, Selinsgrove,  
PA

Change "speakers" to "ministers"

Amend 273:

A certified lay ~~speaker~~ minister who moves may transfer certification to the new district upon receipt of a letter from the previous district's committee on lay ~~speaking~~ ministries confirming current certification and the date of completion of the most recent advanced course taken. Further renewal of certification is in accordance with ¶272.

654.8 The district lay leader shall be a member of the conference board of laity or equivalent structure.

### ¶654.

Petition Number: 31882-DI-654-D; Natl. Assoc. of A.C.  
Lay Leaders

Clarify election and membership  
of district lay leaders and associates

Amend 654.2 and 5; add a new subparagraph as 8:

654.2 There may be an associate district lay leader within a district. The associate lay leader shall be elected as determined by the ~~annual~~ district conference. The method of nomination and term of office shall be determined by the ~~annual~~ district conference.

654.5 The district lay leader shall be elected as determined by the ~~annual~~ district conference. The method of nomination and term of office shall be determined by the ~~annual~~ district conference.

## Additional Proposed Resolutions

Petition Number: 31804-DI-NonDis-O; National Youth Ministries Organization (NYMO)

### Feasibility of young-adult ministries organization

Whereas, the only established ministry for young adults is the Student Movement whose target audience is limited to college students and no forum or structure exists that allows for self-determination for young adults; and

Whereas, young adults are vital members of the United Methodist Church; and

Whereas, not all ministries are applicable to all age groups; and

Whereas, the United Methodist Church has ministries specifically designed for persons with common interests,

Therefore be it resolved that there be dialogue between the United Methodist National Youth Ministry Organization, the United Methodist Student Movement, and the General Board of Discipleship for the purpose of determining the feasibility of a Young Adult Ministries Organization. Expenses shall be covered by their respective organizations. These organizations will present their findings and recommendations to the General Conference in 2004.

Petition Number: 31844-DI-NonDis-O; George W Stewart, VA

### Christian helpers on the Internet

Whereas, the United Methodist Church has done well getting underway with a real presence in Web space. We have some great Web sites and more are arriving every day. I long to get ours fully activated; and

Whereas, for those who know they want to search in the field of Christianity there are a lot of options. Some, of course, are better than others. The Bible Worshipers ("without error" folks) seem to have a bigger range of options than we who worship Almighty God by guidance of Scripture; and

Whereas, recently the Lord laid it on my heart that the "fields are white, ready to harvest;" scripture applies directly to Web browsing. The work of Christ has always

entailed the church going to where the people are. Today that means going into Web space. We need a presence there that addresses the concepts under which people are searching,

Therefore be it resolved, it would serve extremely well if the UMC had ordained clergy appointed to be Christian Helpers on the Internet. These would be accessible to seekers. The responsibility would be to guide seekers on a personal level, to start where they are and introduce them to Christ.

Be it further resolved that seekers would trust their contact more if they were making some form of payment. Payment would allow the Christian Helper to send scriptures, readers guides, devotional materials. The end goal would be to interest the seeker in finding a congregation in which to worship and serve.

# Faith and Order

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶60.

Petition Number: 31796-FO-60-C; Robert H. Thompson,  
Wesley UMC, Oklahoma City, OK

Basic Christian affirmations

Amend 60, page 42, fourth paragraph:

~~We share with many Christian communions—a~~  
recognition of With other Christians we recognize the  
authority of Scripture . . .

¶62.

Petition Number: 31619-FO-62-C; Leonard D Slutz,  
Hyde Park Community UMC (Editor's note: see  
Discipline ¶16 related to Restrictive Rules [p. 26]. This is a  
corrected version of the petition on p. 473.)

Amend or delete XXIII of this paragraph.

¶63.

Petition Number: 31118-FO-63-C; Wisconsin AC [This  
petition appears on p. 474 without petition number.]

Recommit ourselves to that which builds community

Amend eighth and ninth paragraph of 63 (p. 81):

The Present Challenge to Theology in the Church

Our task is to articulate our vision in a way that will  
draw us together as a people in mission. With this in  
mind, we commit ourselves to theological dialogue  
among us all—clergy and laity—attempts to bring  
grace, forgiveness, and reconciliation into the forefront

of our faith. To do so we must avoid exalting our  
necessarily partial understandings of the faith, and  
recommit ourselves to that which builds community.

In the name of Jesus Christ we are called to work  
within our diversity while exercising patience . . . We  
proceed with our theological task, trusting that the  
Spirit will grant us wisdom to continue our journey  
with the whole people of God. As it says in the  
Scriptures, "Let this mind be in us which was in  
Christ Jesus, who, though he was of the divine  
nature, nevertheless did not consider equality with  
God something to be grasped, but who took upon  
himself the form of a servant, and being made in  
human likeness he humbled himself, was obedient  
even so far as death, even death on a cross." Like  
Christ's, our theological task is not so much to  
legalize or moralize as it is to embody God's love  
unto all people.

¶63.

Petition Number: 31620-FO-63-C; Shawn C. Bishop,  
Stow (OH) UMC [This petition appears on p. 474  
without petition number.]

Clergy required to uphold doctrine in accord  
with Constitution, Restrictive Rules  
and Ordination Vows

Amend third paragraph of 63, "Our Theological  
Task":

~~While the~~ The Church considers its doctrinal  
affirmations a central feature of its identity and  
restricts official changes to a constitutional process.  
The church does encourages serious reflection  
across the theological spectrum—, however we are  
committed to our doctrine and require our clergy to



uphold it in accordance with the Constitution, the Restrictive Rules, ordination vows and ¶2624e, f.

### ¶63.

Petition Number: 31621-FO-63-C; Paul F. Perry, SW Texas [This petition appears on p. 474 without petition number.]

#### Methodist method is theological

Add a sentence to the end of third paragraph of 63, "Theological Guidelines: Sources and Criteria," page 74:

This constitutes the "method" of United Methodism.

### ¶64.

Petition Number: 30195-FO-64A-D; Cal-Nevada AC [This petition appears on p. 474 without petition number.]

#### Preservation of old-growth forests

Amend 64 A:

We support and encourage . . . and assist the cleanup of polluted air, water, and soil. We call for the preservation of old growth forests and other irreplaceable natural treasures, as well as preservation of endangered plant species. We support measures designed to maintain . . .

### ¶64.

Petition Number: 30196-FO-64E-D; Cal-Nevada AC [This petition appears on p. 474 without petition number.]

#### A call for policies that support food safety

Add a new subparagraph after 64 E:

F) *Food Safety* — We support policies that protect the food supply and that ensure the public's right to know the content of the foods they are eating. We call for rigorous inspections and controls on the biological safety of all foodstuffs intended for human consumption. We urge independent testing for chemical residues in food, and the removal from the market of foods contaminated with potentially hazardous levels of

pesticides, herbicides, or fungicides; drug residues from animal antibiotics, steroids, or hormones; contaminants due to pollution that are carried by air, soil, or water from incinerator plants or other industrial operations. We call for clear labeling of all processed or altered foods, with pre-market safety testing required. We oppose weakening the standards for organic foods. We call for policies which encourage and support a gradual transition to sustainable and organic agriculture.

### ¶64.

Petition Number: 30213-FO-64-D; North Carolina AC [This petition appears on p. 475 without petition number.]

#### Amend Preamble to the Social Principles

We, the people called United Methodists, affirm our faith in God our Creator and Father, in Jesus Christ our Lord and Savior, and in the Holy Spirit, our Guide and Guard.

We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in God's love, we affirm the goodness of life and the sacredness of all human life as created by God in God's own image. We confess our many sins against God's will of abundant life for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a community of love, to value the sanctity of all humankind and of each human being. Though called by the Holy Spirit to become new creatures in the risen Christ, recreated in the image of God our Father, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

Grateful for God's forgiving love, in which we live and by which we are judged, ~~and affirming~~ we affirm our belief in the inestimable worth of each individual as one who is made and can be uniquely remade by God in the very image of God. ~~we~~ We renew our commitment to become faithful witnesses to the gospel of life in the risen Christ, not alone to the ends of earth, but also to the depths of our common life and work that our lives and our living may reveal God's image in all persons to the glory of God.

¶64.

Petition Number: 31051-FO-64-D; Phyllis Choate Southard, Kansas East AC [This petition appears on p. 475 without petition number.]

### Social Principles are not binding on UMC members

Amend third paragraph, second sentence of the Preface to the Social Principles (page 84):

The Social Principles are a prayerful and thoughtful effort . . . demonstrated in United Methodist traditions. They are intended to be instructive and persuasive in the best of the prophetic spirit; ~~but they are not binding on our members.~~

¶64.

Petition Number: 31605-FO-64-D; Hardin L. Atkins, New Mexico [This petition appears on p. 475 without petition number.]

### Social Principles are not to be regarded as law

Add a fourth paragraph to the "Preface," page 84:

Nevertheless, recognizing the rights of private opinion and individual conscience, noting the Reverend John Wesley's caution against demanding uniform belief in matters which do not strike at the heart of our salvation, and observing that entire agreement to the statements and positions of the Social Principles are not required for membership in the United Methodist Church, the General Conference declares that the Social Principles are not to be regarded as the law of the United Methodist Church.

¶64.

Petition Number: 31622-FO-64-D; Gary L. Thurman, First UMC, Midland, TX [This petition appears on p. 475 without petition number.]

### Revise Our Social Creed; modify title, preface and preamble

Amend title of Social Principles and Preface (page 84); amend title of 64.1., "The Natural World," delete current text of "The Natural World," and replace with new text:

## Social Principles Creed

### Preface

The United Methodist Church has . . . Christian principles. Early Methodists expressed their opposition to the slave trade, to smuggling, and to the cruel treatment of prisoners and to the abuse of women and children.

In the early twentieth century, A social creeds was were adopted by The Methodist Episcopal Church (North), in 1908. ~~Within the next decade similar statements were adopted by The Methodist Episcopal Church, South, and by The Methodist Protestant Church. . . .~~

The Social Principles are were a prayerful and thoughtful effort . . . United Methodist traditions. They are were intended to be instructive and persuasive in the best of the prophetic spirit. Lamenting that the The Social Principles are a call to all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice, had become enmeshed with political and other inappropriate agendas that compromise our mission of making disciples of Jesus Christ, the 2000 General Conference withdrew the Social Principles with a commitment for reclaiming and proclaiming the Church's prophetic role in society (see ¶509).

### I. The Natural World Our Social Creed

We believe in God, Creator of the world; and in Jesus Christ the Redeemer of creation. We believe in the Holy Spirit, through whom we receive God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and are committed to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the improved lives of men, women, children, youth, young adults, the aging, and those with handicapping conditions; as well as individuals of racial, ethnic, and religious minorities.

We believe in the privilege of persons to work for the glory of God and the good of themselves and others, and in the protection of their welfare in so doing; in the rights to property as a trust from God,

collective bargaining, and responsible consumption; and in the elimination of economic, political, religious, and social distress.

We dedicate ourselves to peace throughout the world realized by doing justice, loving mercy and walking in humility before God.

We believe in the present and final triumph of God's World in human affairs, and gladly accept our commission to manifest the life of Jesus Christ, as salt and light in the world. Amen. (It is recommended that our Social Creed be frequently used in Sunday worship.)

## ¶64.

Petition Number: 31623-FO-64-D; George E. Bailey, East Ohio [This petition appears on p. 476 without petition number.]

Giver greater attention to the discoveries  
of science in space

Add additional text to the end of 64D:

The discoveries of science in relation to space, and the new knowledge about the universe, have become opportunities for creating new insights about the nature of God. The dawn of creation can be seen by means of telescopes increased in power to reveal creation as it took place billions of years ago.

As God's universe, God is in it all, giving fresh inspirational reasons to worship and praise the Creator and increase the wonder of God's plan for humanity. In tremendous new ways, "the heavens are telling the glory of God" (Psalms 19:1). The opportunities for the Church to proclaim God's glory to the world are thus handed to us by such extensions of knowledge. We recommend greater attention be given to these new revelations. They have the potential to increase our knowledge of God's ways of creating and thus can enrich our education and worship experiences through the wonder of it all.

## ¶64.

Petition Number: 31624-FO-64-D; George E. Bailey, East Ohio [This petition appears on p. 476 without petition number.]

Scientific discoveries are means to theological insights into humanity's place in God's universe

Amend second paragraph of 64E:

In acknowledging the important roles of science and technology, however, we also believe that theological understandings of human experience in relation to science and technology, are crucial to a full understanding of the place of humanity in the universe. Scientific discoveries using God's natural laws are ample means to new theological insights of the place of humanity in God's universe. We realize anew that the blessings of science and technology come to us by the faithful obedience of God's natural laws which, by God's grace, offers a very generous openness to multitudes of new discoveries, discoveries upon discoveries following natural laws matching grace upon grace following spiritual laws.

Humanity's obedience of both natural and spiritual laws and the gracious blessings resulting in plenitude, is very fertile ground for a large harvest of new theological insights into the place of humanity in God's universe. The challenge for theology is to proclaim God's love in relationship to human discoveries made possible through obedience to all of God's laws. Whether natural or spiritual, God's laws given with a multitude of discovery possibilities are expressions of God's love toward humanity, together with the joy which comes with such discoveries. The privilege open to the theological community is the glorification of humanity's place in the universe as participators with God in new creation.

Science and theology are thus complementary rather than mutually incompatible. We therefore encourage dialogue between the scientific and theological communities and seek the kind of participation that will enable humanity, with a new and glorious unity of purpose, to sustain and improve life on earth and, by God's grace, increase the quality of our common lives together.



## ¶64.

Petition Number: 31625-FO-64-D; Mark Tooley, Pender UMC, Fairfax, VA [*This petition appears on p. 477 without petition number.*]

**Christian environmentalism doesn't venerate earth but worships its Creator**

Add the following text to the end of the first paragraph of 64:

We reject pantheism, panentheism, or any other effort to confuse the boundaries between God and His creation. Christian environmentalism does not venerate the earth but worships its Creator. We are called to be good and creative stewards of natural resources with which God has blessed us that we might employ them for His glory.

## ¶64.

Petition Number: 31626-FO-64-D; Guenter Winkmann, Germany; Paul Gräsle [*This petition appears on p. 477 without petition number.*]

**Sustainable agriculture**

Add new text to 64C and reletter accordingly:

C) *Sustainable Agriculture*—the basis for sufficient nutrition of world population is an agriculture which covers the entire countryside, works with species typical for the region and sustainable methods and earns prices covering the needs of the agricultural workers. Sustainable agriculture needs cultivation, maintaining and supporting of the natural fertility of agricultural soil, enabling the diversity of flora and faunas of the environment and is adapted to regional structures and background.

The livestock animals have to be recognized and treated as living creatures and individuals. Their life-conditions have to correspond with the typical behavior of the species.

In plant production and livestock, we have to aspire to an effective cycle of matter to reduce energy input as well as input of substances into the ecological system (for example, nutrient or pesticide put into ground water).

Sustainable agriculture needs, too, a background of world-wide social estimation of the different results

of agriculture (not only food and raw material production but also preservation of diverse animal breeds and plant species as well as maintaining cultivated landscape), leading to a just payment.

World trade of agriculture products needs fair prices, based on the costs of sustainable production methods and consideration of the real costs of ecological consequences.

## ¶64.

Petition Number: 31717-FO-64-D; Jason Thompson, Westside UMC, Elmira, NY [*This petition appears on p. 478 without petition number.*]

**Recognize the inherent value of nonhuman creation**

Amend 64 1.B):

Energy Resources Utilization—Affirming the inherent value of nonhuman creation, we We support and encourage social policies that are directed toward rational and restrained transformation of parts of the nonhuman world into energy for human usage and that de-emphasize or eliminate energy-producing technologies that endanger the health, the safety, and even the existence of the present and future human and nonhuman creation. Further, . . .

## ¶65.

Petition Number: 30035-FO-65C-D; Christian Forum Class, First UMC, Renton, WA [*This petition appears on p. 494 without petition number.*]

**Marriage is between two persons**

Amend 612 and 612.1:

The council shall recommend to the Annual Conference for its action and determination the methods or formulas by which the approved budgeted amounts for clergy support, administration, World Service and ~~Conference Benevolences~~, conference benevolences and other apportioned causes (¶¶611.1-4) shall be apportioned to the districts, churches, or charges of the conference.

1. The council, on receiving from the General Conference on Finance and Administration a statement of the amount apportioned to the Annual Conference for the several general funds authorized

by the General Conference, shall apportion the same in the amounts approved by the Annual Conference to the several districts, charges, or churches by whatever method the conference may direct, ~~but without reduction.~~

## ¶65.

Petition Number: 30171-FO-65C-D Lauren D Ekdahl, Nebraska

Change language regarding covenanting ceremonies to "urge our ministers not to perform"

Delete fourth sentence and add new text in 65C:

~~... Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches. We urge our ministers not to perform ceremonies that celebrate homosexual unions or to conduct such ceremonies in our churches.~~

## ¶65.

Petition Number: 30217-FO-65C-D; Oregon-Idaho AC  
[This petition appears on p. 494 without petition number.]

Support interfaith efforts to uphold marriage

Amend 65C:

... whether or not there are children of the union. We support interfaith efforts aimed to improve preparation, maintenance, and repair of marriage. We reject ...

## ¶65.

Petition Number: 30269-FO-65-D; Vital Ministries Team, Grace UMC, Newport, KY [This petition appears on p. 478 without petition number.]

Homosexual unions shall not be conducted  
in our schools

Amend last sentence of 65C:

... Ceremonies that celebrate homosexual unions shall not be conducted ... in our churches or schools.

## ¶65.

Petition Number: 30270-FO-65-D; Vital Ministries team, Grace UMC, Newport, KY [This petition appears on p. 478 without petition number.]

Oppose abortion in continuity with moral law of OT and churches provide pregnancy care ministries

Delete current text of 65J and replace with the following:

Our belief in the sanctity of unborn human life causes us to oppose abortion. In continuity with the moral law of the Old Testament and the consistent teaching of the church from apostolic times to our times, by church fathers, by the reformers Luther and Calvin, by John Wesley, by theologian Karl Barth and Albert Outler, and by ethicists Dietrich Bonhoeffer and United Methodist Paul Ramsey, we reject the taking of innocent human life as a solution for problem pregnancies. Our concern for the well-being of mothers motivates us to help them avoid the spiritual, mental, and physical damage caused by abortion by offering them needed prenatal and postnatal counseling and other assistance. Out of compassion for parents and children, we call upon our churches to provide and/or support pregnancy care ministries that will promote the welfare of both parents and children.

## ¶65.

Petition Number 30725-FO-65-D; Nebraska AC [This petition appears on p. 478 without petition number.]

Move from Social Principles to paragraph 331.10, "Responsibilities and Duties of a Pastor"

Amend 65C by deleting the last sentence and adding it as a new subparagraph after 331.1q:

~~65C Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

331.1 Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

## ¶65.

Petition Number: 31049-FO-65-D; Lee Carson, First UMC, Bullard, TX

Ministers shall not knowingly allow or use any UMC symbol or rituals for homosexual unions

Add to the end of 65C:

No minister of a United Methodist Church shall knowingly allow the Cross and Flame, or any other symbol of worship from a United Methodist Church, to be used to celebrate a homosexual union. Neither shall the sacrament of the Lord's Supper be used as part of a service of homosexual union or in celebration of it. No minister of the United Methodist Church shall cause, or allow, such a celebration to appear to have the blessings of the United Methodist Church.

## ¶65.

Petition Number: 31061-FO-65-D; John Terneus, Okla. *[This petition appears on p. 496 without petition number.]*

Remove the word "gender" and replace with "sex"

Amend 65F:

We affirm with Scripture . . . eyes of God. We reject the erroneous notions that one gender sex is superior to another the other, that one gender sex must strive against another sex, and that members of one gender sex may receive love, power and esteem only at the expense of another of the other. We especially reject the idea that God made individuals as incomplete fragments, made whole only in union with another. We do believe individuals are incomplete until joined with God in a loving relationship which enhances all human relationships including marriage. . . . We understand our gender-diversity sex to be a gift from God . . . one sex more vulnerable in relationships than members of another the other sex.

## ¶65.

Petition Number: 31068-FO-65-D; Phyllis W. Kennedy, Asbury UMC, Rochester, NY *[This petition appears on p. 478 without petition number.]*

All persons are individuals of sacred worth, regardless of sexual orientation

Amend fifth paragraph of 65G and delete last sentence of 65C:

~~G) Homosexual persons no less than heterosexual persons are individuals of sacred worth. All persons, regardless of sexual orientation are individuals of sacred worth. All persons need the ministry . . . with God, with others, and with self. That clergy be recognized if they live an alternative lifestyle other than what society considers "normal" and allowed to serve their God. Although we do not condone the practice of homosexuality and consider the practice incompatible with Christian teaching, we affirm that God's grace is available to all. We affirm that God's grace is available to all and that in Christ we are not defined, excluded, or chained by illness, handicap, age, race, poverty, marital status, or sexual orientation. We commit ourselves to be in ministry for and with all persons.~~

65C) ~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches:~~

## ¶65.

Petition Number: 31797-FO-65-D; William L. Thomas, Cal-Pacific A.C.

Any UMC leader who advocates homosexuality or its lifestyle shall be penalized

Add to the end of 65C:

Any bishop, agency, pastor or church which teaches, practices, or is an advocate of homosexuality and/or its lifestyles and/or practices will be censored, defrocked, or penalized by the appropriate church authority after due process and after an attempt has been made to convince such to conform to the beliefs and policies of the *Book of Discipline* relative to such matters.



¶65.

Petition Number: 31798-FO-65-D; LC University UMC,  
Madison, WI

The church needs to further its understanding  
of homosexuality through prayer, study  
and pastoral experience

Delete last two sentences of last paragraph of 65G  
and add new text:

~~Although we do not condone the practice of  
homosexuality and consider this practice incompatible  
with Christian teaching, we affirm that God's grace is  
available to all. We commit ourselves to be in ministry  
for and with all persons. With humility we  
acknowledge that the United Methodist Church has  
been unable to arrive at a common mind on the  
compatibility of homosexual practice with Christian  
faith. Some consider this practice incompatible with  
Christian teaching as they understand scripture,  
tradition, reason, and experience. Others, appealing to  
the same sources of authority, believe that  
homosexuality, like heterosexuality, is a good gift of  
God and that the equitable application of Christian  
ethics to both heterosexual and homosexual persons  
would neither approve nor condemn all homosexual  
practice, just as it does not approve nor condemn all  
heterosexual practice.~~

The present state of knowledge and insight in the  
biblical, theological, ethical, biological, psychological  
and sociological fields does not provide a just basis for  
the church to pass a negative judgement upon all  
homosexual practice. The church seeks further  
understanding through continued prayer, study, and  
pastoral experience, as it continues to affirm that God's  
grace is bestowed on all, and that the members of Christ's  
body are called to be in ministry for and with one another  
and the world.

¶65.

Petition Number: 31799-FO-65-D; Clayton D. Harringer,  
Western PA

Remove last sentence to avoid being "joined"  
in ministry to mafia, porn and drug dealers

Delete last sentence of fifth paragraph of 65G:

~~We commit ourselves to be in ministry for and with  
all persons.~~

¶65.

Petition Number: 31850-FO-65-D; James W Bristah,  
Detroit

### Amend Social Principles

~~A social creed was adopted~~ The first social creed  
adopted by The Methodist Episcopal Church (North)  
in 1908. Within the next decade similar statements  
were adopted by The Methodist Episcopal Church,  
South, and by The Methodist Protestant Church.

We acknowledge our complete dependence upon  
God in birth, in life, in death, and in life eternal. God is  
the Lord of all existence.

... people of God in our dealings with each other  
and the earth on which we live.

Through our concern for the family, this  
illustrates, and we acknowledge, that structures and  
social policies vitally affect god's creation. Our  
concerns for social structures extends from such a  
concept. Christian social ethics emanates from this  
principle.

Grateful for God's forgiving love, in which we  
live and by which we are judged, and affirming our  
belief in the inestimable worth of each individual, we  
renew our commitment to become faithful witnesses  
to the gospel, not alone to the ends of earth, but also to  
the depths of our common life and work.

65C ... ~~Ceremonies that celebrate homosexual  
unions shall not be conducted by our ministers and  
shall not be conducted in our churches.~~

65G ... ~~Although we do not condone the practice  
of homosexuality and consider this practice  
incompatible with Christian teaching, Since our  
understanding is so limited about sexuality, it is  
troubling that so many are obsessed with sexual  
issues including homosexuality. We affirm that  
God's grace is available to all.~~

65I ... includes, but is not limited to, the creation  
of a hostile or abusive working environment resulting  
from discrimination on the basis of either gender.

65L ... Therefore, we assert the right of every  
person to decide to die in dignity, with loving personal  
care and without efforts to prolong terminal illnesses  
merely because the technology is available to do so.

¶66.

Petition Number: 30003-FO-66M-D; Linda Middelberg, Christ UMC, Kettering, OH *[This petition appears on p. 509 without petition number.]*

### Oppose cloning of humans

Add the following sentence to the end of first paragraph of 66M:

We condemn any experimentation into the cloning of humans or the genetic manipulation of the gender of an unborn child.

¶66.

Petition Number: 30007-FO-66F-D; Linda B. Troy, Church of the Savior, Cincinnati, OH *[This petition appears on p. 509 without petition number.]*

### Change "sex" to "gender"

Amend second sentence of 66F:

We therefore urge that every effort be made to eliminate ~~sex~~ gender role stereotypes ...

¶66.

Petition Number: 30239-FO-66H-D; Walter B. Saul II, Sunnyside-Centenary UMC, Portland, OR *[This petition appears on p. 510 without petition number.]*

### Retain commitment against coercion and marginalization of former homosexuals

Retain final sentence of 66H.

¶66.

Petition Number: 30496-FO-66A-D; Gen. Board Church and Society *[This petition appears on p. 510 without petition number.]*

### Members of racial and ethnic groups have right of equal access to financial opportunities

Amend tenth sentence of 66A:

We further assert . . . housing purchase or rental, credit, financial loans, venture capital, and insurance policies; and to positions of leadership . . .

¶66.

Petition Number: 30613-FO-66H-D; Ad Council, Forest Park, Lima, OH *[This petition appears on p. 510 without petition number.]*

### Reject same-sex living arrangements rights reserved for heterosexual marriage

Amend 66H:

Certain basic human rights and civil liberties are due all persons. We are committed to support those rights and liberties for homosexual persons. ~~We see a clear issue of simple justice in protecting their rightful claims where they have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, We reject, however, efforts to extend to same-sex living arrangements those rights generally reserved to preserve and support heterosexual marriage. We support efforts to stop violence . . .~~

¶66.

Petition Number: 31661-FO-66-D; Gary L. Thurman, First UMC, Midland, TX *[This petition appears on p. 508 without petition number.]*

### Delete this paragraph

¶66.

Petition Number 31662-FO-66-D; MFSA *[This petition appears on p. 508 without petition number.]*

### We deplore acts of hate against anyone

Add to the end of the first paragraph of 66:

We deplore acts of hate or violence against groups or persons based on race, ethnicity, gender, sexual orientation, religious affiliation, or economic status.

## ¶66.

Petition Number: 31663-FO-66-D; MFSA [This petition appears on p. 508 without petition number.]

**White people in US have privileges denied to people of color**

Add the following between the first and second sentences of first paragraph of 66:

The rights . . . holds particular persons and groups of persons. Recognizing that White people in U.S. society are unfairly granted privileges and benefits that are denied to persons of color, we We affirm all persons as equally valuable in the sight of God.

## ¶66.

Petition Number: 31664-FO-66-D; Marcia Hauer, Estacada UMC, Portland, OR [This petition appears on p. 508 without petition number.]

**Equal access to marriage for all persons**

Amend last sentence of first paragraph of 66:

We support the basic rights . . . medical care, marriage, legal redress for grievances, and physical protection.

## ¶66.

Petition Number: 31665-FO-66-D; Jeanne Knepper, University Park UMC, Portland, OR [This petition appears on p. 508 without petition number.]

**Add "church" to expand meaning**

Amend first paragraph of 66:

The rights and privileges a church or society bestows upon or withholds from those who comprise it indicate the relative esteem in which that church or society holds particular persons and groups of persons. . . . We therefore work toward societies a church and society in which each person's value is recognized, maintained, and strengthened.

## ¶66.

Petition Number: 31666-FO-66H-D; Charles W. Bush, First UMC, Montgomery, AL [This petition appears on p. 508 without petition number.]

**Sexual orientation cannot be used to gain the same benefits as heterosexual couples**

Delete second and third sentences of 66H and replace with new text:

Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for homosexual persons. We see a clear issue of simple justice in protecting their rightful claims where they have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. We support those rights for all persons, but since the practice of homosexuality is incompatible with Christian teaching, sexual orientation cannot be used to equate the homosexual relationship with the same lawful status enjoyed by male/female married couples. Moreover, we support efforts to stop violence and other forms of coercion against gays and lesbians. We also commit ourselves to social witness against the coercion and marginalization of former homosexuals.

## ¶66.

Petition Number: 31667-FO-66H-D; Minnesota AC [This petition appears on p. 509 without petition number.]

**Add phrase "those who understand themselves" to broaden understanding**

Amend last sentence of 66H:

. . . We also commit ourselves to social witness against the coercion and marginalization of those who understand themselves to be former homosexuals.



¶66.

Petition Number: 31668-FO-66H-D; Jeanne Knepper, University Park UMC, Portland, OR [This petition appears on p. 509 without petition number.]

We support rights/liberties for all persons

Amend title and second sentence of 66H:

*Equal Rights Regardless of Sexual Orientation or Gender Identity*—Certain basic human rights . . . all persons. We are committed to supporting those rights and liberties for ~~homosexual persons~~ all persons, regardless of sexual orientation or gender identity.

¶66.

Petition Number: 31669-FO-66H-D; Mark Tooley, Pender UMC, Fairfax, VA [This petition appears on p. 509 without petition number.]

Affirm that UMC has the right to uphold certain standards of sexual morality

Delete current text of 66H and replace with the following new text:

*Equal Rights Regardless of Sexual Sin*—Certain basic human rights and civil liberties are due all persons, regardless of past or current sexual sins. Grace and mercy are available to all. We deplore any form of hatred or violence directed at persons because of their sexual practices. We also commit ourselves to social witness against the coercion and marginalization of former homosexuals. We reject laws or policies that equate sexual practice with morally neutral characteristics such as race, gender or ethnicity. We affirm the right of organizations, like The United Methodist Church, to expect their employees or members to uphold certain standards of sexual morality.

¶66.

Petition Number: 31670-FO-66I-D; Mark Tooley, Pender UMC, Fairfax, VA [This petition appears on p. 509 without petition number.]

Add to the end of 66I:

We abhor any policy of forced abortion or sterilization.

¶66.

Petition Number: 31800-FO-66-D; Jack Fisher Wilkes, Epworth UMC, Atlanta

Tobacco is a drug

Merge titles of subparagraphs 66J and K, retain texts and reletter accordingly:

J) Alcohol, Tobacco and Other Drugs—

¶66.

Petition Number: 31801-FO-66C-D; Jodeen Immer, Fourth Street UMC, Aurora, IL

Every church must have a child advocate on staff

Add a new paragraph to 66C:

To fulfill the vows, promises, and obligations each congregation makes to a child at the time of the child's baptism, and to insure each and every child's rights who is recognized by the church as a full human being, every church, no matter its size, must have a Child Advocate on staff to represent the welfare, safety, best interests and spiritual well-being of each child.

¶66.

Petition Number: 31935-FO-66E-D; GCOM

Rights of the aging

Amend first sentence of 66E:

~~In a society that places primary emphasis upon youth, those growing old in years are frequently isolated from the mainstream of social existence.~~

¶66.

Petition Number: 31936-FO-66G-D; GCOM

### Rights of persons with disabilities

Amend second sentence of 66G:

We affirm the responsibility of the Church and society to be in ministry with children, youth young people, and adults with mental, physical, developmental...

¶68.

Petition Number: 31802 -FO-68A-D; John Squares, Reville UMC, Richmond, VA

### UMC shall abolish oppression

Add to the end of second paragraph of 68A:

Oppression is the very essence of slavery. Oppression reveals itself in many ways and the Church is dedicated to abolishing all of its forms.

¶69.

Petition Number: 31803-FO-69E-D; Edward C. Perry II, Member C&S, Cal-Pac A.C.

### Culture of peace

Add new text to 69E and reletter accordingly:

E) Culture of Peace. - On 10 September 1999, the United Nations General Assembly adopted a Declaration and Programme on a Culture of Peace based on resolution 52/15 of 20 November 1997 which proclaimed the year 2000 the International Year for the Culture of Peace and resolution 53/25 of 10 November 1998 which proclaimed the period 2001-2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World.

On 14 September 1999 the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO), Federico Mayor, launched a major campaign with these words, "Abolishing violence, war and their causes requires much more than the action of States. It means that everyone must be involved in putting into practice in daily life the ideals so clearly set forth in UNESCO's Constitution and in achieving a radical change in attitudes within the family and the community and within countries and regions. It calls for a cultural transformation."

The United Methodist council of Bishops asked for a similar transformation in their 1986, pastoral letter "In Defense of Creation". In the supporting foundation document the UMC Bishops wrote, "Peacemaking in ultimately a spiritual issue. Without conversion of minds and hearts, the political systems of this world will remain estranged from shalom." They defined shalom - "Shalom means positive peace, joyful peace, just peace. - - In the shalom of God's good creation, every person of every race in every nation is a sacred being, made in God's image and entitled to life and peace, health and freedom." They concluded by asking members of the United Methodist Church, "to become with us evangelists of shalom."

We repeat the request that members of the United Methodist Church become "evangelists of shalom," and support the UNESCO programme to transform the world to a culture of peace including the plan to obtain 100 million signatures on Manifesto 2000.

We reject the cynical adage, "If you want peace, prepare for war." Military might can not achieve shalom or a culture of peace. Instead we endorse security through disarmament and the efforts to achieve general and complete disarmament. The 187 States, parties to the Nuclear Non-Proliferation Treaty (NPT) made the commitment, in Article 6, to achieve, "general and complete disarmament under strict and effective international control."

The logical vehicle to achieve that objective is the 1961 United States/Soviet (McCloy/Zorin) plan for general and complete disarmament. Therefore we repeat the words of the UM Council of Bishops and "urge the churches to rediscover the McCloy-Zorin Agreement and to press for government fidelity to it. It was endorsed unanimously by the United Nations General Assembly on December 20, 1961, and has guided UN deliberations on how best to achieve the

Agreement's stated goal of general and complete disarmament."

We urge the members of the United Methodist Church to engage in what our Bishops called, "political ministry-the positive exercise of their God-given power in the political arena." We urge them to elect a government that will honor the commitment in Article 6 of the NPT as reiterated at the 1995 NPT Review and Extension Conference. Disarmament is the first step to achieve a culture of peace and shalom.

## ¶117.

Petition Number: 31919-FO-117-D Ethel Johnson, Asbury North UMC, Columbus, OH

Change "all" to "some"

Amend fourth paragraph of 117:

In the United Methodist Church inclusiveness means the freedom for the total involvement of ~~all~~ some persons who meet the requirements of the United Methodist Church Book of Discipline in the membership and leadership of the church at any level and in every place.

## ¶303.

Petition Number: 30735-FO-303.4-D; GBHEM [*This petition also appears on p. 945, but falls under the consideration of the Faith and Order Legislative Committee.*]

Every annual conference should nurture candidates for ordained ministry.

Add the following new text to the end of 303.4:

It is out of the faith and witness of the congregation that men and women respond to God's call to ordained ministry. Every local church should intentionally nurture candidates for ordained ministry and provide spiritual and financial support for their education as servant leaders for the ministry of the whole people of God.

## ¶304.

Petition Number: 31890-FO-304.1-D; David O Stiles

Accountability of deacons and elders

Amend third and fourth sentences of 304.1; add a new subparagraph after 304.5:

304.1 . . . of authenticity. Nevertheless, the experience of the Church and the needs of its ministry require certain qualities of faith, life, and practice from deacons, elders, and those who seek ordination as deacons and elders. In order that the United Methodist Church may be assured that deacons, elders, and those persons who present themselves as candidates for ordained ministry are truly called of God, the Church expects persons seeking ordination to . . .

New subparagraph after 304.5

Deacons, elders, and candidates for ordained ministry who cannot in good conscience uphold these minimum standards and those other standards outlined and delineated in the United Methodist *Book of Discipline* should consider carefully their calling for ministry within this denomination and, if appropriate, withdraw from continued ministry in the United Methodist Church.

## ¶304.

Petition Number: 31892-FO-304.2-D Karen E Hayden, Bethany-Calvary UMC, Milwaukee, WI,

Refining the highest standards required by Scripture of pastors

Amend 304.2-3:

304.2 . . . ordination to make a complete dedication of themselves to the highest ideas of the Christian life as contained in Scripture. To this end, they agree to exercise responsible . . . marriage and celibacy in singleness, social responsibility represented by such scriptural dictums like these:

a. never slaughtering cattle for food without first presenting it at the door of the church so the pastor can sprinkle its blood all over the altar and burn its fat (Leviticus 23:1-2);



b. Never uncovering the nakedness of your aging parents, your infant children, nor your wife when she is having her period (Leviticus 18:6-19);

c. never participating in the life of the church if you are castrated or are born of unwed parents (Deuteronomy 23:1-2);

d. never lending at interest except to foreigners (Deuteronomy 23:19);

e. never believing an accusation unless it is attested to by two or three witnesses (Deuteronomy 19:15);

f. never refusing to stone your rebellious son (Deuteronomy 21:18-21);

g. never wearing clothing made of two different stuffs, like wool and linen (Deuteronomy 22:11);

h. never failing to repay a loan before nightfall (Deuteronomy 24:13);

i. never perverting justice (Deuteronomy 24:17);

j. never being filled with envy, malice, deceit, heartlessness, and haughtiness (Romans 1:29-30);

k. never being greedy (1 Cor 6:9);

l. never failing to uphold fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and in the knowledge and love of God.

304.3 While persons set apart by the Church for ordained are . . . society they are required to maintain the highest standards of holy living in the world, particularly those noted above. Since the practices of failure to obey all Old and New Testament laws and directives on behavior along with homosexuality is incompatible with Christian teaching . . .

### ¶304.

Petition Number: 31891-FO-304.2-D; BCS, WI

Add fidelity to list of responsible self-control

Amend second sentence of 304.2:

. . . To this end they agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity and fidelity in all personal relationships . . .

### ¶304.

Petition Number: 31893-FO-304.2-D; Karen E Hayden, Bethany-Calvary UMC, Milwaukee, WI

Replace "celibacy" with "chastity"

Amend second sentence of 304.2:

. . . emotional maturity, integrity in all personal relationships, fidelity in marriage and ~~celibacy~~ chastity in singleness . . .

### ¶304.

Petition Number: 31894-FO-304.3-D; William L Thomas, Cal-Pacific

Any UMC leader who advocates homosexuality or its lifestyle shall be penalized

Add the following as a new paragraph to 304.3:

Any, bishop, agency, pastor or church which teaches, practices, or is an advocate of homosexuality and/or its lifestyles and/or practices will be censored, defrocked, or penalized by the appropriate church authority after due process, and after an attempt has been made to convince such to conform to the beliefs and policies of the *Book of Discipline* relative to such matters.

### ¶1004.

Petition Number: 31918-FO-1004-D; John A Carr, NY; Mickey Stringfield, LA

Add disability rights

Amend first sentence of first paragraph of 1004:

The prime responsibility . . . action on issues of human well-being, justice, peace, disability rights, and the integrity of creation that call Christians . . .

## Additional Proposed Resolutions

Petition Number: 31805-FO-NonDis-O; Diane Blandford and Claire Frazier, St. Paul's UMC, Houston, TX

### **Commit to spiritual discipline of prayer and fasting seeking God's guidance in homosexual issue**

Whereas there is a growing controversy among United Methodists regarding the issues surrounding homosexuality; and

Whereas, the 2000 General Conference will be called upon to examine the *Book of Discipline* as it relates to the issues surrounding homosexuality (§§65C, 65G and 304.3); and

Whereas, the Council of Bishops of the United Methodist Church has issued a "Call to prayer, fasting, and Christian conversation" as we move into the new millennium and specifically toward General Conference in May of 2000,

Therefore, be it resolved that we urge and encourage all United Methodists to commit to the spiritual discipline of prayer and fasting as we seek God's guidance for the whole United Methodist Church. We recommend a common prayer, "For the future of the United Methodist Church, that it may serve all God's people and witness the true gospel. May the current unrest in the church be settled in a Christ-like manner."

Be it further resolved that the denomination pledge its support of the Council of Bishops as we commit to keep our primary energy focused upon the mission of Christ to this world which God loves. We pray not for specific outcomes from the General Conference, but rather for a dignified process, for the will of God to speak through all conference participants, and for the continued unity of the UMC. We pray for all conference participants, realizing that the eyes of our nation will be upon them. We pray for their strength and courage. We pray that God watch over them and give the spirit of discernment in their deliberations.

Petition Number: 31809-FO-NonDis-O; Beverly L. Wilkes, Grace United Methodist Church, Sangamon River District, IL

### **GBCS shall create a reporting response to these questions**

Whereas, our United Methodist Church continues to struggle with the issues of homosexuality to the extent that souls are being harmed and ostracized within our United Methodist family; and

Whereas, our local churches are being torn asunder in love for God, love and loyalty to the sacred scriptures and love for our sons and daughters whose homosexual orientation has been defined as a lifestyle that is deemed to be incompatible with Christian teaching; and

Whereas, even in conversation with other disciplines, such as psychology, sociology, and human sexuality, we continue to disagree about the determining factors of one's sexual orientation; and

Whereas, our local churches continue to struggle to find meaningful ways to be in ministry with persons whose human sexuality is other than heterosexual; and

Whereas, souls are being lost daily as we succumb to our paralyzing disagreements over an issue that may very well have no earthly resolution other than to deem us powerless in offering Jesus Christ in the midst of a world where hate crimes, teen violence, domestic violence, sexual assault and the mistreatment of the elderly continues to escalate,

Therefore be it resolved, that the 2000 General Conference of the United Methodist Church empower us to not succumb to the temptations to grasp only those biblical truths that isolate homosexual persons while spewing affirmations of lukewarm confusion as is currently presented in the contrast of paragraphs 65C, 65G and 66H in the 1996 *Book of Discipline*. Rather, we ask that General Conference 2000 call the Church to recognize that God's truth is yet being revealed through the frailty of clay vessels and as such, love for Jesus Christ and the church for which he died is the foundation upon which we stand so whether in agreement or disagreement on issues of homosexuality we will not forsake the prodding of the Holy Spirit in the midst of the community of United Methodists to continue searching for higher grounds of understanding and justice,



Be it further resolved that 2000 General Conference of the United Methodist Church in the Spirit of Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool . . ." Declare that all charge conferences from years 2000-2003 shall be deemed "A Time of Reckoning" whereby the people of the United Methodist Church may have an opportunity to speak and cast an opinion vote at every charge conference on the following issues confronting the Church in the area of homosexuality:

1) Shall our ministers in our churches be allowed to conduct ceremonies that celebrate homosexual unions?

2) Shall the General Conference of the United Methodist Church in keeping with paragraph 212 of our 1996 *Discipline*, allow a charge conference to determine the extent of its missional and pastoral ministries with homosexual persons to include but not limited to ceremonies that celebrate homosexual unions?

3) Shall the United Methodist Church ordain "self-avowed practicing homosexuals?"

Be it further resolved that the 2000 General Conference of the United Methodist Church declare that it shall be the responsibility of the General Board of Church and Society to create the form and method of reporting the responses to the above three questions and such form and reporting process shall be made available to each annual conference no later than September 1, 2000.

Be it further resolved that 2000 General Conference of the United Methodist Church charge the General Board of Church and Society with the responsibility of compiling and reporting the findings as reflected by the voices of those who live out their faith in Jesus Christ through their ministry in Charge Conferences throughout United Methodism. Said report, shall be made available no later than March 30, 2004, and shall be considered advisory to all delegates of the 2004 General Conference as to where our people stand on the breadth and depth of our ministry with homosexual persons.

Petition Number: 31834-FO-NonDis-O!; Michael L. Daniels, CC First UMC Terra Alta, WV

#### Refrain from including "sexual orientation" in Constitution

Whereas, The United Methodist News Service reported on April 13, 1999, in its news release #198, that The Commission on Christian Unity and Interreligious

Concerns is submitting a resolution to the General Conference that "would incorporate sexual orientation in constitutional language about inclusiveness"; and

Whereas, the term "sexual orientation" is ambiguous in its meaning and is not generally understood by many people and may need a fuller and more complete definition; and

Whereas, indicators exist demonstrating that there are people who have wide and varied "sexual orientations" which may include and may not be limited to homosexuality (gays—men sexually oriented toward other men, lesbians—women sexually oriented toward other women), bisexuality (persons sexually oriented toward other persons of either gender), transsexuals (persons of one gender who have a psychological urge to belong to the opposite sex that may be carried to the point of undergoing surgery to modify the sex organs to mimic the opposite sex), transgendereds (sexual orientation toward exhibiting the appearance and behavioral characteristics of the opposite sex), bestiality (sexual orientation toward animals), sadomasochism (sexual orientation toward the infliction of physical or mental pain either on others or on oneself), group sexuality (sexual orientation toward having multiple sexual partners together at one time), incest (sexual orientation toward family members other than a spouse), spouse swapping/other-centered sexuality (sexual orientation toward couples trading partners), pedophilia (sexual orientation toward children), voyeurism (sexual orientation toward obtaining sexual gratification from seeing sex organs and sexual acts), autoeroticism (sexual orientation toward gratification obtained solely through stimulation by oneself of one's own body), adultery (sexual orientation toward extra-marital sexual activity while seemingly maintaining a marriage); and

Whereas, immediately adopting and incorporating the term "Sexual Orientation" into Division One, Article IV, "Inclusiveness of the Church," holds the potential for opening the door to accepting sexual behavior that has always been scripturally prohibited and culturally rejected,

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church refrain from accepting and incorporating the term "sexual orientation" into the constitutional language and laws of the United Methodist Church.

Be it further resolved, that the 2000 General Conference of the United Methodist Church commission a task force to study the term "sexual orientation," to determine its meaning, both popular



and actual, and to consider the potential ramifications of its acceptance and incorporation into the constitutional language and laws of the United Methodist Church. Let the 2000 General Conference direct this task force to present its findings to the appropriate United Methodist Church boards and/or agencies for publication and dissemination to the general church by the year 2002.

Petition Number: 31836-FO-NonDis-O; Shawn C. Bishop, Stow UMC, Stow, OH

**Bringing into coherence BOR abortion statements with BOD statements**

Amend fourth and fifth paragraphs of "Responsible Parenthood," p. 126, *Book of Resolutions*:

When through contraceptive or human failure an unacceptable pregnancy occurs, we believe that a profound regard for unborn human life must be weighed alongside an equally profound regard for ~~fully developed personhood, particularly when the physical, mental, and emotional health~~ the life of the pregnant woman and her family show reason when the situation shows her life to be seriously threatened by the life just forming. . . .

When an unacceptable pregnancy occurs, a family—and most of all the pregnant woman—is confronted with the need to make a difficult decision. We believe that continuance of a pregnancy that endangers the life or health of the mother, or ~~poses other serious problems concerning the life, health, or mental capability of the child to be~~, if the child is certain not to survive the pregnancy, birth or to die within a short time of birth, is not a moral necessity. In such cases, we believe the path of mature Christian judgment may indicate the advisability of abortion. ~~We support the legal right to abortion as established by the 1973 supreme Court decision.~~ We encourage women in counsel with husbands, doctors, and pastors to make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion (see ¶65I J)

Petition Number: 31840-FO-NonDis-O; Administrative Board, Barry Salem UMC, Weishample, PA

**Violators of 65C should be charged as per 2624-2629**

Whereas, to provide for a change in the *Book of Discipline* of the United Methodist Church relative to

placing disciplinary actions against all who would violate section 65C of the *Book of Discipline*,

Therefore be it resolved, offenders should be charged as outlined in section 2624-2629 of the judicial section of the *Book of Discipline*.

Be it further resolved that violation of section 65C be recognized as a judicial offense and not a social offense.

Petition Number: 31842-FO-NonDis-O; Gene A. Norris, SC

**Homosexual children can be integral part of their family using Christian guidelines**

Whereas, the disclosure of a homosexual child where most members are heterosexual will cause trauma often accompanied by disillusionment, grief, anger and sometimes hatred, disinheritance and physical and emotional abuse; and

Whereas, a homosexual child, to avoid painful confrontation, often chooses to keep his/her sexual orientation a secret and often leaves home; and

Whereas, homosexuality is such a stigma in our society that the homosexual must use defense mechanisms such as denial, deceit, heterosexual pretense and even marriage to keep one's identity a secret; and

Whereas, homosexuals who come out of the closet feel such rejection by their families, churches and society; and

Whereas certain members of Christ's holy church castigate homosexuals as the most abominable of sinners; and

Whereas, parents of homosexuals either blame themselves unforgivably or their child with intense anger; and

Whereas, parents nor siblings know how to realistically affirm the homosexual with any kind of hope or wholeness; and

Whereas, our church offers a contradiction acceptance and dualistic ethic that homosexuals are persons of "sacred worth" but their sex drives are "incompatible with Christian teaching" (¶65G) and cannot be expressed yet affirming that "sexuality is God's good gift to all persons; and

Whereas, in 1973, The American Psychiatric Association removed homosexuality as an "illness" which is treatable and reversible, and also the American Psychological Association removed homosexuality from the category of the "abnormal," indicating that for some people this is a normal orientation; and

Whereas, "constitutional homosexuality" cannot be reversed by medical or psycho-therapeutic treatment and religious conversions modify behavior to the good but usually do not change sexual orientation;

Therefore, be it resolved that homosexual children can become an integral part of their families under these Christian guidelines:

1. Confrontation about the child's orientation can either be initiated by the child or the parents. As painful as the truth is, it is the truth which sets us free to deal with reality (John 8:32). To remain in the closet is to practice denial and deceit.

2. Regardless of disappointment, parents must deal with the confrontation with the Christian virtues of hope, faith, and love and speak adult to adult with their child (1 Cor 13).

3. The blame-game must cease. Studies have shown that the cause of homosexuality has not been determined. It is a condition of life of which most persons become aware in adolescence or late childhood; both must find comfort in Jesus' words about the man born blind "neither he nor his parents have sinned . . ." (John 9:3).

4. In the case of a truly bisexual child, the parents should obtain help for the child to affirm his/her heterosexuality and to control homosexual urges (self-control, Gal. 5:22).

5. To the homosexual child who experiences a homophobic society and rejection by persons from whom the child feels a need for acceptance and cries out in agony, "why did God create me like this," the words of Jesus must give strength and solace as to the man born blind, "He is blind so that God's power might be seen at work in him." (John 9:3)

6. To ensure a homosexual child of his/her civil rights and responsibilities, parents must inform the child of civil rights legislation which assures non-discrimination in hiring.

7. In order to offer a more holistic biblical interpretation to the child who believes that homosexuality is an abomination or the unforgivable sin, the parent should teach that neither the Ten Commandments nor Jesus mentions homosexuality.

Most biblical injunctions condemn heterosexual men who commit homosexual acts but do not refer to the condition of homosexuality. Paul's condemnation of homosexuality is aimed at Roman officers who were married but had young boys whom they abused sexually; he speaks of the universality of sin which separates us from God of which the more socially acceptable sins of greed, jealousy and gossip are listed with homosexuality.

8. Since self-acceptance is a part of one being accepted by God, then parents must each all their children that "sexuality is God's good gift to all persons" (¶65G) and that persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church and society.

We (the church) call all persons to the disciplined, responsible fulfillment of themselves, others and society, in the stewardship of this gift.

We also recognize our limited understanding of this complete gift and encourage the media, theological and social science disciplines to combine in a determined effort to understand human sexuality more completely.

Petition Number: 31843-FO-NonDis-O; James J. Billings, Del Rio, TX

#### UMC move out of biblical age and into modern age

Whereas, the United Methodist Church is about to break apart over the issue of homosexuality and it should not occur in the 21st century. Why is it occurring? To this layperson it is occurring because the church is not up-to-date; it is not in tune with the modern age; too many of its members and clergy seem not to realize that we cannot know the truth, especially those who get truth from the Bible; and

Whereas, writing more than 50 years ago, Reinhold Niebuhr in *The Nature and Destiny of Man*, volume 2, page 243, states that "... it is not possible to establish the claim that we have the truth." In other words, even if in some way a person acquires the truth, he cannot know that he has acquired the truth. On page 217, Niebuhr states, "... that it is neither possible for man to know the truth fully nor to avoid the error of pretending that he does." Regarding the Bible, he states on page 229 that men interpret "... Scripture variously, according to the variety of social and historical perspectives from which they severally ... approach it; and

Whereas, writing also more than 50 years ago, Paul Tillich, in *The Protestant Era*, Phoenix Abridged Edition, page 226, states that " . . . the Bible is a subject of interpretation: there is no doctrine, no prophet, no priest, no power, which has not claimed biblical sanction for itself. For the Protestant, individual decision is inescapable;"

Therefore, be it resolved that the United Methodist Church move itself out of a biblical age and into the

modern age. This is essential if the Church is to survive. As it moves into the centuries of the new millennium, it should employ all human knowledge at its disposal and not restrict itself to the Bible, as at present. The Bible should play a much less important part in the 21st century. Just how this transformation will be accomplished is something the church will have to develop over time, or die.





# Financial Administration

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

### ¶611.

Petition Number: 31879-FA-611-D; Jerry Eckert, WI

#### Defining "line item"

Add the following to first paragraph of 611:

The council shall prepare, as noted below, a budget for the annual conference which includes line items, that is, specific amounts for administrative and missional costs for every board, agency, cause, program, institution, mission and conference benevolence. Line items shall be before the annual conference prior to its vote on the whole conference budget.

### ¶806.

Petition Number: 31871-FA-806-D; Sherri Schalk, Pender UMC, Fairfax, VA

#### Regarding funding for abortion rights groups

Add the following to 806:

The council will ensure that no entity of the United Methodist Church will fund any organization that performs or subsidizes abortion for reasons not necessitated by medical emergencies that threaten the life of the mother.

### ¶1501.

Petition Number: 31133-FA-1501.3-D ; General Board of Pensions and Health Benefits (GBPHB)

#### Clarification of Duties of the General Board of Pension and Health Benefits

Amend ¶1501.3 by adding the following to the end of the subparagraph:

During this time of transition in the general structure of the general Church and in order to discharge its fiduciary duties solely in the interest of participants and their beneficiaries and for the exclusive purpose of providing benefits to participants and their beneficiaries as required by ¶1504.14 of the *Discipline*, all matters related to the work of the General Board of Pension and Health Benefits shall be conducted in accordance with the provisions of the 1996 *Discipline* until the General Conference adopts specific provisions amending the provisions which exist in the 1996 *Discipline*. The effective date of this subparagraph shall be the close of the 2000 General Conference.

### ¶1504.

Petition Number: 31868-FA-1504.15-D; Steven Putka, St Paul UMC, Stevens Points, WI

#### GCFA report to GC specific investment concerns

Add the following to the end of 1504.15:

The General Board of Pension and Health Benefits shall make reports to the General Conference to reflect the consideration given in areas of specific investment concern for the United Methodist Church, as reflected in ¶716.

**¶1506.**

Petition Number: 31922-FA-1506.18-D; GBPHB

**Pre-1982 Funding Plan**

Add new 1506.8, effective January 1, 2001, and renumber accordingly, to read:

On or before July 15, 2002 each annual conference shall develop, adopt and implement a formal funding plan for retiring its pre-1982 pension obligations. This funding plan must result in the retirement of its pre-1982 pension obligations on or before December 31, 2021. The funding plan shall identify any funds which have been designated by the annual conference and protected for the exclusive purpose of retiring its pre-1982 pension obligations. The funding plan shall: (a) address the funding for both the existing and incremental liabilities incurred by future increases in the past service rate, (b) be approved annually by the annual conference, following the receipt and inclusion of a written opinion from the General Board of Pension and Health Benefits, and (c) be published along with the written opinion of the General Board of Pension and Health Benefits in the journal of the annual conference.

**¶1506.**

Petition Number: 31921-FA-1506.17-D; GBPHB

**Ministerial Pension Plan and Comprehensive Protection Plan Contributions**

Amend the first sentence of 1506.17, effective January 1, 2001:

Pension and benefit contributions are the responsibility of the Plan Sponsor, if not remitted by the salary-paying unit of a participant in the Ministerial Pension Plan and the Comprehensive Protection Plan.

**¶1506.**

Petition Number: 31920-FA-1506.18-D; GBPHB

**Compensation Limitations**

Amend 1506.18, effective January 1, 2001:

Actual compensation, limited by the denominational average compensation, is the basic contribution base of the Ministerial Pension Plan and ~~Comprehensive Protection Plan~~. Other options setting the contribution base as actual compensation limited by 150 percent of the denominational average compensation, or actual compensation, may be elected by the annual conference or other participating groups as they may determine. ~~The above limits do not apply to personal contributions or tax-deferred annuity contributions.~~ Actual compensation, limited by 200 percent of the denominational average compensation, is the basic contribution base of the Comprehensive Protection Plan.

**¶1506.**

Petition Number: 31923-FA-1506.20-D; GBPHB

**Outdated Reference Elimination**

Amend 1506.20, effective January 1, 2001:

The annual conference board of pensions, in consultation with the General Board of Pension and Health Benefits, shall have the responsibility to enroll clergy of the annual conference in the Ministerial Pension Plan and the Comprehensive Protection Plan in accordance with the provisions of such plans (see ¶337.1).

**¶1508.**

Petition Number: 31924-FA-1508.6-D; GBPHB

**Replacement of Annuity Schedule Provider**

Amend 1508.6, effective January 1, 2001:

An annual conference agency handling such funds shall not offer higher rates of annuity than those listed in the annuity schedule approved by the General Board of Pension and Health Benefits ~~General Council on Finance and Administration~~.



¶1615.

Petition Number:31927-FA-1615-D; Joe Wesley  
Kilpatrick, N. Georgia AC

**UMPH net income to be distributed according  
to "just" rather than "equitable" plan**

Amend 1615:

The net income from the operations of The United Methodist Publishing House, after providing adequate reserves for its efficient operation and allowing for reasonable growth and expansion, shall be appropriated by the board and distributed annually on the basis of an ~~equitable~~ just plan provided by the General Board of Pension and Health Benefits to the several annual conferences for the persons who are and shall be conference claimants. The just plan may encompass disproportionate allocations to annual conferences where there is a desperate need relative to other annual conferences, as for example, in underdeveloped nations relative to developed nations.



## Additional Proposed Resolutions

Petition Number: 31305-FA-NonDis-0; General Board of Pensions and Health Benefits (GBPHB)

### Amendment and Restatement of the CPP

The General Board of Pension and Health Benefits recommends that the following plan document for the Comprehensive Protection Plan be substituted for the current plan document, effective January 1, 2002. This document is a restatement of the current plan provisions with the exception of the major changes highlighted below.

### Amended and Restated Comprehensive Protection Plan

1. Change the disability benefit from forty percent (40%) of the Denomination Average Compensation ("DAC") to seventy percent (70%) of plan compensation offset by benefits received from the Social Security Administration (SSA).

(a) Limit compensation to two hundred percent (200%) of the DAC.

(b) Provide a minimum disability benefit equal to forty percent (40%) of the DAC.

2. Incorporate provisions that address integration with Social Security.

(a) The General Board will pay associated fees for assisting participants with application to the SSA.

(b) The amount of the integration is equal to the benefit amount payable to the participant, his/her spouse and his/her children under the provisions of the Social Security Disability Insurance Program.

(c) The amount will be reduced immediately upon award from SSA.

(d) The participant will be required to reimburse the General Board for overpayments due to a retroactive award from SSA.

(e) For participants who opted out of Social Security: the benefit payable under CPP will be reduced, after five (5) months, by the maximum family benefit amount that would have been received had he/she remained in Social Security.

(f) For participants who are eligible for Social Security but do not apply: the benefit payable under CPP will be reduced immediately. The amount of the reduction is equal to the maximum family benefit amount that would have been received had he/she applied for Social Security.

(g) For participants who have not been approved for Social Security at the end of 24 months: the amount of benefit payable CPP will be reduced at the beginning of the twenty-fifth (25<sup>th</sup>) month.

3. Change the disability benefit for current CPP disability recipients to the greater of his/her existing benefit or forty percent (40%) of the 2002 DAC to current recipients.

4. Change the contribution to four-point-four percent 4.4% of the compensation up to two hundred percent (200%) of the DAC.

5. Clarify eligibility & process for rehabilitation benefit. Require participation in rehabilitation services.

6. Change the consideration of earned income for rehabilitation employment.

7. Change the gross income limit of the earnings to one hundred percent (100%) of the participant's compensation during the first twenty-four (24) months of disability and seventy percent (70%) of the participant's compensation after twenty-four (24) months.

8. Provide residual benefits for return to partial duties.

9. Incorporate language for claim administration.

10. Clarify times at which benefits will terminate:

(a) not under treatment of a physician at retirement;

(b) after twenty-four (24) months for behavioral illness unless confined in a hospital, or similar institution licensed to provide care and treatment for behavioral disorders at the end of the twenty (24) months;

(c) after twenty-four (24) months for self-reporting illness unless said condition can be



objectively and conclusively verified by medical evaluation and testing.

(d) upon lack of cooperation.

11. Clarify the premium for eligibility exceptions.

12. Change the plan document to allow 1) monthly pension contributions upon disability and 2) pension supplement (build-up) contributions to the Cumulative Pension and Benefit Plan (CPBF) for deacons who are enrolled in CPP and CPBF.

13. Address enrollment of ineligible clergy and omission of eligible clergy.

14. Clarify the time at which the General Board will terminate a clergyperson's participation in CPP as six (6) months from the last day of the month that is due and payable. Also, change the language of one hundred eighty (180) days to six (6) months. Clarify that the plan sponsor is responsible for the delinquent contributions.

15. Clarify documentation requirements for death benefit claims.

16. Recommend an effective date of amended/restated plan of January 1, 2002.

## ARTICLE I THE PLAN

1.01 **The Plan.** The General Conference of The United Methodist Church established a program providing certain benefits for participating clergy and their beneficiaries, effective as of January 1, 1982, that has been known as the Comprehensive Protection Plan (hereinafter referred to as the "Plan"). Effective January 1, 1997, the Plan was amended and restated. Effective January 1, 2002 (the "Effective Date") the Plan has again been amended and restated, as provided herein.

This most recent amendment and restatement of the Plan constitutes the official plan document for the Plan.

1.02 **Applicability.** The provisions set forth in this amendment and restatement of the Plan are applicable only to those persons associated with a Jurisdictional Conference, or with the Puerto Rico Methodist Church, who initially met the requirements for participation in the Plan, or who were receiving a continuing benefit under the Plan, or who became due to receive a benefit under the Plan, on or after the Effective Date. The benefits previously provided under the Plan, prior to the Effective Date, were determined under the prior versions of the Plan. Except where provided otherwise

in this Plan, the Plan provisions contained herein are effective on and after the Effective Date.

## ARTICLE II DEFINITIONS

Each word and phrase defined in this Article II shall have the following meaning whenever such word or phrase is capitalized and used herein, unless a different meaning is clearly required by the context of the Plan.

2.01 **"Active Participant"** shall mean a Participant, other than a Retired Participant, who meets the eligibility requirements and who is enrolled in the Plan pursuant to the terms of Article III hereof.

2.02 **"Administrator"** shall mean The General Board of Pension and Health Benefits of The United Methodist Church, Incorporated in Illinois, and any successors.

2.03 **"Adoption Agreement"** shall mean the agreement executed by a Plan Sponsor in accordance with Article X.

2.04 **"Age"** shall mean the age of the Participant at the last birthday, except as otherwise noted herein.

2.05 **"Beneficiary"** shall mean the person(s) designated as set forth in Sections 9.04 or 9.05 who is receiving, or entitled to receive, a deceased Active Participant's, a Retired Participant's, or a Surviving Spouse's residual interest in the Plan which is nonforfeitable upon, and payable in the event of, such Active Participant's, Retired Participant's, or Surviving Spouse's death.

2.06 **"Book of Discipline"** shall mean the body of church law as established by the General Conference of The United Methodist Church, as amended from time to time.

2.07 **"Church"** shall mean any local church, conference, board, agency, commission, organization, or unit eligible to participate in a "church plan," as defined under Section 414(e) of the Code.

2.08 **"Clergy or Clergyperson"** shall mean a person who is (a) a bishop, (b) a clergyperson who is a member in full connection, a probationary member or an associate member, of a Conference, or (c) a full-time local pastor (as these terms are described in either Chapter Two or Three of the *Book of Discipline*).

2.09 "Code" shall mean the Internal Revenue Code of 1986, as amended from time to time.

2.10 "Conference" shall mean the following entities: (a) within a Jurisdictional Conference: an Annual Conference, Provisional Conference or Missionary Conference; or (b) the Puerto Rico Methodist Church.

2.11 "Conference Average Compensation" shall mean the average annual compensation of Clergy serving a Conference, as determined each year by the Administrator.

2.12 "Conference Board and Conference Board of Pensions" shall mean the Board of Pensions of a Conference.

2.13 "Contribution Base" shall mean the Active Participant's Plan Compensation for a Plan Year, not to exceed 200% of the Denominational Average Compensation.

2.14 "Denominational Average Compensation" shall mean the average annual compensation of Clergy in The United Methodist Church, as determined each year by the Administrator.

2.15 "Participant" shall mean a Clergyperson who has become eligible to participate in the Plan and has been enrolled in the Plan, pursuant to Article III, and who is either: (a) an Active Participant, or (b) a Retired Participant.

2.16 "Plan" shall mean the Comprehensive Protection Plan which is maintained by The United Methodist Church, which is represented by this amended and restated plan document, and which includes certain death benefits and disability benefits.

2.17 "Plan Compensation" shall mean for an Active Participant the sum of the following amounts paid by his/her Salary-Paying Unit or Plan Sponsor for a Plan Year:

a. taxable cash salary received from Plan Sponsor-related sources, but not including the cash value of taxable fringe benefits;

b. housing allowance, if any, determined in accordance with the provisions of the Ministerial Pension Plan Section 2.12 (or any applicable successor provision), as amended from time to time; and

c. contributions made pursuant to a salary-reduction agreement with respect to employment with the Church: (i) to a plan qualified

under Section 125 of the Code, or (ii) to a tax-sheltered annuity described in Section 403(b) of the Code.

2.18 "Plan Sponsor" shall mean an entity that has adopted the Plan, pursuant to Article X, and that thereby is the source of Participants in the Plan, pursuant to Article III, and that is one of the entities described below:

a. the General Council on Finance and Administration, if the Participant is a bishop;

b. the Conference, if the Participant is a local pastor or a full participant in the itinerant system, except if the clergy is appointed in accordance with paragraphs 335.1a(2), (3), or (4), 335.1b, or 335.1d of the *Book of Discipline* (or any applicable successor provisions in the *Book of Discipline*);

c. the General Council on Finance and Administration, if the Participant is appointed to serve a general agency which has a voting representative on the Committee on Personnel Policies and Practices which is a committee of the General Council on Finance and Administration; or

d. the Salary-Paying Unit, if the Participant is classified in a category not described above. However, a Salary-Paying Unit that is an entity which is subject to the provisions of Code section 79(d) or is an entity other than an exempt organization described in Code section 501(c)(3) may not be a Plan Sponsor for clergy who are not full participants in the itinerant system of clergy service that is maintained by The United Methodist Church.

2.19 "Plan Year" shall mean the calendar year.

2.20 "Program" shall mean any of the benefit programs provided to Plan Sponsors and/or Participants hereunder, which include, but are not limited to the disability benefit program under Section 5.04 and the death benefit program under Section 5.03.

2.21 "Retired Participant" shall mean any person who meets the requirements of Section 3.01d hereof.

2.22 "Salary-Paying Unit" shall mean one of the following units associated with The United Methodist Church:

a. General Conference;



b. a general agency of The United Methodist Church;

c. a Jurisdictional Conference;

d. a Conference;

e. a Conference board, agency, or commission;

f. a local church located in a Conference;

g. any other organization located in a Jurisdictional Conference which is eligible to participate in a church plan in accordance with applicable federal law; or

h. any other entity to which a Clergyperson under episcopal appointment is appointed.

2.23 "Spouse" shall mean a person who is in a marital relationship with a Participant (or with a Surviving Spouse) that is in accordance with the law of the jurisdiction in which the Spouse resides, except that a person who is a "common-law" spouse shall not be a Spouse, as that term is used herein. A person who is a Spouse, as defined above, shall still be a spouse even if the person is geographically or legally separated (but not yet divorced) from the person to whom he or she is married.

2.24 "Surviving Spouse" shall mean the widow or widower of a deceased Active Participant or Retired Participant who was married to the Participant on the date of the Participant's death. To be a Surviving Spouse, a person must have been the "Spouse" of the Participant, as that term is defined above.

2.25 "Trustee" shall mean The General Board of Pension and Health Benefits of The United Methodist Church, Incorporated in Missouri, and any successors.

## ARTICLE III PARTICIPATION

### 3.01 General Rule.

a. A person shall be an Active Participant in this Plan on a given date, subject to the rules for such persons described below, if, on such date, the person is eligible to participate in a "church plan," as defined under Section 414(e) of the Code, and the person is:

(1) a bishop of The United Methodist Church elected by a Jurisdictional Conference;

(2) a bishop of the Puerto Rico Methodist Church;

(3) a clergy member who is (i) in full connection, (ii) a probationary member, or (iii) an associate member, of a Conference, in all cases serving under full-time episcopal appointment;

(4) a full-time local pastor of The United Methodist Church or the Puerto Rico Methodist Church under episcopal appointment; or

(5) a Clergyperson of another denomination and appointed to a charge of a United Methodist Church or the Puerto Rico Methodist Church if such person is not participating in a similar program of the denomination to which such person belongs; provided that such a person in (3), (4) or (5) is receiving Plan Compensation at least equivalent to 60% of the applicable Conference Average Compensation or 60% of the Denominational Average Compensation, whichever is less. Provided further that the Church contributions required under this Plan on such person's behalf are not delinquent under Section 4.04 hereof, and that such person has satisfied the equivalent of either a certificate of good health or such other tests as provided for in Paragraph 315.8 of the *Book of Discipline*.

b. After the Effective Date, and subject to the rules herein, a person shall become an Active Participant in this Plan on the date of an assignment or appointment that meets the conditions of paragraph (a) above. A person who was already an Active Participant on the Effective Date shall continue to be an Active Participant, subject to the rules contained herein.

c. A person who becomes an Active Participant shall continue to be an Active Participant until such person no longer meets the conditions of this Article III or becomes a Retired Participant.

d. A person shall be a Retired Participant in this Plan if the individual:

(1) was an Active Participant in this Plan on and after January 1, 1987, and during such period of participation he or she retired and was eligible to receive a benefit on the date of retirement from the Church Account under the Ministerial Pension Plan, provided such person had been an Active Participant in this Comprehensive Protection Plan for two full consecutive years (i.e., for 730 days) immediately preceding such retirement;

(2) was an Active Participant in this Plan prior to January 1, 1987, and during such period of participation retired and entered into an annuity under the Ministerial Pension Plan;



(3) was receiving an annuity benefit on January 1, 1982, from a Conference and such person had lump-sum death benefit coverage from any such Conference on December 31, 1981 (and in the event a Conference did not have a death benefit plan on December 31, 1981, a person shall be a Retired Participant in this Plan on January 1, 1982, if on such date the person was receiving an annuity benefit from a Conference and such person received pension credit from any such Conference in the year the person entered into an annuity); or

(4) is a bishop elected by a Jurisdictional Conference who retired prior to January 1, 1982.

e. A Retired Participant under this Plan is eligible only for the Plan benefits that are expressly described in the Plan as pertaining to Retired Participants. The disability benefits described in Section 5.04 below are available for Active Participants and not for Retired Participants. Church contributions under Article IV below shall not be required to be made on behalf of a Retired Participant.

3.02 Exceptions.

a. A person described in Section 3.01a(3) who is not eligible to become or continue as an Active Participant, may nevertheless do so if they receive an appointment to one of the following categories: (i) sabbatical leave, (ii) family leave, (iii) attending school as a probationary member, (iv) attending school after having served under appointment (other than to attend school as a full or associate member), (v) disability leave not approved for benefits from this Plan, (vi) leave of absence, or (vii) less than full-time service. However, such a person may not become or continue as an Active Participant unless the relevant Conference Board of Pensions has made special arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, in accordance with Section 3.03 below.

b. A person who has been an Active Participant and who begins to receive disability benefits under Section 5.04 below shall continue as an Active Participant, but only for the period during which the disability benefits are paid, and ending on the date as of which the last disability payment is owed. Church contributions under Article IV below shall not be required to be made on behalf of such a person during such a period of disability.

c. A person described in Section 3.01a(3), (4) or (5) who is otherwise eligible to become or continue as an Active Participant, except for receiving less than the Plan Compensation described in Section 3.01(a), may

nevertheless do so if the relevant Conference Board of Pensions has made special arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, in accordance with Section 3.03 below.

d. A person described in Section 3.01a(2), (3), (4) or (5) who is serving in the Puerto Rico Methodist Church shall participate in the Plan, pursuant to the special arrangements that have been made with the Administrator to enroll such persons into the Plan in accordance with Section 3.03 below. For any such persons who were enrolled in this Plan on December 31, 1992, the benefits provided under the Plan shall include the supplement to the Ministerial Pension Plan Church Account described in Section 5.05 below, for a period of eight years thereafter. For any such persons who were enrolled in this Plan after December 31, 1992, the benefits provided under the Plan shall not include that supplement.

e. A person described in Section 3.01a(3) who has received an appointment beyond the local church, to a Salary-Paying Unit for which the Conference does not assume enrollment responsibility, may become an Active Participant in the Plan only if his/her Salary-Paying Unit has made special arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, in accordance with Section 3.03 below, and the Salary-Paying Unit then enrolls such person in the Plan.

(1) If that individual is receiving the applicable Plan Compensation, as described in Section 3.01a, he or she shall participate in the Plan with full coverage under the Plan.

(2) If that individual is not receiving the applicable Plan Compensation, as described in Section 3.01a, he or she shall participate in the Plan with coverage limited as provided in with Section 3.03.

3.03 Special Arrangements.

a. A person described in Section 3.02a, c, or e above may participate in the Plan under a special arrangement that has been made between the relevant Conference Board of Pensions (or Salary-Paying Unit) and the Administrator pursuant to an appropriate Adoption Agreement, to enroll persons in the described category into the Plan.

(1) (The special arrangement may provide for required Plan participation for all persons in the

category, or for optional Plan participation for persons in the category.

(2) For any such persons to then become enrolled and begin participation in the Plan, or to continue participation, as the case may be, the Conference (or Salary-Paying Unit) must take appropriate actions to enroll that person with the Administrator within 90 days of the later to occur of: (i) the date the person entered the category covered by such special arrangement, or (ii) the date the Conference Board of Pensions first makes the special arrangement, pursuant to an appropriate Adoption Agreement, to have persons in the described category covered by the Plan.

b. The benefits provided by the Plan to persons who become Active Participants pursuant to these special arrangements shall include coverage for all of the Plan benefits, except for the Ministerial Pension Plan Church Account pension supplement provided for in Section 5.05 below (unless the Plan expressly provides otherwise for any such persons).

#### 3.04 Mistaken Participation.

a. Inclusion of Ineligible Clergy. If any person who should not have been enrolled as a Participant in the Plan is erroneously enrolled, that person shall have no right to benefits under the Plan.

(1) The Administrator shall send a written notice to any such person, informing him or her that the inclusion in the Plan was erroneous and that there is no right to any benefits.

(2) If the discovery of any such erroneous inclusion occurs after contributions have been made to the Plan with respect to such a person, the amounts contributed shall constitute a mistake of fact and shall be returned (unless benefit payments have been made from the Plan with respect to such a person, in which case no such amounts shall be returned unless and until the Administrator obtains reimbursement of such mistaken payments).

(3) If the discovery of any such erroneous inclusion occurs after benefit payments have been made from the Plan with respect to such a person, the Administrator shall have the right to obtain reimbursement of such mistaken payments from the recipient of such payments.

b. Omission of Eligible Clergy. If any person who should have been enrolled as a Participant in this Plan is erroneously omitted, that person shall not have any rights under the Plan until he or she is properly enrolled.

(1) If the discovery of the omission is made before the contributions for such person would have been due, had the person been properly enrolled, the person shall be allowed to enroll retroactively.

(2) If the discovery of the omission is not made until after the contributions for such person would have been due, had the person been properly enrolled, the person shall be allowed to enroll retroactively, subject to the payment of a fee determined by the Administrator.

(3) The provisions of this Section 3.04b shall not apply, and there shall be no late or retroactive enrollment, for any person who would have enrolled in the Plan under a special arrangement described in Section 3.03 above, and who was not properly enrolled within the 90-day period described in Section 3.03a(2).

## ARTICLE IV CHURCH CONTRIBUTIONS

#### 4.01 Church Contributions.

a. The annual Church contribution on behalf of an Active Participant who is enrolled under Section 3.01 above shall be equal to 4.4% of such Active Participant's Contribution Base for that Plan Year.

b. The annual Church contribution on behalf of an Active Participant who is enrolled under a special arrangement described in Section 3.03 above shall be:

(1) equal to 3.4% of the Denominational Average Compensation for that Plan Year, for persons who are enrolled pursuant to a required participation for persons in that category.

(2) equal to 4.4% of the Denominational Average Compensation for that Plan Year, for persons who are enrolled pursuant to an optional participation for persons in that category.

c. One-twelfth of this annual Church contribution shall be payable to the Plan for each month of coverage provided under the Plan, and the due date for each monthly payment shall be the last day of each such month.

4.02 Source of Contributions. Except as provided in Section 4.03 below, the obligation to make the Church contribution on behalf of such an Active Participant shall fall upon, and be restricted to, the applicable unit as follows.



- a. The local church, if the Active Participant is serving a local church.
- b. The applicable Conference, if the Active Participant is a district superintendent or a Conference staff member.
- c. The General Council on Finance and Administration from the Episcopal Fund, if the Active Participant is a bishop.
- d. The applicable general board or agency, if the Active Participant is on the payroll of a board or agency.
- e. The applicable Conference or local church, if the Active Participant is appointed to sabbatical leave or to attendance at school, as provided in Section 3.02a.
- f. The Active Participant's Plan Sponsor, if the Active Participant is other than described in items (a) through (e) above.

4.03 Alternative Sources. The following alternative sources of Church contributions shall also be permissible:

- a. The applicable Plan Sponsor, in the case of Active Participants in items (a) and (b) in Section 4.02 above, or the applicable unit, in the case of Active Participants in items (c), (d), (e), or (f), may annually elect to require each Active Participant for that Plan Sponsor or unit to contribute an amount up to 1% of such Active Participant's Contribution Base. Any such contributions shall be counted toward meeting the required Church contribution under Section 4.01a.
- b. If appropriate contributions are not remitted to the Plan by the responsible party listed in items (a) or (e) in Section 4.02 above, and the Administrator sends a written notice to the relevant Plan Sponsor regarding the overdue contributions, then the contributions owed shall also be the responsibility of the Plan Sponsor.
- c. A Conference may annually elect to have the contributions for the entities described in items (a), (b) and (e) in Section 4.02 above contributed monthly to the Plan through such Conference pursuant to a system of collection determined by the Conference. In such a case, the amount required for each Active Participant shall be credited to the Plan monthly and the Conference charged accordingly.

4.04 Delinquent Contributions.

a. In the event that any significant portion of the Church contributions that are required under this Article IV on behalf of any person are in arrears, the following provisions shall apply:

- (1) If the required contributions are more than 30 days in arrears, the participation of, and the benefits related to, any such person under this Plan shall be suspended, until arrangements have been made for the resumption and retroactive payment of the contributions in a manner satisfactory to the Administrator.
- (2) If the required contributions are more than six consecutive calendar months in arrears, the participation of, and the benefits related to, any such person under this Plan shall be terminated, as of the last day of that six-month period, until arrangements have been made for the resumption and retroactive payment of the contributions pursuant to Section 4.04c below.

b. If the death of a Participant occurs within the first 180 days of his or her participation, and the Salary-Paying Unit has failed to make any Church contributions on behalf of such Participant during that time, all Plan benefits will be withheld until the required contributions are paid.

c. When the participation of, and the benefits related to, any person under this Plan have been terminated due to an arrearage described in Section 4.04a(2) above, the termination shall remain in effect until: (1) the overdue Church contributions for the period of Plan coverage leading up to the termination have been paid, (2) the current month's contribution, for the renewed Plan coverage has been paid, and (3) evidence of good health has been established by the Participant. Such evidence of good health will be established by the submission of a medical report which demonstrates to the Administrator that the individual is then in a state of good health. Following any such reinstatement after any such suspension, a new 180-day waiting period, as provided for in Section 5.04a, shall become effective before the Active Participant will be eligible to receive disability benefits.

4.05 Protection Benefit Trust. Church contributions pursuant to this Article IV shall be credited, as of the date of receipt by the Plan, to the Protection Benefit Trust. Said Trust shall be maintained and invested by the Trustee to provide for the benefits and the expenses of administration hereunder such that the Trust is for the exclusive benefit of the Participants of the Plan and their Beneficiaries.



## ARTICLE V PROTECTION BENEFITS

### 5.01 Minimum Surviving Spouse Annuity Benefits.

a. The Surviving Spouse of an Active Participant who dies prior to entering into an annuity under the Ministerial Pension Plan shall be entitled to a single-life annuity in an annual amount equal to (1) less (2), where

(1) is 20% of the Denominational Average Compensation in effect on the date of the Active Participant's death, and

(2) is the annuity benefit (calculated as a single-life annuity increasing 2% annually, regardless of the annuity form actually paid) payable from the Ministerial Pension Plan and from all other Church-related sources including pension benefits for service prior to January 1, 1982, except Social Security benefits.

(3) Effective January 1, 1989, the amount of the benefit payable under (a) to persons receiving such benefits on that date shall be based upon an amount at least equal to 20% of the Denominational Average Compensation for 1989 less (2) above.

b. The amount of any benefit payable under paragraph (a) above shall be increased by 2% on July 1 of each year through 1988, provided the benefit was in effect on the previous December 31. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of benefits.

c. Any benefit payable under this Section 5.01 shall cease upon the remarriage of the Surviving Spouse. The benefit shall be reinstated effective the first day of the month following receipt by the Administrator of evidence that such remarriage has dissolved either by death or legal process.

### 5.02 Surviving Children Benefits.

a. In the event of the death of an Active Participant or a Retired Participant, the surviving natural and adopted children of such Active Participant or Retired Participant shall be entitled to the benefits described in this Section 5.02 (to the extent that they meet the requirements described below), provided that, in the case of adopted children of a Retired Participant, the date of legal adoption must have preceded the date of the Retired Participant's retirement.

b. Any child under age 18 years who is described in paragraph (a) above shall receive, in monthly installments, an annual benefit of 10% of the

Denominational Average Compensation in effect on the date of the Active Participant's or Retired Participant's death. The payment of this monthly amount will continue up to, and including the month in which the child attains age 18.

c. Any child age 18 years or older, but under age 25 years, who described in paragraph (a) above shall be eligible to receive an annual educational benefit, as described below, equal to 20% of the Denominational Average Compensation in effect on the later to occur of the date of death of the Active Participant or Retired Participant or the date such child attains age 18 years.

(1) One-half of such benefit is payable for each year during attendance as a full-time student at a secondary school and, in addition, for each year (not to exceed four years) during attendance as a full-time student at a standard school or college beyond the secondary school level. The annual benefit shall be payable in monthly installments.

(2) One-half of such benefit is payable for each academic year (not to exceed four years) that the child is in full-time attendance at a standard school or college beyond the secondary level up to age 25 years. If such child completes the secondary education level and enrolls in an institution of higher education prior to attaining age 18 years, the educational benefit may be effective at the time of such enrollment and shall be based on the Denominational Average Compensation in effect on the date of such enrollment. The annual benefit shall be prorated in equal installments, not to exceed four per academic year, as requested in writing by the child.

(3) Satisfactory certificate of enrollment and attendance in school or college shall be provided periodically, as required by the Administrator, in order for any such educational benefit to be paid.

d. The amount of any benefit payable under this Section 5.02 shall be increased by 2% on July 1 of each year through 1988, provided the benefit was in effect on the previous December 31. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of benefits. Effective January 1, 1989, the amount of the benefits payable under Sections 5.02b and 5.02c to persons receiving such benefits on that date shall be based upon the Denominational Average Compensation for 1989.

### 5.03 Death Benefits.

a. In the event of the death of an Active Participant or a Retired Participant, death benefits shall be payable in accordance with the provisions of this Section 5.03.

b. Active Participants who are receiving disability benefit payments in accordance with Section 5.04 shall continue to be eligible for the death benefit coverage set forth in this Section 5.03.

c. An Active Participant who ceases to be an Active Participant for any reason other than retirement shall continue to be eligible for this death benefit coverage, as if he or she was still an Active Participant, for a period of thirty-one days following the date on which participation was terminated.

d. Upon the death of an Active Participant or a Retired Participant eligible for death benefit coverage hereunder, a benefit shall be paid as follows: (1) For an Active Participant, the benefit shall be \$50,000. (2) For a Retired Participant, the benefit shall be 30% of the Denominational Average Compensation in effect at the time of death.

e. A benefit payable due to the death of an Active Participant shall be paid to the Beneficiary in 12 equal monthly installments, provided, however, that the Beneficiary shall have the option to instead elect to have the benefit paid in a single sum. A benefit payable due to the death of a Retired Participant shall be paid to the Beneficiary in a single-sum. Any benefit payable to the estate of a deceased Participant shall be paid in a single sum.

f. Upon the death of the Spouse of an Active Participant or a Retired Participant eligible for death benefit coverage hereunder, a single-sum spouse death benefit equal to 20% of the Denominational Average Compensation at the time of death shall be paid to the Participant.

g. Upon the death of: (1) a Surviving Spouse of a deceased Active Participant or Retired Participant, (2) a Surviving Spouse who was receiving a pension benefit from a Conference on December 31, 1981, or (3) a Surviving Spouse of a bishop elected by a Jurisdictional Conference or the Puerto Rico Methodist Church, a death benefit shall be payable as follows. The benefit shall be a single-sum Surviving Spouse death benefit equal to 15% of the Denominational Average Compensation at the time of death, and it shall be paid to the Beneficiary.

h. Any death benefit payable to a Beneficiary shall be paid pursuant to the rules regarding Beneficiaries contained in Sections 9.04 and 9.05, as applicable.

i. Upon the death of a Child of an Active Participant or Retired Participant who is, or was at the time of his/her death, eligible for death benefit coverage hereunder, and upon the receipt of a death certificate:

(1) if the Participant survives the Child, a single-sum death benefit equal to 10% of the Denominational Average Compensation at the time of death shall be paid to the Participant; or

(2) if the Participant predeceases the Child, a single-sum death benefit equal to 10% of the Denominational Average Compensation at the time of death shall be paid, in the following order of preference, to either: (i) the Surviving Spouse of the deceased Participant, if the Surviving Spouse was the guardian of the Child at the time of the Child's death, or if the deceased Child was dependent upon the Surviving Spouse; or (ii) the guardian of the deceased Child, if any; or (iii) the person paying the funeral expenses of the deceased Child.

j. For purposes of Section 5.03i above, the term "Child" shall mean a person who is a natural or legally adopted child of an Active Participant or Retired Participant and who, at the time of his/her death satisfies one of the following:

- (1) was under age 19; or
- (2) was age 19 or older, and was dependent upon the Participant or upon the Surviving Spouse of the Participant due to a behavioral or physical disability that existed prior to age 19; or
- (3) was receiving a Surviving Child Benefit in accordance with Section 5.02.

k. For any death benefit that is payable upon the death of a Participant, the benefit shall not be paid until the relevant Conference or Plan Sponsor delivers a written notice to the Administrator confirming the death of the Participant. For any death benefit that is payable upon the death of a Surviving Spouse or a Child, the Administrator may accept a death certificate from the Beneficiary in lieu of such a written notice.

5.04 Disability Benefits.

a. Eligibility. An Active Participant who becomes disabled as defined in paragraph (b) below shall be entitled to a disability benefit under this Section 5.04 (and shall thereby continue to have the status of an Active Participant) under the following conditions:



(1) If the disability results from sickness, or if it results from a behavioral illness or disorder (as defined below):

(i) the Active Participant must have been an Active Participant for at least 180 days before the date that the disability is determined to have initially occurred; and

(ii) no disability benefit shall be payable in the event that the Active Participant becomes disabled within the two-year period beginning on the date that he or she first became an Active Participant, and as the result of any pre-existing conditions. A pre-existing condition is any condition of health or sickness for which the Active Participant received medical treatment or consultation within 365 days prior to the date the person became an Active Participant, and which then is the condition (or is related to the condition or is the cause of the condition) that is the basis for the claim for disability benefits under the Plan. No condition will be considered pre-existing if the disability is determined to have begun after the end of the two-year period.

(2) If the disability instead results from an accident, as determined by the Administrator, disability benefits shall be payable without regard to the passage of the 180-day period referenced in Section (1) above.

(3) No disability benefits shall be payable for any period of time when the Active Participant is still receiving a salary from his/her Salary-Paying Unit.

(4) Even if a disabled person is otherwise eligible to receive disability benefits under this Section 5.04, no disability benefit shall be approved on a retroactive basis for any period of time in excess of 365 days from the date the payment of disability benefits is approved. In addition, even if a disabled person is otherwise eligible to receive disability benefits under this Section 5.04, to actually receive such benefits he or she (or his or her representative) must submit a written application for such benefits to the Administrator within 365 days from the date that his or her disability is determined to have begun.

(5) No disability benefits shall be payable under this Section 5.04 for any person who, on the date that his or her disability is determined to have begun, was: (i) a Retired Participant, or (ii) not an Active Participant still receiving taxable cash salary from his or her Salary-Paying Unit or Plan Sponsor.

b. Definition of Disability. A Participant will be considered disabled for purposes of the Plan as of the date the Administrator determines, on the basis of

medical evidence, that such person is unable to perform the usual and customary duties of a United Methodist Clergyperson by reason of a bodily injury, a disease, or a behavioral illness or disorder, that, in any of these cases, the Administrator determines is expected to last for at least six continuous months, exclusive of any disability resulting from:

- (1) service in the armed forces of any country;
- (2) warfare;
- (3) intentionally self-inflicted injury; or
- (4) participation in any criminal or unlawful act.

In addition, after having received disability benefit payments from the Plan for 24 consecutive months, the Participant shall be considered disabled only if he or she is unable to engage in substantially all of the usual and customary duties pertaining to any employment for remuneration or profit in any occupation for which he or she is reasonably qualified by training, education, or experience. The Administrator shall have the responsibility for determining whether a person has incurred a disability, and, before approving payment of any disability benefit, may require medical proof of such disability including, but not limited to, a requirement that the person submit to medical examination at the request of the Administrator. The Plan shall pay all reasonable medical fees, as determined by the Administrator, for any medical examinations requested more frequently than annually.

c. Amount and Payment of Disability Benefit. The Administrator shall grant disability benefits to an Active Participant under this Plan who is determined by the Administrator to be disabled pursuant to Section 5.04b above, as follows:

(1) General Amount. An annual disability benefit, payable in monthly installments, shall be paid from the Protection Benefit Trust to the Participant in an amount equal to 70% of the annualized Plan Compensation for that Participant for the Plan Year in which the first payment becomes due and effective (with the annualized Plan Compensation calculated as of the effective date of that first payment).

(i) This disability benefit is a revised amount that is different from the benefit under the prior restatement of the Plan. This revised benefit will be paid to persons who first become eligible for a



disability benefit on or after the Effective Date. Any persons already receiving a disability benefit on the Effective Date shall continue to receive the amount previously awarded to them, which was based on 40% of the Denominational Average Compensation for the Plan Year in effect on the date of first payment (as adjusted for the increases provided in Section 5.04c(3) below).

(ii) The Plan Compensation that is considered for this revised disability benefit shall be limited to an amount that is not greater than 200% of the Denominational Average Compensation for the Plan Year in which the Plan Compensation is being determined.

(iii) This revised disability benefit is subject to the reductions and offsets described below, including the Social Security offset described in Section 5.04c(7) below.

(iv) The resulting annual disability benefit for a Participant shall in no event be an amount that is less than 40% of the Denominational Average Compensation for the Plan Year in effect on the date of first payment (determined on pro-rata basis, as needed, for any partial years of disability).

(2) Pension Credit. In addition, during the Participant's disability, an annual allocation from the Protection Benefit Trust, made in monthly installments, shall be credited to the Participant's Church Account in the applicable retirement plan, which will be either: (a) the Ministerial Pension Plan, with credits in an amount equal to 12% of the Denominational Average Compensation in effect on the date of first payment; or (b) the Cumulative Pension Benefit Fund, with credits in an amount equal to the rate elected by the Plan Sponsor in the applicable adoption agreement.

(3) Annual Increases. The resulting dollar amount of the benefits payable in accordance with (1) and (2) above shall be increased by 2% on July 1 of each year through 1988, provided the benefit was in effect on the previous December 31. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of the disability benefit and annually thereafter, provided the benefit was in effect on the previous December 31. Effective January 1, 1989, the amount of the benefit payable under (1) and (2) to persons receiving disability benefits on that date shall be based upon the Denominational Average Compensation for 1989. As of the Effective Date, the amount of the benefit payable to persons receiving benefits immediately prior to that date shall be the greater of: (i) the amount based on the Denominational

Average Compensation in effect as of the Effective Date, or (ii) the existing disability benefit.

(4) Beginning Date. The effective date for the resulting disability benefit payments for a given Participant shall be the first day of the month beginning on or following the date of the Participant's initial loss of income, due to his or her disabling condition, and this date will be determined by the Administrator. The determination of eligibility for the disability payments will not be influenced by any determinations by the Participant's Conference or Salary-Paying Unit or Plan Sponsor as to the starting date for any "disability leave" or related status for the Participant.

(5) Payment Dates. The actual payment of disability benefits for a given Participant will begin as soon as practicable. The ongoing payments of benefits will be made as of the first day of each applicable month.

(6) Partial Years. In the event that the effective date and/or the date of discontinuance of disability benefit payments hereunder for a given Participant occurs other than on January 1 of the Plan Year, the amount of the annual disability benefit otherwise owed for that initial or final year shall be prorated based upon the number of days of disability during the Plan Year.

(7) Social Security Offset. The disability benefit payable under this Section 5.04 shall be reduced on a dollar-for-dollar basis by any benefits received by the Participant under the Social Security Act with regard to his or her disability (unless the Social Security benefits are forwarded to the Plan).

(i) The amount of this reduction will be based on the total benefit payable with regard to the Participant under the Social Security Disability Insurance Program, including amounts payable to the Participant and amounts payable to his or her spouse or children (including any common-law spouse).

(ii) The amount of this reduction will include a reduction for any retroactive awards of Social Security disability benefits (unless the benefits are forwarded to the Plan). To the extent requested by the Administrator, the Participant shall have an obligation to reimburse the Plan for the amount of any overpayment of disability benefits from the Plan that results from any retroactive awards of Social Security disability benefits.

(iii) To effectuate these provisions on Social Security disability payments, the Participant shall take all needed steps to obtain such Social Security benefits. The Administrator may supply the Participant with such aid as it deems appropriate with regard to the Participant's application for Social Security benefits. The Participant shall supply the Administrator with all relevant information that is requested regarding his or her eligibility and application for such Social Security benefits, whenever it is requested. If a Participant fails, without good cause, to furnish such information, the disability benefits otherwise payable to the Participant from the Plan may be suspended (and ended), pursuant to Section 5.04d(6) below.

(iv) If the Participant does not receive such Social Security benefits, for any reason, then the benefit payable under this Section 5.04 shall still be reduced, on a similar dollar-for-dollar basis, by looking to the hypothetical benefits that the Participant would have received under the Social Security Act. For this purpose, it will be assumed that: (a) the Participant would have had his or her application for Social Security disability benefits approved, (b) the Participant would have received the maximum benefits available under Social Security for that Participant's circumstances and level of compensation, and (c) there would not have been any retroactive award of Social Security benefits.

(v) For the application of the reduction described in item (iv) above, it will be assumed that the payment of hypothetical amounts began: (a) immediately after the date the Participant refused to apply for Social Security benefits, if the Participant has refused to apply, (b) six months after the date the Participant's disability was determined by the Administrator to have commenced, if the Participant has elected to not be covered by Social Security; or (c) 24 months after the date the Participant's disability was determined by the Administrator to have commenced, if the Participant has applied for Social Security disability benefits but has been denied such benefits.

(8) Other Income Offset. After the application of the Social Security reduction described above, the amount of the disability benefit payable under this Section 5.04 shall also be reduced on a dollar-for-dollar basis when the gross income of the Active Participant from the sources specified below exceeds: (a) during the first 24 months of disability, 100% of the Plan Compensation of the Participant at the time the disability occurred, as increased annually by 3%; and (b) after the first 24 months of disability, 70% of the Plan Compensation of the Participant at the time the disability occurred, as increased annually by 3%.

(i) The sources of gross income considered in making this calculation are those resulting from earned income of the Plan Participant, or from payments received by the Plan Participant that, by their nature, are a substitute for earned income. These sources are limited to: (a) compensation for services, including fees, commissions and similar items, and gross income derived from a business, as provided in section 61(a) of the Code, (b) compensation payments received from Worker's Compensation Insurance in respect to lost earnings, (c) payments received from any branch of the United States Armed Forces or any other agency of the United States Government, excluding Social Security, or from any State of the United States, in respect to disability, and (d) disability benefits payable under this Plan.

(ii) The above sources of gross income (other than the disability benefits payable under this Plan) shall constitute the "Other Income Benefits" referred to below.

(iii) If a Participant engages in rehabilitation employment during the time that he or she is receiving disability payments under the Plan, and is actively participating in a rehabilitation program approved by the Administrator at that time, the earnings from such employment shall be a part of the Other Income Benefits on the following basis. During the first 24 months of disability payments, only 50% of such earnings shall be included in the Other Income Benefits. After that time, 100% of such earnings shall be included in the Other Income Benefits.

(iv) To enable the Administrator to make all of these calculations, the Participant shall supply all relevant information and documentation that is requested, whenever it is requested. If a Participant fails, without good cause, to furnish such information or documentation, the disability benefits otherwise payable to the Participant may be suspended (and ended), pursuant to Section 5.04d(6) below.

(9) Other Disability Grants. In addition, the disability benefit payable to a Participant under this Section 5.04 shall be reduced on a dollar-for-dollar basis by the amount of any grant of disability benefits that the Participant receives from his or her Conference. In the event of any such reduction, the Administrator may reimburse the payor for the amount of the grant.

d. Discontinuance of Disability Benefits. A Participant's disability benefit will be payable



pursuant to paragraph (c) above, subject to the following:

(1) **Medical Examinations.** If the Participant refuses to submit to a medical examination or deliver any related documentation, that, in either case, is requested by the Administrator for purposes of verifying the continuance of disability, the disability benefits otherwise payable to the Participant may be suspended (and ended), pursuant to Section 5.04d(6) below.

(2) **Medical Treatment.** If the Administrator determines the Participant is not under the regular care and treatment of a properly licensed physician with expertise in the appropriate medical specialty for the disabling condition, the disability benefits otherwise payable to the Participant under the Plan may be suspended (and ended), pursuant to Section 5.04d(6) below.

(i) If the disability benefits are being paid with respect to a condition that is a behavioral illness or disorder (as defined below), the treating physician must be a psychiatrist.

(ii) Regardless of the type of disabling condition, a physician who is a member of the Participant's family is not an acceptable treating physician. For this purpose, a member of the family shall include parents, children, spouses, former spouses, siblings, mothers-in-law, fathers-in-law, brothers-in-law, sisters-in-law, and cousins.

(3) **Administrator Determinations.** If the Administrator determines at any time that the Participant is no longer disabled, payment of all disability benefits shall cease, as provided in Section 5.04d(5) below (irrespective of the period that has elapsed since the Participant first became disabled).

(4) **Behavioral and Self-Reporting Conditions.** If the primary basis for a disability benefit paid from the Plan is a "behavioral illness or disorder" or a "self-reporting illness or disorder" (as each is defined below), then all such benefits shall cease after 24 months of benefit payments have occurred after the later of (a) the beginning of the benefit payments, or (b) the Effective Date of the Plan (if, in either case, they do not cease at an earlier date pursuant to the other provisions of the Plan), except in the case of the extended payments that are provided for below:

(i) In the case of a behavioral illness or disorder, if the Participant is confined to a Hospital at the end of the 24-month period, the benefits will continue until the first day of the month following a 90-day period

that begins on the date that the Hospital confinement ends. For this purpose, "Hospital" means a facility licensed to provide treatment for the particular behavioral condition (and it shall not refer to rest homes, nursing homes, convalescent homes, or other facilities that primarily provide custodial, educational or rehabilitative care).

(ii) In the case of a self-reporting illness or disorder, if the Participant's condition is objectively and conclusively verified by medical evaluation and testing, as determined by the Administrator, the benefits can continue beyond 24 months, subject to the other requirements of the Plan.

(iii) The term "behavioral illness or disorder" means any state of mind in a person that produces psychological or physiological symptoms together with impairment in one or more areas of functioning. The term includes any disease or disorder for which the primary treatment is psychotherapy, psychotherapeutic methods, or the use of psychotropic medication. These behavioral illnesses and disorders shall include (but not be limited to) sleep disorders, personality disorders, dependency disorders, somatoform disorders, eating disorders, anxiety disorders, dissociative disorders, mood or emotional disorders, autism, schizophrenia, depression, bipolar conditions, and substance abuse.

(iv) The term "self-reporting illness or disorder" means any subjective conditions that: (A) cannot be conclusively and objectively verified via the types of objective medical evaluation and testing that are commonly accepted in the practice of medicine, as determined by the Administrator; and (B) are instead evidenced primarily by the claimant's own report of the symptoms. These self-reported symptoms shall include (but not be limited to) headaches, pain, fatigue, soreness, ringing in the ears, dizziness, and numbness. The resulting conditions shall include (but not be limited to), headache conditions, vertigo, and environmental or chemical sensitivities.

(5) **General Time of Cessation.** If the disability benefits for a Participant are ended for the reasons described in Section 5.02d(3) (regarding Administrator determinations) or Section 5.02d(4) (regarding behavioral and self-reporting conditions), the cessation of benefits shall be subject to the following provisions:

(i) In such a case, the payment of the disability benefits shall cease as of the June 30 next following the final day of the regular session of such person's Conference, if the final day falls in the month of May or June, or, otherwise, as of the last day of the month



in which the closing day of such Conference session occurs, based, in either case, on the session that occurs at the time or immediately after the time (whichever is applicable) of the date that the Administrator sends a written notice to the Participant regarding the cessation of the disability benefits.

(ii) For a cessation of disability benefits that is instead due to a lack of cooperation from the Participant that is described in the Plan with reference to Section 5.04d(6) below, the cessation shall be subject to the provisions of Section 5.04d(6).

(6) Suspensions and Related Cessations. If the disability benefits for a Participant are to be suspended, due to a lack of cooperation from a Participant with regard to a requirement for benefits that is described in the Plan with an express reference to this Section 5.04d(6), the following provisions shall apply:

(i) Any such suspension shall become effective as of the last day of the month in which a 90-day period expires, with the 90-day period beginning on the date that a written notice is sent from the Administrator to the Participant explaining the required actions and the potential benefit suspension.

(ii) If appropriate actions are then undertaken by the Participant, conforming to the actions requested by the Administrator and supplying (as needed) appropriate documentation on the relevant points, all within the nine-month period following the effective date of such a suspension, the disability benefits for that Participant shall be prospectively reinstated. In addition, if it is demonstrated to the satisfaction of the Administrator that the lack of cooperation from the Participant was due to matters reasonably beyond the Participant's control (such as incapacity without a guardian), the Administrator may also make retroactive benefit payments to the initial date of suspension.

(iii) If appropriate actions are not undertaken by the Participant, however, or appropriate documentation is not supplied to the Administrator, all within the nine-month period following the effective date of such a suspension, the Participant's rights to disability benefits under the Plan shall cease altogether, effective as of the last day of that nine-month period.

(7) Disability On Or Prior To Age 60. If the Participant becomes disabled on or prior to the date he or she attains age 60, and such person is still receiving disability benefits in the Conference year in which he or she attains age 65, and the disability continues, then the benefits will terminate on June 30 next following

such person's 65th birthday anniversary (if the final day of the regular session of such person's Conference falls in the month of May or June, or, otherwise, on the last day of the month in which the closing day of such Conference session occurs).

(8) Disability After Age 60. If the Participant becomes disabled after age 60, and the disability continues, then the benefits will terminate on the earlier to occur of (i) June 30 following the end of a five-year period from the date the disability was determined to have begun (if the final day of the regular session of such person's Conference falls in May or June, or, otherwise, on the last day of the month next following the end of such five-year period in which the closing day of such Conference session occurs); or (ii) June 30 following such person's retirement date (if the final day of the regular session of such person's Conference falls in May or June, or, otherwise, on the last day of the month in which the closing day of such Conference session occurs).

(9) Death of Participant. If they do not end on an earlier date, all disability benefits for a given Participant shall cease upon the death of that Participant, with the cessation effective as of the last day of the month in which the death occurs.

e. Rehabilitation Benefits. The Administrator is authorized to allocate reasonable added amounts, as it deems appropriate (not to exceed two-thirds of the Denominational Average Compensation), for rehabilitation benefits on behalf of a disabled Active Participant.

(1) Standard for Benefits. Expenditures for any such rehabilitation benefits shall only be made when the expenditure:

(i) could in the judgment of the Administrator, reasonably result in the Participant engaging in employment for remuneration or profit in an occupation for which he or she will then be reasonably qualified by training, education or experience; and

(ii) would be directed toward a specific program of rehabilitation services that has been approved by both the Participant's physician and by the Administrator prior to the Participant's receipt of any such services.

(2) Initiation of Benefits. A disabled Participant may request that the Administrator provide rehabilitation benefits under this paragraph (e), and the Administrator, in its discretion, shall then

determine, pursuant to the above rules, whether rehabilitation benefits will be provided. In addition, the Administrator may identify a Participant as being a candidate for rehabilitation services, pursuant to the above rules. Any such action by the Administrator will normally occur within the first 24 months of the Participant's disability benefits, and a Participant who has received disability benefits under the Plan for more than 24 months may not request any such rehabilitation benefits.

(3) Required Use of Services. If the Administrator identifies a disabled Participant as a candidate for rehabilitation services, the Participant must participate in the program of rehabilitative services that is recommended. If the Administrator determines that the Participant has not been properly participating in such a rehabilitation program, the disability benefits otherwise payable to the Participant under the Plan may be suspended (and ended), pursuant to Section 5.04d(6) of the Plan.

(4) Disability After Rehabilitation. The expenditure of such amounts for rehabilitative services for a Participant shall not disqualify the Participant from continued disability benefits under the Plan, if following the completion of the rehabilitative services the Participant continues to meet the definition of disability in paragraph (b) above and the other requirements of this Plan.

f. Residual Disability. If an Active Participant begins to receive disability benefits under this Section 5.04, and the Participant recovers sufficiently that he or she is able to return to the performance of his or her duties, but on a less than full-time basis, the disability benefit for that person under the Plan shall continue, but the monthly benefits shall be offset dollar-for-dollar by the amount of Plan Compensation received by that person. Any such payments for a residual disability shall be subject to the following rules:

(1) The Participant shall remain subject to all of the above rules for the receipt of benefits for a full disability (including the requirement of continuing treatment by a physician).

(2) The Participant must be earning monthly Plan Compensation that is at least 30% less than the amount earned prior to the disability.

(3) These payments shall not be made for more than 12 months.

g. Administrator Authority. The Administrator shall have full authority to determine application

procedures, eligibility for benefits, amounts of benefits, the commencement or discontinuance dates of any benefit payments, the development of any applicable earnings tests, and any related matters, for the disability benefits provided under this Plan. The Administrator shall similarly have full authority to arrange for agents and service providers to assist with the administration of these disability benefits, and to offset or recover any overpayments of disability benefits that are made from the Plan for any reason, including any overpayments related to amounts received by a Participant under the Social Security Act. The Administrator, in the exercise of any of the above authority, shall follow the provisions of the Plan and principles consistent with the *Book of Discipline*.

5.05 Pension Supplement. In the event an Active Participant in this Plan is also an Active Participant in the Ministerial Pension Plan or the Cumulative Pension Benefit Fund, and the Church contribution under such pension plan to such Active Participant's Church Account is based upon a Contribution Base less than the Denominational Average Compensation, an allocation shall be made from this Plan to such Active Participant's Church Account in the Ministerial Pension Plan or the Cumulative Pension Benefit Fund sufficient to make the total allocation to such account equivalent to the Church contribution such Active Participant would have received under the Ministerial Pension Plan or the Cumulative Pension Benefit Fund had the Active Participant's Contribution Base been the Denominational Average Compensation. Any such allocation will be suspended if:

a. the Church contributions to this Plan are more than 180 days in arrears;

b. the Active Participant becomes a Retired Participant or a Vested former Participant in the Ministerial Pension Plan;

c. the Active Participant is disabled as set forth in Section 5.04; or

d. the Active Participant is appointed as set forth in Sections 3.02a or c, or in 3.02e(2).

If the Church contribution to the Active Participant's Church Account under the Ministerial Pension Plan or the Cumulative Pension Benefit Fund is based on less than a full month of Plan participation, then the amount of the allocation from this Plan shall be prorated based upon the number of days of participation during the month covered by such Church contribution. Notwithstanding the



foregoing, any contributions made hereunder which are allocated to an Active Participant's Church Account under the Ministerial Pension Plan or the Cumulative Pension Benefit Fund shall be subject to the terms of Code Section 415 as applied to the Ministerial Pension Plan or the Cumulative Pension Benefit Fund.

## ARTICLE VI TRUSTEE

**6.01 Responsibilities of the Trustee.** The Trustee shall have the following categories of responsibilities in addition to those responsibilities set out in Article VII:

- a. To invest, manage and control the Plan assets;
- b. At the direction of the Administrator, to pay benefits required under the Plan to be paid to Participants, or, in the event of their deaths, to their Beneficiaries;
- c. To maintain records of receipts and disbursements and furnish to the Administrator for each Plan Year a written annual report;
- d. To invest the assets of the trust for the exclusive purpose of providing benefits to Participants and Beneficiaries and defraying reasonable expenses of the Plan. Such investing shall be done in accordance with investment policies that reflect the Social Principles of The United Methodist Church.

### 6.02 Investment Powers and Duties of the Trustee.

a. The Trustee shall invest and reinvest the assets of the Plan to keep the assets of the Plan invested without distinction between principal and income and in such securities or property, real or personal, wherever situated, as the Trustee shall deem advisable, including, but not limited to, stocks, common or preferred, bonds and other evidences of indebtedness or ownership, and real estate or any interest therein. The Trustee shall at all times in making investments of the assets of the Plan consider, among other factors, the short and long-term financial needs of the Plan on the basis of information furnished by the Plan Sponsor. In making such investments, the Trustee shall not be restricted to securities or other property of the character expressly authorized by the applicable law for trust investments; however, the Trustee shall give due regard to any limitations imposed by the Code or the Employee Retirement Income Security Act.

b. The Trustee may employ a bank or trust company pursuant to the terms of its usual and customary bank agency agreement, under which the

duties of such bank or trust company shall be of a custodial, clerical and record-keeping nature.

c. The Trustee may create a trust to hold and invest all or any part of the assets of the Plan. The Trustee shall have the right to determine the form and substance of each trust agreement under which any part of the assets of the Plan is held, subject only to the requirement that they are not inconsistent with the terms of the Plan.

**6.03 Other Powers of the Trustee.** The Trustee, in addition to all powers and authorities under common law, statutory authority, including the Act, and other provisions of the Plan, shall have the following powers and authorities, to be exercised in the Trustee's sole discretion:

a. To purchase, or subscribe for, any securities or other property and to retain the same. In conjunction with the purchase of securities, margin accounts may be opened and maintained;

b. To sell, exchange, convey, transfer, grant options to purchase, or otherwise dispose of any securities or other property held by the Trustee, by private contract or at public auction. No person dealing with the Trustee shall be bound to see to the application of the purchase money or to inquire into the validity, expediency, or propriety of any such sale or other disposition, with or without advertisement;

c. To vote upon any stocks, bonds, or other securities; to give general or special proxies or powers of attorney with or without power of substitution; to exercise any conversion privileges, subscription rights or other options, and to make any payments incidental thereto; to oppose, or to consent to, or otherwise participate in, corporate reorganizations or other changes affecting corporate securities, and to delegate discretionary powers, and to pay any assessments or charges in connection therewith; and generally to exercise any of the powers of an owner with respect to stocks, bonds, securities, or other property;

d. To cause any securities or other property to be registered in the Trustee's own name or in the name of one or more of the Trustee's nominees, and to hold any investments in bearer form, but the books and records of the Trustee shall at all times show that all such investments are part of the assets of the Plan;

e. To borrow or raise money for the purposes of the Plan in such amount, and upon such terms and conditions, as the Trustee shall deem advisable; and for any sum so borrowed, to issue a promissory note



as Trustee, and to secure the repayment thereof by pledging all, or any part, of the assets of the Plan; and no person lending money to the Trustee shall be bound to see to the application of the money lent or to inquire into the validity, expediency, or propriety of any borrowing;

f. To keep such portion of the assets of the Plan in cash or cash balances as the Trustee may, from time to time, deem to be in the best interests of the Plan, without liability for interest thereon;

g. To accept and retain for such time as the Trustee may deem advisable any securities or other property received or acquired as trustee hereunder, whether or not such securities or other property would normally be purchased as investments hereunder;

h. To make, execute, acknowledge, and deliver any and all documents of transfer and conveyance and any and all other instruments that may be necessary or appropriate to carry out the powers herein granted;

i. To settle, compromise, or submit to arbitration any claims, debts, or damages due or owing to or from the Plan, to commence or defend suits or legal or administrative proceedings, and to represent the Plan in all suits and legal and administrative proceedings;

j. To employ suitable agents and counsel and to pay their reasonable expenses and compensation, and such agent or counsel may or may not be agent or counsel for the Plan Sponsor;

k. To invest in Treasury Bills and other forms of United States government obligations;

l. To sell, purchase and acquire put or call options if the options are traded on and purchased through a national securities exchange registered under the Securities Exchange Act of 1934, as amended, or, if the options are not traded on a national securities exchange, are guaranteed by a member firm of the New York Stock Exchange;

m. To deposit monies in federally insured savings accounts or certificates of deposit in banks or savings and loan associations;

n. To pool all or any of the assets of the Plan, from time to time, with assets belonging to any other employee benefit plan created by a unit of The United Methodist Church or an affiliated unit of The United Methodist Church, and to commingle such assets and make joint or common investments and carry joint accounts on behalf of this Plan and such other trust or

trusts, allocating undivided shares or interests in such investments or accounts or any pooled assets of the two or more trusts in accordance with their respective interests;

o. To do all such acts and exercise all such rights and privileges, although not specifically mentioned herein, as the Trustee may deem necessary to carry out the purposes of the Plan.

6.04 Valuation. Participants' Accounts shall be credited with interest at a rate to be determined by the Trustee. Any excess of the actual investment experience, including unrealized appreciation over the interest credited to accounts in a Plan Year, shall be credited to an investment reserve account from which the Trustee may withdraw funds in succeeding years in order to stabilize the rate of interest credited to Accounts from year to year.

6.05 Funding Through Insurance Contracts. The Trustee may, in lieu of paying benefits to a Participant or a Participant's Beneficiary from assets held by the Trustee, in order to comply with federal and state regulations, enter into a contract (or contracts) or an agreement (or agreements) with due notice to the participants involved with one or more insurance companies for the purchase (from such assets) of one or more insurance contracts which provide benefits which are substantially the actuarial equivalent of those provided for such Participant or Beneficiary under the Plan.

6.06 Services. Nothing herein shall prevent the Trustee from contracting for services with another entity, including one that is, with the Trustee, part of a controlled group.

## ARTICLE VII ADMINISTRATION

7.01 Powers and Duties of the Administrator. The primary responsibility of the Administrator is to administer the Plan for the benefit of the Participants and their Beneficiaries, subject to the terms of the Plan. The Administrator shall administer the Plan in accordance with its terms and shall have the power and discretion to construe the terms of the Plan and to determine all questions arising in connection with the administration, interpretation, and application of the Plan. Any such determination by the Administrator shall be conclusive and binding upon all persons. The Administrator, in addition to all powers and authorities under common law, statutory authority, and other provisions of the Plan, shall have the following powers and authorities, to be exercised in the Administrator's sole discretion:

a. To establish procedures, correct any defect, supply any information, or reconcile any inconsistency in such manner and to such extent as shall be deemed necessary or advisable to carry out the purpose of the Plan;

b. To determine all questions relating to the eligibility of Clergypersons to participate or remain a Participant hereunder and to receive benefits under the Plan;

c. To compute, certify, and direct the Trustee with respect to the amount and the kind of benefits to which any Participant shall be entitled hereunder (and to offset or recover any mistaken or overpaid benefits that are paid by the Plan);

d. In its sole discretion, to construe and interpret the Plan and make administrative rules in accordance therewith, and to resolve or otherwise decide matters not specifically covered by the terms and provisions of the Plan;

e. To maintain all necessary records for the administration of the Plan;

f. To interpret the provisions of the Plan and make and publish such rules for regulation of the Plan as are consistent with the terms hereof;

g. To file, or cause to be filed, all such annual reports, returns, schedules, descriptions, financial statements and other statements as may be required by any federal or state statute, agency, or authority;

h. To obtain from the Plan Sponsors and Clergypersons such information as shall be necessary to the proper administration of the Plan;

i. To specify actuarial assumptions and methods for use in determining contributions and benefits under the Plan;

j. To assist any Participant regarding his/her rights, benefits or elections available under the Plan.

**7.02 Records and Reports.** The Administrator shall keep a record of all actions taken and shall keep all other books of account, records, and other data that may be necessary for proper administration of the Plan and shall be responsible for supplying all information and reports to appropriate government entities, Participants, Beneficiaries and others as required by law.

**7.03 Duties of the Plan Sponsor.** The Plan Sponsor shall assume the following duties with respect to the Plan:

a. To enroll Clergypersons, as applicable;

b. To maintain records of a Participant's Compensation;

c. To remit contributions to the Trustee;

d. To provide the Administrator with the statistical data and other statistical information satisfactory to the Administrator within a reasonable time after a request by the Administrator sufficient to enable the Administrator to discharge its duties under the Plan;

e. To register with and report to government agencies, as appropriate;

f. To properly notify Clergypersons of their rights and obligations under the Plan;

**7.04 Fees and Expenses.** All expenses incurred by the Administrator and Trustee in connection with the administration of this Plan shall be paid by the Plan.

a. The Trustee has the authority to determine administrative and expense charges and the methods for applying such charges.

b. The Trustee is authorized to deduct from the Plan's reserves, funds, contributions, and/or earnings thereon, the expenses and fees necessary or appropriate to the administration of the Plan, including an allocable share of the Administrator's operating expenses.

c. The Administrator is authorized to determine a reasonable charge for providing non-routine reports and services for Plan Sponsors and Participants and to require the Plan Sponsor or Participant to pay for such non-routine reports and service.

**7.05 Attorney Fees and Costs.** The Trustee may assess, to the extent permitted by law, against the assets it manages for any Participant, reasonable attorney fees and charges to reimburse the Administrator or Trustee for expenses incurred by the Administrator or Trustee, through no fault of its (their) own, in responding to pleadings, retaining counsel, entering an appearance or defending any case in any action in civil law, in the event the Administrator or Trustee is served with a levy,



subpoena, summons or other similar pleading by the Internal Revenue Service or by any other party in litigation or legal proceedings in which the Administrator or Trustee is not a party, or is a party only by virtue of its (their) role as a fiduciary in administering assets on behalf of a Participant.

**7.06 Delegation of Authority.** The Administrator may authorize one or more of its number, or any agent, to carry out its administrative duties, and may employ such counsel, auditors, and other specialists and such clerical, actuarial and other services as it may require in carrying out the provisions of this Plan. The Administrator may rely on any certificate, notice or direction, oral or written, purporting to have been signed or communicated on behalf of the Plan Sponsor, Participant, or others which the Administrator believes to have been signed or communicated by persons authorized to act on behalf of the Plan Sponsor, Participant or others, as applicable. The Administrator may request instructions in writing from the Plan Sponsor, Participant or others, as applicable, on other matters, and may rely and act thereon. The Administrator may not be held responsible for any loss caused by its acting upon any notice, direction or certification of the Plan Sponsor, Participant or others, which the Administrator reasonably believes to be genuine and communicated by an authorized person.

**7.07 Submission of Claims.** In its discretion, the Administrator may authorize the payment of a benefit that is otherwise authorized by this Plan without the formal submission by a Participant (or by his or her appropriate representative) of a claim for benefits. In the alternative, the Administrator may require the submission of a formal claim for benefits for any benefit that is otherwise authorized by this Plan. Any claims for benefits under the Plan shall be filed with the Administrator by a Participant (or his or her representative) on forms supplied by the Administrator. Written notice of the disposition of such a claim shall then be furnished by the Administrator to the Plan Sponsor and to the claimant, within 45 days after all required forms and materials related to the claim have been properly filed and received by the Administrator. The claim and appeal procedures described herein shall apply both to claims for initial benefits under the Plan, and also to claims regarding any benefits under the Plan that a Participant (or his or her appropriate representative) believes are still owed after the payment of benefits under the Plan has begun, or has been completed. In any case where benefit payments have otherwise been completed, the resulting cessation of benefits shall continue unless and until there has been an official reversal of the cessation of benefits, pursuant to a decision that has

been made under the Plan's claim and appeal procedures.

**7.08 Denial of Claims.** If any claim for benefits under the Plan is wholly or partially denied, the claimant shall be given notice in writing, within a reasonable period of time after receipt of the claim by the Plan, written in a manner calculated to be understood by the claimant, setting forth the following information:

- a. the specific reasons for such denial;
- b. specific reference to pertinent Plan provisions on which the denial is based;
- c. a description of any additional material or information necessary for the claimant to perfect the claim and an explanation of why such material or information is necessary; and
- d. an explanation of the Plan's appeals procedures.

A "reasonable time" for such notice shall not exceed 45 days after the filing of the original claim or 45 days after the request for or submission of any additional data or documents requested by the Administrator, or, if special circumstances require an extension of time, written notice of the extension shall be furnished to the claimant and an additional 90 days will be considered reasonable.

**7.09 Appeals from Denial of Claims.** If a Participant is denied benefits hereunder, the Participant shall have the right to appeal the decision in accordance with the following procedures:

- a. **Intermediary Appeal Procedure.** The Administrator shall establish an intermediary appeals procedure containing no more than a three-level process.

- b. **Final Procedure.**

- (1) There shall be an Appeals Committee of the Administrator nominated by its President and elected by the Administrator which shall hear and decide appeals after the intermediary appeal procedure has been followed.

- (2) The Appeals Committee decision shall be final and not subject to action of the Administrator.

- (3) After the final intermediary process has been completed and if the Participant's claim is still fully or partially denied, the claimant shall be advised that



he/she may, in writing, request a review by the Appeals Committee of the decision denying the claim by filing with the Appeals Committee, on forms supplied by it, within 90 days after such notice has been received by the claimant.

(i) The Notice of Appeal shall be executed by the claimant.

(ii) After filing the Notice of Appeal, the claimant may submit issues and comments and other relevant, supporting documents to the Appeals Committee for its consideration.

(iii) If such Notice of Appeal is timely filed, the appeal will be heard by the Appeals Committee at its next meeting, unless special circumstances require an extension of time for processing, in which case the claimant shall be so notified and the appeal will be heard at the subsequent meeting of the Appeals Committee.

(iv) To allow sufficient time for handling and processing, all Notices of Appeal and supporting documents must be filed with the Appeals Committee at least 30 days prior to the next meeting of the Appeals Committee, and no documents submitted to the Appeals Committee after that time can or will be considered by the Appeals Committee except by its leave and discretion.

(v) The claimant, his or her duly authorized representative, or a representative of the Plan Sponsor, may request permission to appear personally before the Appeals Committee to present evidence with respect to the claim, subject to conditions and time limitations set by the Appeals Committee, but the expense for any such personal appearance must be borne by the claimant or the Plan Sponsor.

(vi) The claimant shall be given written notice of the decision resulting from an appeal. Such notice shall include specific reasons for the decision, written in a manner calculated to be understood by the claimant, and specific references to the pertinent Plan provisions on which the decision is based, and such written notice shall be mailed to the claimant by the staff of the Administrator within 15 days following the action by the Appeals Committee.

**7.10 Appeal a Condition Precedent to Civil Action.** No cause of action in law or equity with respect to any alleged violation of the terms and conditions of this Plan, or otherwise regarding the benefits under this Plan, shall be commenced or maintained by any Participant (or his or her representative) unless and until such Participant (or the representative) has

initiated and completed the process of an Appeal as set forth in Sections 7.07 to 7.09 of this Plan. In addition, any such cause of action with respect to this Plan must be commenced by the Participant (or the representative) within six months of the date of the written notice sent by the Administrator to the Participant (or the representative) regarding the final denial of the Appeal. The notice sent out by the Administrator should describe this time limit.

**7.11 Limitation of Liability.** All benefits hereunder are contingent upon, and payable solely from, such contributions as shall be received by the Trustee and investment results of the Trustee. No financial obligations, other than those which can be met by the contribution actually received and the investment results, shall be assumed by the Administrator or the Trustee. To the extent assets of the Plan attributable to a Participant's accounts have been transferred to a trust as provided in Section 6.02c, all benefits to which the Participant is entitled under this Plan shall be provided only out of such trust and only to the extent the trust is adequate therefor. The members of the Administrator shall not personally be responsible or otherwise liable for the payment of any benefits hereunder.

## ARTICLE VIII AMENDMENT AND TERMINATION

**8.01 Amendment of the Plan.** The General Conference may amend any or all provisions of this Plan at any time by written instrument identified as an amendment of the Plan effective as of a specified date. However, the Administrator is authorized to amend any or all provisions of this Plan at any time by such written instrument in order to conform the Plan to any applicable law and/or regulations promulgated thereunder.

**8.02 Termination of the Plan.** The General Conference shall have the right to terminate the Plan at any time in a manner and to the extent not inconsistent with the *Book of Discipline*. Upon termination of the Plan, the assets remaining in the Plan after all obligations of the Plan have been satisfied shall be distributed pursuant to action decided upon by the General Conference.

## ARTICLE IX MISCELLANEOUS

### 9.01 Non-Alienation of Benefits.

a. Except where provided otherwise in the Plan, no benefits payable at any time under the Plan shall be subject in any manner to alienation, sale, transfer,

pledge, attachment, garnishment, or encumbrance of any kind and any attempt to alienate, sell, transfer, assign, pledge, or otherwise encumber such benefit, whether presently or thereafter payable, shall be void.

b. No benefit nor the fund under the Plan shall in any manner be liable for, or subject to the debts or liabilities of, any Active Participant, Retired Participant or other person entitled to any benefit.

## 9.02 Unclaimed Benefits and Incapacity.

a. If an Active Participant, Retired Participant or Beneficiary fails to claim a benefit to which the Active Participant, Retired Participant or Beneficiary is entitled, and if such Participant's or Beneficiary's whereabouts are unknown to the Administrator after the Administrator has sent a registered letter to the last-known address and has made inquiry of the last-known applicable unit of the Church, the Administrator may terminate benefit payments as the Administrator deems appropriate, fully discharging the Plan and the Administrator of all liability with respect thereto.

b. Whenever in the Administrator's opinion a person entitled to receive any payment of a benefit under the Plan is under a legal disability or is incapacitated in any way so as to be unable to manage his or her financial affairs, the Administrator may direct the Trustee to make payments directly to the person, or to the person's legal representative, or to a relative or friend of the person (to be used exclusively for the benefit of the person), in such manner as the Administrator deems advisable. The decision of the Administrator in any such case shall be final, binding and conclusive upon all interested persons, and the Administrator shall not be obligated to see to the proper application or expenditure of any payment so made. Any payment made in accordance with this subsection shall completely discharge the obligation for making such payment under the Plan.

## 9.03 Relinquishment or Refusal of Benefits.

a. An Active Participant, Retired Participant or Beneficiary may voluntarily relinquish in writing, for not more than a year at a time, all or any part of any benefit payments that are in pay status under this Plan. Benefit payments that are relinquished shall not thereafter be recoverable by the Active Participant, Retired Participant or Beneficiary. Amounts that are not used to pay benefits, because of any such relinquishment, shall remain in the appropriate fund and be used for the payment of subsequent Plan benefits.

b. A Beneficiary shall have the right to refuse or disclaim a benefit which he or she is otherwise entitled to receive under the Plan. Any such refusal must be of the entire benefit. The effect of such a refusal will be to treat the Beneficiary as if he or she had predeceased the Participant.

9.04 Beneficiary Designation. Each Participant may designate, in such form as required by the Administrator, a Beneficiary who is to receive the Participant's interest in the Plan in the event of the Participant's death, but the designation of a Beneficiary shall not be effective for any purpose unless and until it has been filed by the Participant with the Administrator during the Participant's lifetime.

a. Each Participant may designate, in such form as required by the Administrator, a primary and contingent Beneficiary who is to receive the Participant's interest in the Plan in the event of the Participant's death. In the event a Participant's designated primary Beneficiary is not available (for any reason such as one noted below in this Section 9.04) as of the Participant's death, the death benefit hereunder shall be paid to a Participant's designated contingent Beneficiary. The designation of a Beneficiary shall not be effective for any purpose unless and until it has been filed by the Participant with the Administrator during the Participant's lifetime.

b. A Participant may, from time to time, in such form as required by the Administrator, during the Participant's lifetime, change the Beneficiary. Notwithstanding the foregoing, the Beneficiary of a married Participant shall automatically be deemed to be his/her Spouse, and a Participant may not designate another person as primary or contingent Beneficiary without the written consent of the Spouse on a form required by the Administrator. If the Spouse is legally incompetent to give consent, the Spouse's legal guardian, even if such guardian is the Participant, may give consent. Such consent shall not be required if it is established to the satisfaction of the Administrator that the required consent cannot be obtained because there is no Spouse, the Spouse cannot be located, or due to other relevant facts and circumstances. A former Spouse's waiver shall not be binding on a new Spouse.

c. A Participant may designate multiple Beneficiaries who will divide any benefit payable under Section 5.03 in equal shares. Any election made by a Participant and consented to by his/her Spouse may be revoked by the Participant in writing



without the consent of the Spouse, provided such revocation is filed by a form provided by the Administrator and filed with the Administrator during the Participant's lifetime.

d. A Participant's divorce shall revoke any Beneficiary designation in favor of the Participant's Spouse made prior to the divorce. Until such time as a new designation of Beneficiary is filed with the Administrator in accordance with the provisions of this Section, benefits will be payable as if the former Spouse had predeceased the Participant.

e. In the event a Participant shall not designate a Beneficiary in the manner heretofore stated, or if for any reason such designation shall be legally ineffective, or if such Beneficiary predeceases the Participant, then the Beneficiary shall be deemed to be the estate of the deceased Participant.

**9.05 Surviving Spouse Beneficiary Designation.** Each Surviving Spouse as provided in Section 5.03g may designate, in such form as required by the Administrator, a Beneficiary who is to receive the Surviving Spouse's interest in the Plan in the event of the Surviving Spouse's death, but the designation of a Beneficiary shall not be effective for any purpose unless and until it has been filed by the Surviving Spouse with the Administrator during the Surviving Spouse's lifetime in such form as required by the Administrator.

a. Each Surviving Spouse may designate, in such form as required by the Administrator, a primary and contingent Beneficiary who is to receive the Surviving Spouse's interest in the Plan in the event of the Surviving Spouse's death. In the event a Surviving Spouse's designated primary Beneficiary is not available (for any reason such as one noted below in this Section 9.05) as of the Surviving Spouse's death, the death benefit under Section 5.03g hereof shall be paid to the Surviving Spouse's designated contingent Beneficiary. The designation of Beneficiary shall not be effective for any purpose unless and until it has been filed by the Surviving Spouse with the Administrator during the Surviving Spouse's lifetime.

b. A Surviving Spouse may, from time to time, in such form as required by the Administrator, during the Surviving Spouse's lifetime, change the Beneficiary. Notwithstanding the foregoing, the Beneficiary of a Surviving Spouse shall automatically be deemed to be his/her Spouse, and a Surviving Spouse may not designate another person as a primary or contingent Beneficiary without the written consent of the Spouse on a form required by the Administrator. If the Spouse is legally incompetent to give consent, the Spouse's

legal guardian, even if such guardian is the Surviving Spouse, may give consent. Such consent shall not be required if it is established to the satisfaction of the Administrator that the required consent cannot be obtained because there is no Spouse, the Spouse cannot be located, or due to other relevant facts and circumstances. A former Spouse's waiver shall not be binding on a new Spouse.

c. A Surviving Spouse may designate multiple Beneficiaries who will divide any benefit payable under Section 5.03g in equal shares. Any election made by a Surviving Spouse and consented to by his/her Spouse may be revoked by the Surviving Spouse in writing without the consent of the Spouse, provided such revocation is filed by a form provided by the Administrator and filed with the Administrator during the Surviving Spouse's lifetime.

d. A Surviving Spouse's divorce shall revoke any Beneficiary designation in favor of the Surviving Spouse's Spouse made prior to the divorce. Until such time as a new designation is filed with the Administrator in accordance with the provisions of this Section, benefits will be payable as if the former Spouse had predeceased the Surviving Spouse.

e. In the event a Surviving Spouse shall not designate a Beneficiary in the manner heretofore stated, or if for any reason such designation shall be legally ineffective, or if such Beneficiary predeceases the Surviving Spouse, then the Beneficiary shall be deemed to be the estate of the deceased Surviving Spouse.

**9.06 Construction.** The Plan and each of its provisions shall be construed and their validity determined by the laws of the State of Illinois, other than its laws respecting choice of law, to the extent such laws are not preempted by any federal law.

**9.07 [Reserved]**

**9.08 Alternative Dispute Resolution.** If a dispute arises out of or related to the relationship between the Plan Sponsor and the Administrator or Trustee, the parties agree first to try in good faith to settle the dispute by mediation through the American Arbitration Association, or another mediation/arbitration service mutually agreed upon by the parties, before resorting to arbitration. Thereafter, any remaining unresolved controversy or claim arising out of or relating to the relationship between the Plan Sponsor and the Administrator or Trustee shall be settled by binding arbitration through the American Arbitration



Association, or the other mediation/arbitration service which had been mutually agreed upon by the parties.

a. The site of the mediation and/or arbitration shall be in a city mutually agreed to by the parties which is not located within the boundaries of the Plan Sponsor.

b. The laws of the State of Illinois shall apply in situations where federal law is not applicable. The applicable rules of the selected service shall apply. If the service allows the parties to choose the number of arbitrators, unless another number is mutually agreed to, any arbitration hereunder shall be before at least three arbitrators, and the award of the arbitrators, or a majority of them, shall be final, and judgment upon the award rendered may be entered in any court, state or federal, having jurisdiction.

c. The fees and costs for mediation shall be borne equally by the parties. The fees and costs of arbitration shall be allocated to the parties by the arbitrators.

9.09 Titles and Headings. The titles and headings of the Articles and Sections of this instrument are placed herein for convenience of reference only, and in the case of any conflicts, the text of this instrument, rather than the titles or headings, shall control.

9.10 Number. Wherever used herein, the singular shall include the plural and the plural shall include the singular, except where the context requires otherwise.

## ARTICLE X ADOPTION AGREEMENT

10.01 Completion. A Plan Sponsor shall annually complete an Adoption Agreement in which the Plan Sponsor shall indicate the various elections which it is required to make pursuant to the provisions of the Plan.

10.02 Form. The Adoption Agreement shall be in a form prescribed by the Administrator.

10.03 Effectiveness. The Adoption Agreement shall not become effective until it is accepted by the Administrator.

10.04 New Agreements. If a Plan Sponsor fails to complete a new Adoption Agreement for the next Plan Year at least thirty days prior to the beginning of the next Plan Year, and:

a. if the Plan Sponsor is one described in Section 2.18a, b, or c herein, the current Adoption Agreement will remain in force for the next Plan Year.

b. if the Plan Sponsor is one described in Section 2.18d herein, the current Adoption Agreement would remain in force until sixty days after such time as a new Adoption Agreement is accepted by the Administrator.

10.05 Voluntary Adoptions. If a Plan Sponsor is described in Section 2.18d above, and it is adopting the Plan with respect to Participants whose participation in the Plan is not required, then the Plan Sponsor may subsequently terminate its Adoption Agreement, subject to the following requirements:

(a) the Plan Sponsor must give a written notice to the Administrator clearly stating the Plan Sponsor's intention to terminate its Adoption Agreement;

(b) the written notice must be received by the Administrator at least 60 days prior to the proposed date of termination of the Adoption Agreement; and

(c) the written notice must include documentation satisfactory to the Administrator showing that the covered Participants have been properly notified of the upcoming termination of the Adoption Agreement.

## ARTICLE XI PRIOR PLAN BENEFITS

11.01 Amendment of Prior Plan. Effective as of January 1, 1982, this Article XI shall supersede and replace the provisions of the Ministers Reserve Pension Fund relating to the Disability and Survivor Benefit Fund with respect to all persons who, on December 31, 1981, were receiving or are entitled to receive future benefits from the Disability and Survivor Benefit Fund of the Ministers Reserve Pension Fund (hereinafter referred to as the Prior Plan).

11.02 Transfer of Assets. The assets of the Prior Plan shall be transferred to this Plan as soon as administratively feasible after January 1, 1982.

### 11.03 Disability Benefits.

a. All persons who, as of December 31, 1981, were receiving a disability benefit under the Prior Plan, effective January 1, 1982, shall be entitled to an annual disability benefit, payable in monthly installments, equal to 40% of the Denominational Average Compensation in effect as of January 1, 1982.

b. In addition, all such persons shall have credited to a Church Account established on their behalf under the Ministerial Pension Plan an annual amount equal to 12% of the Denominational Average Compensation in effect as of January 1, 1982. Such amount shall be credited, commencing January 1, 1982, in monthly installments.

c. The amount of the benefit payable in accordance with (a) and (b) shall be increased by 2% on July 1 of each year through 1988. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of the disability benefit and annually thereafter, provided the benefit was in effect on the previous December 31. Effective January 1, 1989, the amount of the benefit payable under (a) and (b) to persons receiving disability benefits on that date shall be based upon the Denominational Average Compensation for 1989.

d. Payment of the disability benefits set forth in this Section 11.03 shall be subject to the other applicable provisions of Section 5.04 of this Plan.

**11.04 Surviving Spouse Benefits.** All Surviving Spouses who, as of December 31, 1981, were receiving Surviving Spouse benefits from the Prior Plan shall thereafter continue to receive such benefits from this Plan. These persons shall be entitled to a minimum single-life annuity in an annual amount equal to (a) less (b), where:

a. is 20% of the Denominational Average Compensation in effect on January 1, 1982; and

b. is the annuity benefits (calculated on a single-life basis, regardless of the annuity form actually paid) otherwise payable from this Plan and from all other Church-related sources, except Social Security benefits.

c. Effective January 1, 1989, the amount of the benefit payable under this Section 11.04 to persons receiving such benefits on that date shall be based upon an amount at least equal to 20% of the Denominational Average Compensation for 1989 less (b) above.

d. The amount determined above shall be increased by 2% on July 1 of each year, provided the benefit was in effect on the previous December 31. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of benefits.

e. A Surviving Spouse who had remarried prior to December 31, 1981, and who was not receiving a

Surviving Spouse benefit on that date will be eligible for the above benefits at the time of the dissolution of the marriage or upon attainment of age 65 years. Upon the death of such Surviving Spouse, a Surviving Spouse death benefit shall be payable in accordance with Section 5.03g, provided that the Surviving Spouse was receiving a Surviving Spouse monthly benefit at the time of death.

**11.05 Surviving Children Benefits.** All surviving children of deceased former members of the Prior Plan who, as of December 31, 1981, were receiving or could in the future receive surviving children benefits under the Prior Plan shall, effective January 1, 1982, be entitled to the following benefits from this Plan:

a. Any such surviving child under age 18 years shall receive in monthly installments an annual benefit of 10% of the Denominational Average Compensation in effect as of January 1, 1982.

b. Any such surviving child age 18 years but under age 25 years shall receive an annual educational benefit equal to 10% of the Denominational Average Compensation in effect on the later to occur of January 1, 1982, or the date such child attains age 18 years. Such benefit is payable for each year during attendance as a full-time student at a secondary school and, in addition, for each year not to exceed four years during attendance as a full-time student at a standard school or college beyond the secondary school level. The annual benefit shall be payable in monthly installments.

c. Satisfactory certificate of enrollment and attendance in school or college shall be provided periodically as may be required by the Administrator in order for an educational benefit to be paid.

d. The amount of any benefit payable under this Section 11.05 shall be increased by 2% on July 1 of each year, provided the benefit was in effect on the previous December 31. Effective January 1, 1990, this percentage increase shall be 3% on the anniversary date of the first payment of benefits. Effective January 1, 1989, the amount of the benefits payable under Sections 11.05a and 11.05b to persons receiving such benefits on that date shall be based upon the Denominational Average Compensation for 1989.



Petition Number: 31306-FA-NonDis-0; GBPHB

### Amendment of Definition of Compensation in the Ministerial Pension Plan

Effective January 1, 2001, amend section 2.11 of the Ministerial Pension Plan to read:

"Compensation" shall mean, in a Plan Year, for a Participant who has not retired under the provisions of the *Book of Discipline*, the sum of the following:

a. taxable cash salary received from Plan Sponsor-related sources, but not including severance pay and the cash value of taxable fringe benefits;

b. ~~housing allowance; or when a parsonage is provided, 25% of the cash salary plus any salary reduction in Section 2.11c below as the approximate value of that parsonage; and~~ cash excluded from taxable cash salary pursuant to section 107 of the Code;

c. contributions made pursuant to a salary-reduction agreement with respect to employment with the Plan Sponsor: (i) to a plan qualified under section 125 of the Code; or (ii) to a tax-sheltered annuity described in section 403(b) of the Code; and

d. when a parsonage is provided, 25% of the sum of (i) taxable cash salary as defined in subsection a. of this Section, (ii) cash excluded from taxable cash salary pursuant to section 107 of the Code as defined in subsection b. of this Section and (iii) any salary reduction as defined in subsection c. of this Section.

~~Cash~~—salary Compensation from Plan Sponsor-related sources in excess of \$150,000 shall be disregarded. Such amount shall be adjusted at the same time and in such manner as permitted under ~~Code~~ section 415(d) of the Code.

Petition Number: 31307-FA-NonDis-0; GBPHB

### Elimination of Monthly Contribution Requirement in the Ministerial Pension Plan

Effective January 1, 2001, amend section 4.01e. of the Ministerial Pension Plan to read:

[Reserved] The annual contribution shall be payable to the Plan in at least monthly installments.

Petition Number: 31308-FA-NonDis-0; GBPHB

### Clarification of the Ministerial Pension Plan Contribution Deadline

Effective January 1, 2001, amend section 4.01f. of the Ministerial Pension Plan to read:

All contributions for the Plan Year must be deposited with the Plan no later than June 15 of the following Plan Year, unless a later date is permitted by another section of the Plan.

Petition Number: 31309-FA-NonDis-0; GBPHB

### Ministerial Pension Plan Contributions

Effective January 1, 2001, amend section 4.01j. of the Ministerial Pension Plan by adding a new subsection (5) which reads:

The Plan Sponsor when the Salary-Paying Unit to which the Participant is appointed fails to make the contribution before the date prescribed in subsection f. of this Section.

Petition Number: 31310-FA-NonDis-0; GBPHB

### Expansion of Disability Eligibility in the Ministerial Pension Plan

Effective January 1, 2001, amend section 5.03 of the Ministerial Pension Plan to read:

In the event of ~~a Participant's~~ the Disability of a Participant or Terminated Participant, the Participant or Terminated Participant may elect to receive benefits in an amount not to exceed 25% of the value of his/her Account in accordance with the provisions of Section 5.07. For purposes of this section, a Participant or Terminated Participant shall be considered to be disabled if he/she has been determined to be disabled by the Social Security Administration or is currently receiving disability benefits from the Comprehensive Protection Plan. The Administrator may require the Participant or Terminated Participant to provide such documentation as is necessary to substantiate the disability of the Participant or Terminated Participant.



Petition Number: 31311-FA-NonDis-0; GBPHB

**Revision of the Ministerial Pension  
Plan Cash-Out Provisions**

Effective January 1, 2001, amend the first sentence of section 5.04b. of the Ministerial Pension Plan to read:

However, the Trustee shall cause the entire benefit to be paid to such Participant in a single lump sum ~~after a Break in Service~~ if the value of a Terminated Participant's benefit derived from the Account does not exceed ~~\$3,500~~\$5,000 and has never exceeded ~~\$3,500~~\$5,000 at the time of any prior distribution, or, with such Participant's consent if the amount is ~~\$3,500~~\$5,000 or more, but less than one-fourth of the Denominational Average Compensation as of the date on which he/she becomes a Terminated Participant.

Petition Number: 31312-FA-NonDis-0; GBPHB

**Increase in the Ministerial Pension Plan Waiver  
Election Period**

Effective January 1, 2001, amend section 5.05a.(4) of the Ministerial Pension Plan to read:

The election period to waive the Contingent Annuity shall be the 90180-day period ending on the Annuity Starting Date.

Petition Number: 31313-FA-NonDis-0; GBPHB

**Clarification of the Ministerial Pension Plan Waiver  
Notice Provisions**

Effective January 1, 2001, amend section 5.05a.(5) of the Ministerial Pension Plan to read:

With regard to the election, the Administrator shall provide to the Participant no less than 30 days and no more than 90180 days before the Annuity Starting Date a written explanation of:

(A) the terms and conditions of the Contingent Annuity;

(B) the Participant's right to make, and the effect of, an election to waive the Contingent Annuity;

(C) the right of the Participant's spouse to consent to any election to waive the Contingent Annuity; and

(D) the right of the Participant to revoke such election, and the effect of such revocation.

Petition Number: 31314-FA-NonDis-0; GBPHB

**Increase in the Ministerial Pension Plan  
Cash-Out Amount**

Effective January 1, 2001, amend section 5.05d. of the Ministerial Pension Plan to read:

If the present value of the Participant's Account is equal to or less than ~~\$3,500~~\$5,000 and the Participant is not Vested in a Supplement One benefit, the Administrator may direct the Trustee to distribute the full amount to the Participant without the consent of the Participant or his/her spouse.

Petition Number: 31315-FA-NonDis-0; GBPHB

**Increase in the Ministerial Pension Plan  
Cash-Out Amount for Deceased Participants**

Effective January 1, 2001, amend section 5.06b.(3) of the Ministerial Pension Plan to read:

Notwithstanding the provisions of Section 5.06b(1) or Section 5.06b(2), if the present value of a deceased Participant's Account, including the value of any Supplement One benefit that may be payable, is equal to or less than ~~\$3,500~~\$5,000 at the time of his/her death, the Administrator may direct the Trustee to distribute the full amount to the Participant's Beneficiary without the consent of the Beneficiary.

Petition Number: 31316-FA-NonDis-0; GBPHB

**DCOR/DBV Payment Options**

Effective January 1, 2001, section E.02f of Supplement One is reclassified as E.02g and a new section E.02f is added to Supplement One which reads:

**Defined Contribution Organizational Reserve and Defined Benefit Vested funds contributed upon behalf of a Participant or retired Participant shall be paid in accordance with Section 5.05.**

Petition Number: 31317-FA-NonDis-0; GBPHB and GCFA

**Amendment of Definition of Compensation in the Staff Retirement Benefits Program**

Effective January 1, 2001, amend section 2.09 of the Staff Retirement Benefits Program to read:

“Compensation” shall mean the sum of the following for the Program Year paid or payable in cash or in kind by the Employer for personal services:

a. taxable cash salary or wages paid by the Employer for personal services rendered in the course of employment including overtime pay; and bonuses and ~~severance pay~~, but not including severance pay and the cash value of taxable fringe benefits; and

b. salary-reduction agreements with respect to employment with the Employer:

(1) to a plan qualified under section 125 of the Code; and

(2) to a tax-sheltered annuity described in section 403(b) of the Code; and

(3) as a qualified transportation fringe under section 132(f) of the Code.

For Program Years beginning after December 31, 1988, and before January 1, 1994, Compensation in excess of \$200,000 shall be disregarded. For Program Years beginning after December 31, 1993, Compensation in excess of \$150,000 shall be disregarded. Such amounts shall be adjusted at the same time and in such manner as permitted under ~~Code~~ section 415(d) of the Code.

Petition Number: 31318-FA-NonDis-0; GBPHB and GCFA

**Elimination of Waiting Period for Participation in the Staff Retirement Benefits Program**

Effective January 1, 2001, amend subsection b. of section 3.01 of the Staff Retirement Benefits Program to read:

After January 1, 1985, and prior to January 1, 2001, each Employee of the Employer who is normally scheduled to work at least 20 hours per week shall be eligible to become a Participant in the Program upon the completion of at least 500 Hours of Service and six Months of Service. For purposes of this Section, an

Eligible Employee will be deemed to have completed six Months of Service if he/she is in the employ of the Employer at any time six months after his/her Employment Commencement Date.

Effective January 1, 2001, re-letter subsections c. and d. of section 3.01 of the Staff Retirement Benefits Program as d. and e., respectively.

Effective January 1, 2001, add new subsection c. to section 3.01 of the Staff Retirement Benefits Program which reads:

After December 31, 2000, each Employee of the Employer who is normally scheduled to work at least 20 hours per week shall be eligible to become a Participant in the Program on his/her Employment Commencement Date.

Effective January 1, 2001, amend section 4.01b of the Staff Retirement Benefits Program to read:

It shall be the responsibility of the Employer to make contributions on behalf of each Participant from the Employment Commence Date. For employees hired prior to January 1, 2001, ~~the~~ contributions made pursuant to this subsection shall be the amount prescribed in Section 4.01a, plus the earnings that would have accumulated during the eligibility period had the contributions been made effective on or after the Employment Commencement Date.

Effective January 1, 2001, amend section 4.02 of the Staff Retirement Benefits Program to read:

~~Contributions credited to a Participant's Account shall be fully Vested:~~

a. Each Participant shall acquire a fully vested and nonforfeitable interest in the portion of his/her Account upon the attainment of his/her Early Retirement Date, Normal Retirement Date or Late Retirement Date if he/she is an Employee on such date, or upon the completion of six Months of Service. For purposes of this Section, an Eligible Employee shall be deemed to have completed six Months of Service if he/she is in the employ of the Employer at any time six months after his/her Employment Commencement Date.

b. The Employer shall not adopt an amendment changing any vesting schedule under the Program if a Participant's nonforfeitable interest in his/her Account (determined as of the later of the date such amendment is adopted, or the date such amendment becomes effective) is less than such nonforfeitable

interest computed under the Program without regard to such amendment.

c. In the event the Program is amended to change or codify the vesting schedule set forth in this Article, a Participant with at least five Years of Service as of the effective date of the amendment may make a written election in the form prescribed by the Administrator to have his/her nonforfeitable interest in his/her Account determined without regard to such amendment. A Participant must make such an election during the period beginning with the date the amendment is adopted and ending on the latest to occur of the following dates:

(1) The date which is 60 days after the date on which the amendment is adopted;

(2) The date which is 60 days after the date the amendment became effective; or

(3) The date which is 60 days after the day the Participant is issued written notice of the amendment by the Employer or the Administrator. If no such election is made during the prescribed period, then the Participant's nonforfeitable interest in his/her Account shall be determined under the provisions of the amendment.

d. If a Participant terminates employment with the Employer the then nonvested and forfeitable portion of his/her Account derived from Employer contributions shall constitute a forfeiture. Forfeitures shall be used to reduce contributions required pursuant to Section 4.01 of the Program.

e. If any Former Participant shall be re-employed by the Employer or by another Employer which is eligible to participate in this Program before five consecutive One-Year Breaks in Service and such Former Participant had received a distribution of his/her entire vested and nonforfeitable portion of his/her Account prior to his/her re-employment, his/her forfeited Account shall be reinstated only if he/she repays the full amount distributed to him/her before the earlier of five years after the first date on which the Participant subsequently is re-employed by the Employer or any other such Employer or the close of the first period of five consecutive One-Year Breaks in Service commencing after the distribution.

(1) In the event the Former Participant does repay the full amount distributed to him/her, the undistributed portion of the Participant's Account must be restored in full, unadjusted

by any gains or losses occurring subsequent to the date on which the Participant had become a Former Participant.

(2) The source of such reinstatement shall first be any forfeitures occurring during the year. However, if such forfeitures are insufficient, then the Employer shall contribute an amount which is sufficient to restore any such forfeited account amounts.

Petition Number: 31319-FA-NonDis-0; GBPHB

#### Clarification of the Staff Retirement Benefits Program Contribution Deadline

Effective January 1, 2001, amend section 4.01e. of the Staff Retirement Benefits Program to read:

All Employer contributions for the Program Year must be deposited with the Program no later than June 15 of the following Program Year, unless a later date is permitted by another section of the Program.

Petition Number: 31320-FA-NonDis-0; GBPHB and GCFA

#### Providing Disabled Individuals Access to Funds in the Staff Retirement Benefits Program

Effective January 1, 2001, renumber sections 5.03 through 5.16 of the Staff Retirement Benefits Program as 5.04 through 5.17, respectively.

Effective January 1, 2001, add a new section 5.03 to the Staff Retirement Benefits Program which reads:

#### Determination of Benefits in the Event of Disability.

a. In the event of the disability of a Participant or Terminated Participant, the Administrator, in accordance with the provisions of Section 5.05 and Section 5.07, shall direct the Trustee to distribute to the Participant or Terminated Participant all amounts credited to the Account of the Participant or Terminated Participant as though he/she had retired. For purposes of this Section, a Participant or Terminated Participant shall be considered to be disabled if he/she has been determined to be disabled by the Social Security Administration or is currently receiving disability benefits from a plan



sponsored by the Plan Sponsor. The Administrator may require the Participant or Terminated Participant to provide such documentation as is necessary to substantiate the disability of the Participant or Terminated Participant.

b. However, if the Plan Sponsor continues to contribute to the Plan on behalf of a Participant as required by section 4.01c of the Plan, the distribution shall be postponed until ninety days after the Plan Sponsor discontinues the contributions.

Petition Number: 31321-FA-NonDis-0; GBPHB

#### **Revision of the Staff Retirement Benefits Program Cash-Out Provisions**

Effective January 1, 2001, amend section 5.03c. of the Staff Retirement Benefits Program to read:

The Trustee shall cause the entire benefit to be paid to such Participant in a single lump sum if the value of a Terminated Participant's benefit derived from the Account does not exceed ~~\$3,500~~\$5,000 and has never exceeded ~~\$3,500~~\$5,000 at the time of any prior distribution.

Petition Number: 31322-FA-NonDis-0; GBPHB

#### **Increase in the Staff Retirement Benefits Program Waiver Election Period**

Effective January 1, 2001, amend section 5.04a.(4) of the Staff Retirement Benefits Program to read:

The election period to waive the Contingent Annuity shall be the 90180 day period ending on the Annuity Starting Date.

Petition Number: 31323-FA-NonDis-0; GBPHB

#### **Clarification of the Staff Retirement Benefits Program Waiver Notice Provisions**

Effective January 1, 2001, amend section 5.04a.(5) of the Staff Retirement Benefits Program to read:

With regard to the election, the Administrator shall provide to the Participant no less than 30 days and no

more than 90180 days before the Annuity Starting Date a written explanation of:

(A) the terms and conditions of the Contingent Annuity;

(B) the Participant's right to make, and the effect of, an election to waive the Contingent Annuity;

(C) the right of the Participant's spouse to consent to any election to waive the Contingent Annuity; and

(D) the right of the Participant to revoke such election, and the effect of such revocation.

Petition Number: 31324-FA-NonDis-0; GBPHB and GCFA

#### **Elimination of the One-Year Break in Service Requirement Concerning Cash-Outs in the Staff Retirement Benefits Program**

Effective January 1, 2001, amend renumbered section 5.04c of the Staff Retirement Benefits Program to read:

~~After a One-Year Break in Service -~~The Trustee shall cause the entire benefit to be paid to such Terminated Participant in a single lump sum if the value of a Terminated Participant's benefit derived from the Account does not exceed ~~\$3,500~~\$5000 and has never exceeded ~~\$3,500~~\$5000 at the time of any prior distribution.

Petition Number: 31926-FA-NonDis-0; GBPHB and GCFA

#### **Amendment of Distribution of Funds from the General Agency Benefit Trust**

Effective January 1, 2001, amend section 3.03a of the General Agency Benefit Trust of The United Methodist Church to read:

The Trustee shall make funds available to each of the Beneficiaries on an annual basis in an amount not to exceed four percent (4%) of the value of the Beneficiary's segregated account per annum during the first fifteen year period of the commencement of the trust commencing January 1, 1997 and ending December 31, 2000, eight percent (8%) of the value of the Beneficiary's segregated account per annum during the period commencing January 1, 2001 and

ending December 31, 2004, four percent (4%) of the value of the Beneficiary's segregated account per annum during the period of the commencement of the trust commencing January 1, 2005 and ending December 31, 2011, six percent (6%) of the value of the Beneficiary's segregated account per annum during the ~~second fifteen year period commencing January 1, 2012~~ and ending December 31, 2026, eight percent (8%) of the value of the Beneficiary's segregated account per annum during the ~~third fifteen year period commencing January 1, 2027~~ and ending December 31, 2041, ten percent (10%) of the value of the Beneficiary's segregated account per annum during the ~~fourth fifteen year period commencing January 1, 2042~~ and ending December 31, 2056, and twelve percent (12%) of the value of the Beneficiary's segregated account per annum thereafter. The value of the Beneficiary's segregated account shall be determined as of the close of business on December 31 of the year previous to the year in which the distribution will be made.

Petition Number: 31810-FA-NonDis-O; Scott Shafer, Little Rock.

**Apportionment shall not be greater than 10 percent of local church's budget**

Whereas, tithing has been the Christian minimum standard of giving for many years; and

Whereas, ten percent has been the figure most often quoted for this standard; and

Whereas, increasing numbers of apportioned funds are going toward on-going structural concerns such as administration, pension funds, etc, rather than to mission opportunities; and

Whereas, we are called to proclaim the Gospel rather than protect institutions,

Therefore be it resolved, that the 2000 General Conference of the United Methodist Church, the annual conferences, and the districts apportion no amount to any individual local church greater than ten percent of an individual church's budget, minus any benevolences and capital expenses that the individual local church has sustained during the year.

Petition Number: 31816-FA-NonDis-O; Jerry Eckert, WI

**Endorsing advocacy**

Whereas, cabinet members often are sure they have a very good grasp of what the problems are with a pastor in trouble and what the best resolution is. Unfortunately, the pastor often does not and is usually emotionally disoriented when confronted by them over some complaint; and

Whereas, the power discrepancy between the Cabinet member and the pastor is great and the pastor is at a major disadvantage because of that. Cabinet members do not usually realize this but take the pastor's emotionality as a further sign that the complaint has merit and the problem only gets worse; and

Whereas, just as welfare recipients have long needed advocates to help them through the difficulties of the welfare system and just as people in legal trouble need lawyers to assist them, so pastors in trouble need someone who knows the rules, processes, and limits of power of the various persons and hearing groups to walk through the process with them, tell them the possible steps that lie ahead, share all the options possible as well as financial and insurance concerns involved, and calm them down so they don't look so bad; and

Whereas, advocates tend to ask the questions the pastor should if the pastor was in any shape to speak up; and

Whereas, advocates are needed to be sure that the facts are straight, that both sides are heard and discrepancies noted and, hopefully, resolved,

Therefore, be it resolved that I recommend that The General Conference ask General Council on Finance and Administration to put the following into its legal manual or that the following be placed in the next Discipline:

1. Advocacy.— The role of an advocate or counsel for a complainant or respondent shall be to help resolve complaints about a pastor's misconduct or unsatisfactory performance. Ways in which this may be done include but are not limited to listening carefully, examining relevant documents, enlisting others to provide emotional support, offering advice, consulting with advocates in other places to learn and exchange ideas, participating in supervisory conversations and hearings to which the complainant and/or respondent are invited when any of the actions such as in Paragraphs 308, 318, 345, 351, 354.2, 355.3,



357, 358, 359-363, 604.4, or 2623-2629 begin, helping all participants to stay within church law, guiding the respondent/complainant through the maze of church law and process, cautioning against undue pressure, raising questions to clarify facts or process, seeking the appropriate response to complaints found to be true, and helping work toward resolution, reconciliation when possible, and justice always.

2. The advocate shall be the choice of the complainant/respondent who shall indicate that in writing to the district superintendent. If there is a civil or criminal matter involved in the complaint, both parties may have legal counsel present. If either party fails to obtain an advocate, the superintendent shall strongly encourage getting one and may assist in doing so.

Petition Number: 31821-FA-No-Dis-O; William "Bill" Appleby, Mississippi.

#### Develop east-to-use index for BOD 2000

Whereas, The *Book of Discipline* of The United Methodist Church is the book of law for The United Methodist Church and sets forth the laws, plans, polity and process by which United Methodists govern themselves; and

Whereas, this document reflects our understanding of the Church, what is expected of its laity and clergy to be effective witnesses in the world and how we agree to live our lives together as a denomination; and

Whereas, this book contains the Constitution, Doctrine and Doctrinal Statements, General Rules and Social Principles and sets forth the theological groundings of The United Methodist Church in biblical faith; and

Whereas, it is vitally important that persons, both lay and clergy, understand the content and are able to locate specific information they are seeking on any given subject or topic; and

Whereas, the present "Index" of the *Book of Discipline* provides some assistance in locating a number of subjects and topics, but is sometimes unclear, confusing and even neglectful in identifying the location of the content in this vital book for the rule and order of United Methodists to follow; and

Whereas, there is a felt need by many United Methodists for a more inclusive, comprehensive, exhaustive, cross reference and "easy to use" index to facilitate the use of the *Book of Discipline* by both lay and clergy in locating and finding the important

information and content, desired or needed, in this primary instrument setting forth basic guidelines for United Methodists in and through their conferences and congregations,

Be it therefore resolved that the 2000 General Conference during its session in Cleveland, Ohio, May 2-12, 2000, direct the secretary of the General Conference, The United Methodist Publishing House and those persons responsible for bringing together the content and publishing the new edition of the *Book of Discipline*, 2000, to develop a more comprehensive, exhaustive, cross-reference, inclusive and "easy to use" index for this edition.

Petition Number: 31835-FA-NonDis-O; LC, Mountainside UMC, Cedar Crest, NM

#### Give institutions and agencies of UMC freedom to pursue creative "self-funding" ventures

Whereas, the current ministries of the United Methodist Church are time-honored and well-managed efforts to promote the Gospel of Jesus Christ; and

Whereas, we raise the question of "What mission institutions are best supported through apportionments and what are the new revenue streams, such as endowments and designated gifts for the future of our mission?" [NM Conference Journal 1998 pp.154-155]; and

Whereas, in 1968 there were about eleven items that were "apportioned" to the churches. Today, there are some twenty-six needs on the list. Some of the fifteen "extras" were included in 1968 as requests based on so many dollars/cents per member, but as voluntary offerings; and

Whereas, there is a trend toward endowments as a way in which various institutions can undergird their ministries. Huston-Tillotson has had an endowment fund since at least 1981. Lydia Patterson began its quest in 1992. Sacramento Methodist Assembly is moving toward self-sufficiency with its new management; and

Whereas, we confess we have not always accepted the challenge to help these institutions step-up to a "self-funding" mode, but we are beginning to see the vision and are focusing on the task at hand. We support Dr. Mark Abbot in his mission work in Spain in a covenant relationship. We are willing to accept other challenges and would like to help support new initiatives in God's Kingdom,



Therefore be it resolved that institutions, agencies and the like of the United Methodist Church be given the freedom to pursue a course of "self-funding" through such creative ventures as endowments. Allowing these agencies to achieve their goals and pursue their course of self funding will enable new initiatives to be suggested, reviewed, and possibly nominated through the local church. Establish an annual review program of existing apportionment recipients in order to ascertain their current standing in the process.

**CONDENSED COMPARATIVE BALANCE SHEETS  
THE UNITED METHODIST PUBLISHING HOUSE**

	JULY 31,1999	JULY 31,1995	INCREASE (DECREASE)
<b>ASSETS</b>			
<b>CURRENT</b>			
CASH	\$ 1,058,396	\$ 2,217,730	\$ (1,159,334)
ACCOUNTS RECEIVABLE-NET	18,461,389	12,660,939	5,800,450
NOTES RECEIVABLE-INSTALLMENTS CURRENTLY DUE	20,468	1,290,263	(1,269,795)
INVENTORIES	23,850,808	25,814,872	(1,964,064)
OTHER CURRENT ASSETS	1,278,297	1,323,993	(45,696)
<b>TOTAL CURRENT ASSETS</b>	<b>44,669,358</b>	<b>43,307,797</b>	<b>1,361,561</b>
 NOTES RECEIVABLE - NET	 1,059,336	 1,091,733	 (32,397)
 LONG TERM INVESTMENTS	 42,106,732	 20,727,374	 21,379,358
OTHER ASSETS	865,124	1,194,865	(329,741)
PROPERTY, PLANT, AND EQUIPMENT-NET	41,284,393	35,319,261	5,965,132
CAPITAL LEASES - EQUIPMENT - NET	-	112,099	(112,099)
DEFERRED CHARGES TO OPERATIONS	803,268	912,446	(109,178)
<b>TOTAL</b>	<b>\$ 130,788,211</b>	<b>\$ 102,665,575</b>	<b>\$ 28,122,636</b>
 <b>LIABILITIES</b>			
<b>CURRENT</b>			
ACCOUNTS PAYABLE	\$ 10,501,545	\$ 9,496,007	\$ 1,005,538
NOTES PAYABLE		1,500,000	(1,500,000)
REVOLVING CREDIT LOAN	2,203,000	-	2,203,000
ACCRUED TERMINATION COSTS		262,844	(262,844)
REPURCHASE AGREEMENT		1,262,378	(1,262,378)
ACCRUED PENSION & POST RETIREMENT LIABILITIES	5,257,270	4,080,246	1,177,024
ACCRUED EXPENSES AND OTHER CURRENT LIABILITIES	7,582,675	3,352,435	4,230,240
<b>TOTAL CURRENT LIABILITIES</b>	<b>25,544,490</b>	<b>19,953,910</b>	<b>5,590,580</b>
 SPECIAL TERMINATION BENEFITS	 120,410	 62,243	 58,167
ACCRUED POST RETIREMENT BENEFITS	20,530,653	19,003,865	1,526,788
DEFERRED REVENUE		110,243	(110,243)
CAPITAL LEASE OBLIGATION - LONG TERM		84,311	(84,311)
OTHER ACCRUED LIABILITIES	114,361	-	114,361
CAPITAL	84,478,297	63,451,003	21,027,294
<b>TOTAL</b>	<b>\$ 130,788,211</b>	<b>\$ 102,665,575</b>	<b>\$ 28,122,636</b>

**CONDENSED COMPARATIVE OPERATING STATEMENT**  
**THE UNITED METHODIST PUBLISHING HOUSE**  
**AUGUST 1, 1996 - JULY 31, 1999**

	1996	1997	1998	1999	TOTAL
NET SALES-PRODUCTS SEMINAR FEES, SPECIAL SALES/COMMISSIONS, ETC.	\$ 103,101,061	\$ 104,530,238	\$ 108,388,114	\$ 105,938,941	\$ 421,958,354
	1,172,741	1,648,532	1,623,835	1,352,706	\$ 5,797,814
TOTAL REVENUE	104,273,803	106,178,770	110,011,949	107,291,647	427,756,168
COST OF PRODUCTS SOLD	50,223,908	50,393,213	51,021,798	50,359,907	201,998,826
GROSS OPERATING REVENUE	54,049,895	55,785,558	58,990,151	56,931,740	225,757,344
EXPENSES	52,460,167	53,073,812	56,128,212	55,104,883	216,767,074
NET OPERATING REVENUE	1,589,728	2,711,745	2,861,939	1,826,858	8,990,270
OTHER REVENUE - NET INVESTMENT REVENUE - NET	(573,792)	(693,339)	(1,463,142)	(1,267,479)	(3,997,752)
NET REVENUE FROM CONTINUING OPERATIONS	6,373,430	9,056,905	4,675,669	4,298,687	24,404,691
SEVERANCE	7,389,366	11,075,311	6,074,466	4,858,066	29,397,209
NET REVENUE - BEFORE FAS 106 CHARGES	134,349	642,725	474,837	679,036	1,930,947
	7,255,017	10,432,586	5,599,629	4,179,030	27,466,262
FAS 106 CHARGES	703,519	889,623	743,037	735,000	3,071,179
NET REVENUE	\$ 6,551,498	\$ 9,542,965	\$ 4,856,593	\$ 3,444,029	\$ 24,395,085



# General/Judicial Administration

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶4.

Petition Number: 31795-GJ-4-C; Barbara Presutti,  
Chapel Hill UMC, Indianapolis, IN

**UMC recognize two categories of baptized members**

Amend second sentence and add new text to 4  
Article IV (page 22):

... services, to participate in its programs. ~~and,~~  
~~when they take the appropriate vows, to be admitted into~~  
~~its membership in any local church in the connection~~ The  
United Methodist Church shall recognize two  
categories of membership, baptized members and  
professing members. Baptized members shall be those  
persons who have received Christian baptism in the  
name of the Father, Son and Holy Spirit in the local  
congregation or whose membership has been  
transferred to the local United Methodist Church  
subsequent to Christian baptism in some other  
congregation. Professing members shall be those  
persons who have received Christian baptism, who  
willingly take appropriate vows of membership as an  
expression of their faith in Jesus Christ. In the case of  
persons whose disabilities prevent them from  
assuming the vows for baptized or professing  
membership, their legal guardian(s) or sponsor(s),  
themselves professing members of the Church, may  
recite appropriate vows on their behalf.

¶701.

Petition Number: 31872-GJ-701-D; Local church  
covenant steering committee, Aldersgate UMC,  
Highland Village, TX

**Program agencies are US with limited general  
church responsibilities**

Add the following as a new subparagraph to 701:

All program agencies are agencies of the United  
States part of the United Methodist Church, funded  
by that part of the church and primarily responsible  
for ministry in that country. Where it is possible, these  
agencies can undertake ministries and programs  
outside the United States but not to the detriment of  
their primary task in the United States. Because we are  
a connectional and global church, US agencies should  
offer assistance and receive assistance from Central  
Conferences when Central Conferences through their  
bishops, conference sessions or duly established  
agencies request, offer or agree to such assistance.  
When the US program agencies manage and allocate  
funds specifically designated for the work of the  
church outside the United States, they shall do so in  
ways that embody the mutuality and interdependence  
of our global, connectional system. Specifically, the  
following are US program agencies: General Board of  
Global Ministries, General Board of Higher  
Education and Ministry, General Board of Church  
and Society, General Commission on Religion and  
Race, General Commission on Status and Role of  
Women, General Commission on United Methodist  
Men, General Commission on Archives and History,  
and General Commission on Communications.

**¶702.**

Petition Number: 31873-702.1-D; Robert H Thompson,  
Wesley UMC, Oklahoma City, OK

**Official UMC agencies must faithfully represent  
the UM doctrinal statement and Articles of Religion**

Add the following to the end of 702.1:

All official statements, endorsements, literature  
published by or adopted for use by, or any other action  
taken by each general agency must faithfully represent  
the United Methodist doctrinal statement and the  
Articles of Religion.

**¶702.**

Petition Number: 31874-GJ-702-D; Michael David Tabb,  
Texas

**Program agencies shall not make declarations  
in counter to UMC mission or doctrine**

Add the following as a new subparagraph to 702:

The function of our Boards and Agencies is to  
promote the mission, directives, and doctrine of The  
United Methodist Church as set forth by General  
Conference. Because The United Methodist Church is a  
connectional body bound together in covenant by its  
members, clergy, and the episcopacy, it must be  
recognized that the actions of a General, Conference, or  
District Board or Agency have impact and ramifications  
upon the whole. As such, no Board or Agency nor any of  
its representatives shall make official declarations  
supporting any doctrine, movement, agency or  
legislation that is counter to the mission or doctrine of  
The United Methodist Church.

**¶702.**

Petition Number: 31875-GJ-702-D; Local church  
covenant steering committee, Aldersgate UMC,  
Highland Village, TX

**Delete 702.2-4**

**¶703.**

Petition Number: 31876-GJ-703.1-D; Local church  
covenant steering committee, Aldersgate UMC,  
Highland Village, TX

**Change "GCOM" to just "General Council"**

Amend last sentence of 703.1:

~~... These~~ This councils ~~are~~ is the General Council  
on Finance and Administration ~~and the General~~  
~~Council on Ministries.~~

**¶713.**

Petition Number: 31877-GJ-713-D; Local church  
covenant steering committee, Aldersgate UMC,  
Highland Village, TX

**Add "general secretary"**

Amend 713:

~~The general secretary of each general program  
agency that is accountable to the General Council on  
Ministries shall be elected annually by ballot of the  
General Council on Ministries upon nomination of the  
agency involved. Any general secretary of a general  
program agency who has not been elected by the  
General Council on Ministries shall not serve in such  
capacity beyond the end of that year.~~

Each general program agency shall elect annually  
by ballot its general secretary, deputy and associate  
general secretary(ies) and may elect or appoint such  
other staff as may be necessary.

## ¶716.

Petition Number: 31878-GJ-716-D; Steven Putka, St Paul UMC Stevens Point, WI

**Add “sweatshop or forced labor”**

Amend 716:

...and shall endeavor to avoid investments that appear likely, directly or indirectly, to support racial discrimination, violation of human rights, sweatshop or forced labor, gambling, or the production . . .

## ¶901.

Petition Number: 31869-GJ-901-D; Local church steering committee, Aldersgate UMC, Highland Village, TX

**GCFA is empowered to dismantle GCOM**

Delete current text and replace with the following:

The General Council on Finance and Administration is hereby empowered to dismantle the General Council on Ministries in an orderly manner, caring for all relevant matters such as transfer or termination of personnel contracts, disposition of assets, continuation of legal corporations. Further, the General Council on Finance and Administration shall have authority and direction for the Advance Committee and the World Service Special Gifts Committee.

## ¶901.

Petition Number: 31930-GJ-901-D; Connectional Process Team (CPT)

**Provide for a Covenant Council**

Amend 901: There shall be a ~~General Council on Ministries Covenant Council~~ of The United Methodist Church, hereinafter called the council.

## ¶902.

Petition Number: 31870-GJ-902-D; Local church steering committee, Aldersgate UMC, Highland Village, TX

Delete 902-907.4; 907.5-6 substitute “GCFA” wherever “GCOM” appears.

## ¶902.

Petition Number: 31931-GJ-902-D; CPT

**Provide for a Covenant Council—incorporation**

Amend first sentence of 902:

The council shall be incorporated in such state or states as the ~~General Council on Ministries Covenant Council~~ shall determine.

## ¶903.

Petition Number: 31932-GJ-903-D; CPT

Retain 903.

## ¶904.

Petition Number: 31933-GJ-904-D; CPT

**Purpose of providing for a Covenant Council**

Amend 904:

The purpose of the council, as a part of the total mission of the Church, ~~is to facilitate the Church's program life as determined by the General Conference. The council's task is to encourage, coordinate, and support the general agencies as they serve on behalf of the denomination; under the direction of General Conference, is to lead in modeling Christian conferencing and covenant relationships and enable the United Methodist Church to act upon the transformational directions of this United Methodist Church. The council will guide the United Methodist Church in discerning God's vision for its ministry and mission by providing a holistic process that focuses the work of all the parts. The council will clarify responsibilities~~



of the general agencies, call for accountability to the vision and mission goals, and provide for focused, shared resourcing for ministry and mission.

## ¶905.

Petition Number: 31934-GJ-905-D; CPT

### Change GCOM to Covenant Council

Delete current text of 905 and replace with the following:

*Objectives*—The objectives of the General Council on Ministries Covenant Council are:

1. To lead the United Methodist Church in knowing God's will for its work, and living as biblical people in the Wesleyan tradition through a style of leadership where all members of the Covenant Council are equals around the table with voice and vote. The Covenant Council will strive to live and work together in a manner that is collegial, cooperative and inclusive, and that actively practices hospitality.

2. To guide the United Methodist Church in articulating a clear and compelling ministry vision through a holistic process that focuses the work of all the parts.

3. To prepare appropriate legislation for the 2004 General Conference to implement the Global Conference and Central Conferences as envisioned in the transformational directions and to propose the next steps for implementing the Covenant Councils throughout the connection.

4. To redesign and align the work of the general agencies and to provide implementing legislation to the 2004 General Conference.

5. To assure and execute in transformational ways any further essential responsibilities presently assigned to the GCOM as per the 1996 *Book of Discipline*.

6. To relate to annual conferences and build mutual relationships with annual conference leadership.

## ¶2602.

Petition Number: 31852-GJ-2602-D; Jerry Eckert, WI

### Nominations for Judicial Council

Amend first sentence of second paragraph of 2602:

Members of the council shall be nominated and elected in the manner following: at each quadrennial session of the General Conference, the Council of Bishops shall nominate by majority vote nominating committees from each jurisdiction and central conference shall nominate three (3) times the number of ordained ministers and laypersons at least one ordained minister and at least one lay person to be elected at session of the General Conference.

## ¶2623.

Petition Number: 31853-GJ-2623-D; Jerry Eckert, WI

### Add legal civil-rights to fair-process-rights

Add to 2623 the following:

1. Every member of every hearing and appeal group, except the clergy session when it meets, whose authority can recommend any form of removal from appointment, administrative or judicial, shall be impartial and have had no part in previous actions taken against the respondent.

2. Signers of the original complaint must be witnesses or victims of the alleged violations and not a third party.

3. The respondent must have the right to face the original signers of the complaint during hearings on the complaint.

4. The respondents have the right to counsel of their choice in appearances before any hearing body or in any mediation or negotiating sessions and exercise of that right may not be held against them.

5. Counsels for respondents and complainants have the right to cross-examine those appearing against them in every hearing or appeal group under reasonable ground rules established between the counsels and the respective groups.

6. All hearings, appeals, and related sessions seeking reconciliation and resolution shall be held in a timely fashion and central location so that neither the respondent nor complainant is put at a disadvantage.

7. The respondent and complainant have the right of freedom from accusation or innuendo based on race, religious background, sex, age, disabling conditions, national origin, personal mannerisms, or anything else introduced to prejudice the hearing body.

8. Respondents found to be culpable shall have the right to be free of excessive punishments and have the right of punishment that fits the wrong behavior.

9. Respondents shall not be required to testify or bring evidence against themselves nor have exercise of that right held against them.

10. Respondents and complainants shall have all legal civil rights under the United States Constitution and civil law as well as church law so that if any harm is done, they may have the right of redress in both church and civil courts.

¶2624.

Petition Number: 31854-GJ-2624-D; Jerry Eckert, WI

Add section on mediation

Delete current text and replace with the following in 2624:

*Mediation—1. General*—Mediation is a process of reconciling people in dispute by allowing them to take part, together with guidance of a trained third party, in efforts to resolve the dispute. The intent is that the resolution be voluntary.

a. At any point where a complaint related to either performance or character has been brought or could already be in process in the “supervisory response,” or in either the administrative or judicial tracks, mediation can be attempted.

1) Mediation can be aimed toward resolving the dispute between the complainant and the respondent.

2) Mediation can be aimed toward resolving the question of which options can be worked out between the respondent and the conference officials involved.

3) Mediation can be aimed toward resolving all of the above issues in a multiple negotiating process guided by the mediator.

b. Mediation is not binding. The effort, however, is to reach a resolution that is satisfactory to all parties involved so that the decisions are accepted by them.

c. Mediation may result in any of the alternatives currently available to the Board of Ordained Ministry to recommend as well as those related to change of appointment, health and welfare of the pastoral family, and other benefits or options available.

d. If mediation is requested during any judicial process, it shall be made available but may not be used to impede the judicial process. Those presiding at the respective hearings may choose to recess their proceedings so that mediation can take place. Mediation and judicial processes may occur over the same period of time because mediation can lead to reconciliation and/or voluntary resolutions making the judicial process unnecessary.

e. If mediation does not achieve mutual agreement, the process may be ended. It may be reopened upon request of the superintendent or the parties involved at any time to obtain a voluntary resolution, no matter what further steps of due process are occurring.

2. *Mediators*—a. Mediators shall be third party, neutral persons trained in alternative dispute resolution techniques who are not a part of the conference structure nor subject to the appointment of the bishop.

b. Upon gaining the written permission of the respondent pastor, the mediator shall have access to any files held by the officers of the annual conference in the pastor’s name. The mediator shall also have access to any church officer for information on disability; health insurance; transfer to other churches, conferences, or denominations; pension; or any other matters that may be pertinent to the mediation.

c. Information on mediation, guidelines for it, and lists of mediators and their associations will be available through the General Counsel of the General Council on Finance and Administration.

3. *Process*—Mediation is an option from the moment a superintendent learns about a complaint. The superintendent shall inform all parties of the

opportunity for mediation and encourage it as a step prior to further action as a complaint. Any of the parties involved may request mediation and the superintendent shall provide the opportunity. Mediation shall begin as soon as a mediator is chosen who is acceptable to the parties involved.

## ¶2625.

Petition Number: 31855-GJ-2625.1-D; Jerry Eckert, WI

### Importance of the specification votes

Add to the end of 2625.1:

If no specification under a charge receives nine (9) votes of conviction, there can be no guilty vote for that charge.

## ¶2626.

Petition Number: 31856-GJ-2626.3a-D; Jerry Eckert, WI

### Nominations of the Committee on Investigation

Amend Paragraph 2626.3a:

a) There shall be . . . a lay person. The committee shall be nominated by the ~~presiding bishop in consultation with the board of ordained ministry~~ conference nominating committee and from the floor of the conference and elected quadrennially by the annual conference.

## ¶2626.

Petition Number: 31857-GJ-2626.6-D; Jerry Eckert, WI

### Handling abuses possible under the current BOD

Amend 2626.6d:

~~If possible, the respondent and the person(s) bringing the initial complaint shall be brought face to face, but the inability to do this shall not invalidate an investigation. Notice of the hearings shall be given to all parties, and they shall be permitted to be present during testimony, but not during deliberations. There shall be no right of cross-examination by either the respondent or the person(s) bringing the original complaint.~~

## ¶2627.

Petition Number: 31858-GJ-2627.3c(1)-D; Jerry Eckert, WI

### Appointment of the trial court pool

Amend 2627.3c (1) (top of page 670):

All appointments to the pool shall be made by the ~~district superintendents~~ lot, the names drawn randomly in the presence of the church counsel and the defense counsel to assure that all appointees fit the disciplinary requirements.

## ¶2627.

Petition Number: 31860-GJ-2627.1h-D; Jerry Eckert, WI

### Votes on specifications as well as charges

Amend first and second sentences of first paragraph of 2627.1h:

. . . full power to try the respondent. The trial court shall present to the presiding bishop a vote on each specification under each charge. Each specification must be voted upon separately. If the trial court does not have at least nine votes to convict on at least one specification on a given charge, the respondent is acquitted of that charge and the trial court shall report that. A vote of nine (9) or more on a charge substantiated by a proper vote on at least one specification shall be required for conviction.

## ¶2628.

Petition Number: 31859-GJ-2628.1-D; Jerry Eckert, WI

### Requirement to answer all objections

Add the following as a new paragraph to 2628.1:

Each objection in the appeal shall be specifically answered by the appellate body as to why it is supported or turned down. Appeals based on objections to possible errors of law shall have citations of law which support the ruling of the appellate body. Appeals based on objections to possible flaws in weight of evidence shall have citations based on criteria used by the appellate body



such as state rules of evidence such as Black's Law Dictionary. The ruling of the appellate body shall contain all these materials and shall be sent to the respondent, the complainant, and all others designated by the *Book of Discipline*.

## ¶2628.

Petition Number: 31862-GJ-2628.2-D; Jerry Eckert, WI

### Nomination of Jurisdictional Appellate Committee

Amend first sentence of 2628.2a:

Each jurisdictional and central conference, upon nomination of the ~~College of Bishops~~ jurisdictional nominating committee with nominations from the

floor of the respective conferences, shall elect a committee on appeals . . .

## ¶2628.

Petition Number: 31861-GJ-2628.1-D; Jerry Eckert, WI

### Setting a time-frame for appeals courts to operate

Add the following to paragraph 2628.1a:

The appeals committee shall convene within thirty (30) days of notification for hearing of the appeal and shall return its rulings within sixty (60) days of the original notification, unless the respondent agrees to an extension of time.



# Additional Proposed Resolutions

Petition Number: 31279-GJ-NonD-O!; Ronald Greilich,  
Cal-Nevada

## Establish an Evangelical Missionary Conference in the Western Jurisdiction

### GENERAL PROVISIONS

1. The Evangelical Missionary Conference will be created in the Western Jurisdiction.
2. The Evangelical Missionary Conference will be supportive of the connectional mission of the United Methodist Church.
3. A bishop will be assigned by the Western Jurisdiction's College of Bishops to provide episcopal supervision as prescribed by the *Book of Discipline* (§559.1).
4. The organization, membership and relationship of the Evangelical Missionary Conference shall be consistent with the polity and provisions of *The Book of Discipline* as stated in §§558, 559, 560, 561, 12 and 21, 22, 23.
5. The Evangelical Missionary Conference shall comply with the disciplinary provisions of inclusiveness as provided in §117 and other similar references.

### ORGANIZATION

1. Organization of the Evangelical Missionary Conference will follow the process of organizing an annual conference (§607).
2. Membership
  - a) Membership of the Evangelical Missionary Conference will come from United Methodist churches in the Western Jurisdiction that choose to [request] transfer from their current annual conference following the provisions of p.39.
  - b) Clergy members may transfer their membership following the provisions of §338.
  - c) Lay membership of the Evangelical Missionary Conference will follow the provisions of §30.

### ADMINISTRATIVE STRUCTURE THE CABINET

1. The cabinet shall be composed of the bishop and the district superintendent(s) (§660.1).
2. The conference budget shall cover the expenses of the district superintendent(s), including office expenses and the portion of the episcopal expenses assigned to the Evangelical Missionary Conference.
3. In the selection of district superintendents due consideration shall be given to inclusiveness (§517).

### THE BASIC STRUCTURES

The basic structures shall include a Council on Finance and Administration, Trustees, Board of Ordained Ministry, and other administrative and program agencies as required by the *Discipline*, and as the Missionary Conference may decide.

### CONNECTIONAL RELATIONS

The General Board of Global Ministries shall encourage and support the Evangelical Missionary Conference according to the provisions of the *Book of Discipline* (§§558-561).

### THE PLAN

During the annual conference session of May-June 2000, each annual conference in the Western Jurisdiction shall make it known to all of its churches and pastors that an Evangelical Missionary Conference (EMC) is being formed in the Western Jurisdiction. During the 2000 - 2001 Conference year churches and pastors will have the opportunity to pray, discuss and choose whether or not they will be part of the Evangelical Missionary Conference. In the fall of 2001 the Evangelical Missionary Conference may hold its organizing conference. The Evangelical Missionary Conference shall hold its first regular session in June of 2002 according to the provisions of *The Book of Discipline*. At this time a plan and goals for the balance of the quadrennium may be adopted.

### FINANCES

The number of pastors and churches who might join the Evangelical Missionary Conference is not known at this time. However, as time passes more interest in being part of such a conference is being expressed. The figures below are very general and will



be subject to adjustment after consultation with the General Board of Global Ministries. It is anticipated that substantial General Board support will be needed during the first several years on a decreasing basis.

Bishop's salary and administrative expenses	(?)
District Superintendent(s) salary	(?)
District Superintendent(s) travel and related expenses	\$100,000
Office administrator	\$50,000
Office equipment and related start-up expenses: space, utilities etc.	\$25,000
Personnel for pensions and health insur.	\$20,000
<b>Subtotal</b>	<b>\$195,000</b>
New Church Development Fund	\$350,000
Conference Program	\$10,000
Laity Training	\$5,000
Annual Conference Session expense	\$3,000
Equitable Salary Fund	\$50,000
Miscellaneous Fund	\$10,000
<b>Subtotal</b>	<b>\$428,000</b>
<b>Grand Total Direct Expenditures</b>	<b>\$623,000</b>

Insurance and pension insurance and pension will be provided according to the provisions of the 2000 *Book of Discipline*.

Petition Number: 31814-GJ-NonDis-O; Jameson Jones, Aldersgate Covenant UMC, Highland Village, TX

### Reorganize BOD into four parts

Without changing the content of any paragraph, reorganize the *Book of Discipline* into four parts: Constitution, Doctrine and Doctrinal Standards, General Discipline, and United States Discipline.

#### Principles of Division

This petition if passed makes no changes in the substance of any paragraph. The following applies to all paragraphs in the 1996 *Book of Discipline* and their successors as amended by the 2000 General Conference. Further, if new paragraphs are added to the *Book of Discipline*, the editors are to follow these principles about which section they would have located it in the previous *Discipline*, and allocate the new paragraph with those same existing paragraphs in the new order.

The Constitution remains as Part I

Part II is the section on Doctrine and Doctrinal Standards and would include doctrine and doctrinal standards, mission, moral teaching (social principles), and basic standards of ministry, and the theological principles undergirding superintendency and church membership.

Part III is the section on General Discipline and would include specific requirements for ordination, local churches, and conferences. The only agencies in this section are the Council of Bishops, Judicial Council, the General Council on Finance and Administration and the General Commission on Christian Unity and Interreligious Concerns.

Part IV would be the section on United States Discipline and would include those sections pertinent to the United States. All general agencies except for the Council of Bishops, Judicial Council, General Council on Finance and Administration, and General Council on Finance and Administration shall be renamed by dropping the word "general" from their title.

#### Allocation of Paragraphs:

##### Part I Constitution

1-59 Constitution

##### Part II Doctrine and Doctrinal Standards

60-63 Our Doctrinal Heritage, Our Doctrinal History, Our Doctrinal Standards and General Rules, Our Theological Task

64-70 Social Principles

101-120 The Mission and Ministry of the Church

201-204 Mission of the Church and Local Church

214-230 Church Membership

301-304 Meaning and Qualifications of Ordination

401-404 Meaning of Superintendency

##### Part III General Discipline

205-213 Sections II, III, IV Cooperative Parishes, Ecumenical Shared Ministries, and Churches in Transitional Communities

231-247 Membership Records and Transfers and Organization

263-74 Local Church ministries

305-365	Ministry of the ordained
405-434	Ministry of superintendents
501-563	Conferences
801-832	General Council on Finance and Administration
1901-1906	General Commission on Christian Unity and Interreligious Concerns
2401	Interdenominational Agencies
2501-2553	Church Property
2601-2629	Judicial Administration
	Part IV United States Discipline
248-262	Local Church Organization
601-651	Annual Conference Organization
652-665	District Organization
701-725	United States Agencies
901-2303	United States Agencies
2406	Administrative Order

Petition Number: 31822-GJ-NonDis-O; W. E. Saunders, Key West (FL) UMC

### Restore historical section to BOD

Whereas, in the 1988 and previous Books of Discipline a statement was made on page 10 (Historical Statement) as follows: "The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true church of Christ is its ability to seek and save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ. The sole object of the rules, regulations, and usages of The Methodist Church is to aid the Church in fulfilling its Divine commission; and

Whereas, inasmuch as this great statement of our historical faith has been omitted in subsequent *Disciplines*,

Therefore be it resolved, that I petition the 2000 General Conference to restore it to the 2000 *Book of Discipline* historical section.

Petition Number: 31824-GJ-NonDis-O; Everett K. Burham and W. Michael Biklen, IA

### Simplifying the complaint process

Whereas, it has been our observation that, instead of helping pastors through normal supervision, cabinets tend to be so busy they do not deal with a problem until it has built up; and

Whereas, the beginning of the complaint process in paragraph 358 is now called "supervisory response" and is no longer supervisory but is a quasi-judicial process, the goal of which can be to remove the pastor; and

Whereas, none of the identified paragraphs protect the pastor under complaint since the cabinet is represented on every phase of the Board of Ordained Ministry's operation, and the cabinet often ends up as the place to which the respondent pastor has the right of appeal; and

Whereas, these characteristics are violations of ¶18, the right of the pastor to a hearing and appeal, because the hearings and appeals are largely in the hands of members of the Cabinet; and

Whereas, what was intended to be a reconciling restorative process, when it was passed into the 1980 *Discipline*, has become a process by which a pastor's spirit is broken because there are few among those involved in the process who are not under the direct influence of the cabinet who are usually the ones pushing the complaint, even bringing the complaint (¶358.1a); and

Whereas, at a time when we are losing pastors to retirement at an unprecedented rate, our cabinets need to focus on proper supervision to enhance the clergy and pass complaints to conference members outside the direct cabinet influence under which the Board of Ministry operates,

Therefore be it resolved, that we ask that the 2000 General Conference to delete all references to using actions to obtain involuntary administrative status, particularly dropping a pastor from probation (¶318.6), involuntary leave of absence (¶351), involuntary retirement (¶355, especially 355.3), and administrative location (¶358.3).

Be it further resolved that complaints important enough to remove a pastor from ministry in any of the above ways should be handled by the judicial processes under ¶¶2623-2628.

Petition Number: 31825-GJ-NonDis-O; Everett K. Burham and W. Michael Biklen, IA

#### **Establish an annual conference judicial branch**

Whereas, annual conferences have one executive branch and no judiciary. Some of our annual conferences function with only as much of a legislative branch as the bishop allows; and

Whereas, the bishop is the conference president and has the power to recognize who will or will not speak. In some conferences the bishop takes the authority to hasten or slow legislative processes by arbitrary actions, causing some crucial issues to be handled at times when votes taken will endorse the bishop's agenda; and

Whereas, more seriously, the bishop is the final authority on the interpretation of the *Discipline* in the annual conference. The bishop's rulings stand unless the Judicial Council overturns them, assuming questions of law even get to the Judicial Council; and

Whereas, there is no entity in the annual conference that has comparable power with the bishop that can respond to complaints of violation of the *Discipline* at annual conference sessions or between sessions of the annual conference; and

Whereas, only questions of law referred to the Judicial Council are able to challenge the authority of the bishop's interpretation of the *Discipline*. Between sessions of the annual conference there is no authority that has the power to stop or even question actions by a bishop which may be in violation of the *Discipline*. Some kind of counterbalancing Annual Conference Judiciary is desperately needed;

Therefore be it resolved, we recommend that the General Conference of 2000 go on record requiring a study of how the annual conference may establish a judicial branch to counterbalance the powers that have accumulated to the bishop.

Be it further resolved, that we leave to the General Conference whether there should be a study commission or whether one or more of the boards or agencies should be directed to conduct the study and how the study should be financed.

Petition Number: 31827-GJ-NonDis-O; Roger Barr, Pacific Northwest AC

#### **GCFA report complaints against bishops placed with an independent body**

Whereas, the current process places complaints against bishops in the hands of the president or secretary of the College of Bishops, and possibly also in the Jurisdictional Committee on the Episcopacy, or a bishop in another jurisdiction; and

Whereas, such placement appears deeply prejudiced in favor of the accused bishop,

Therefore, be it resolved that this 2000 General Conference ask the GCFA to report back to the 2004 General Conference with legislation which would place complaints against bishops into the hands of an independent body (including no current or past bishops or current pastors who might become bishops) for review, supervisory response, and disposition either to the Jurisdictional Episcopacy Committee or the Jurisdictional Committee on Investigation.

Petition Number: 31829-GJ-NonDis-O; Roger Barr, Pacific Northwest AC

#### **Create an annual conference "checks-and-balances" system**

Whereas, the Judicial Council has noted several times in recent decisions that our system of church government is similar to the US government in that it has a system of checks and balances among legislative, executive and judicial branches; and

Whereas, that may be true at the general church level but it is not true in the annual conferences where the bishop handles the legislative body and, with the conference chancellor, is chief legal officer; and

Whereas, the bishop with the cabinet has sole nominating power over all judicial groups like the Committee on Investigation, and Trial Court; and

Whereas, with that much power, it is hardly possible for there to be justice if the bishop has a bias and gets involved in a case,

Therefore, I recommend that the 2000 General Conference put together a planning body to develop a checks and balances system at the annual conference level so that the legislative, executive and judicial functions are handled separately from each other and



that the planning body report back to the 2004 General Conference.

Petition Number: 31833-GJ-NonDis-O!; James Brand,  
North Central New York AC

#### **Establish a study commission to set up annual conference judiciary**

Whereas, the Judicial Council observed about the judiciary when it wrote, "Our polity has balanced executive, legislative and judicial authority much as the United States Constitution does." (Judicial Council Decision 831); and

Whereas, as a connectional system, that balance must be represented on the annual conference level as well as on the denominational level; and

Whereas, without a judiciary in an annual conference, there is no counter-balance to the power of the episcopal office; and

Whereas, the plenary sessions of the annual conference are occasionally used to challenge what may seem to be an action in violation of conference rules or *Book of Discipline*, the bishop has the chair as well as the final word on law within the annual conference; and

Whereas, appeals or questions of law to the Judicial Council take three to nine months to resolve where an annual conference judicial body could deal with such challenges within weeks; and

Whereas, the experience on an annual conference judicial council would provide a pool of more qualified nominees for the denomination's Judicial Council,

Therefore, be it resolved that the 2000 General Conference establish a study commission to set up a judiciary on the annual conference level that parallels what is on the denominational level. The membership of the commission should include a constitutional lawyer who is a United Methodist, but is not nor ever was, a part of any United Methodist judicial entity, plus three laity and three clergy (at least one person from each United States jurisdiction), nominated and elected from the floor of this 2000 General Conference. Meetings may be held by teleconferencing or other electronic means which allows all participants an opportunity to participate simultaneously.

Be it further resolved, meetings, whether face-to-face or otherwise, shall be open to church media and anyone else interested. Voice at meetings will be allowed by vote of the study commission. The Council of Bishops and

General Council on Finance and Administration may each assign one observer without vote.

Those observers shall be without voice unless it is granted to all others observing during any particular meeting and may not observe when the commission goes into executive session should legal, property, or personnel cases need to be discussed.

Be it finally resolved, that the costs, kept down because of electronic- and tele-conferencing of the commission, shall be covered from contingency funds of the General Conference. The commission shall report to the 2004 General Conference any petitions that require action to implement an annual conference judiciary branch.

Petition Number: 31849-GJ-NonDis-O\$; Thomas A  
Lambrecht, WI

#### **Formation of non-geographic judicatories.**

Add the following after 665:

#### **Section XI. Non-Geographic Mission-Based Judicatories**

¶666. Districts, conferences, or jurisdictions may be formed based upon a unique doctrinal perspective, ethical viewpoint, or missional emphasis, with secondary consideration to contiguous geographic placement. Local churches, districts, and annual conferences may transfer their membership into such a judicatory by a three-fourths vote of the charge conference, district conference, or annual conference. The receiving judicatory must approve the transfer by a majority vote. Each mission-based judicatory shall organize and function as delineated in *The Book of Discipline* of the United Methodist Church, with the exception that geographical requirements shall be removed. At each level of organization, the member churches must provide the total financial support of the judicatory. Congregations, districts, or annual conferences leaving one judicatory for another shall have no claim upon the assets of their original judicatory. The judicatory levels involved, subject to the provisions of *The Book of Discipline*, may negotiate exchanges or purchases of assets.

¶667. Mission-Based Districts. By a three-fourths vote of their respective charge conferences, fifty (50) or more pastoral charges may form into a Mission-Based District. Upon receipt of the notice of such action, the bishop presiding over the annual conference containing the largest number

of these pastoral charges shall convene a district conference, for the purpose of organizing the district. (If more than one bishop is entitled to convene the organizing district conference, the Council of Bishops shall assign a bishop to convene it.) The district conference of a Mission-Based District may, at its organizational meeting or at any subsequent district conference, choose the annual conference in which it will hold membership. The Mission-Based District may hold membership in any geographical annual conference in which one of its pastoral charges resides. Or the Mission-Based District may hold membership in a non-geographic Mission-Based Annual Conference (§ 668). The bishop of the annual conference in which the Mission-Based District holds its membership shall appoint the district superintendent for that district, in keeping with the provisions of *The Book of Discipline*.

¶668. Mission-Based Annual Conferences. By a three-fourths vote of their respective district conferences, five (5) or more Mission-Based Districts may form into a Mission-Based Annual Conference. Upon receipt of the notice of such action, the bishop presiding over the annual conference containing the largest number of these districts shall convene a special session of the Mission-Based Annual Conference, for the purpose of organizing the annual conference. (If more than one bishop is entitled to convene the organizing annual conference, the Council of Bishops shall assign a bishop to convene it.) The Mission-Based Annual Conference may, at its organizational meeting or at any subsequent annual conference, choose the jurisdictional conference in which it will hold membership. The Mission-Based Annual Conference may hold membership in any geographical jurisdictional conference in which one of its pastoral charges resides. Or the Mission-Based Annual Conference may hold membership in a non-geographic Mission-Based Jurisdictional Conference (§ 669). The jurisdictional conference in which the Mission-Based Annual Conference holds its membership shall elect and assign the bishop for that annual conference, in keeping with the provisions of *The Book of Discipline*.

¶669. Mission-Based Jurisdictional Conferences. By a three-fourths vote of their respective annual conferences, five (5) or more Mission-Based Annual Conferences may form into a Mission-Based Jurisdictional Conference. Upon receipt of the notice of such action, the Council of Bishops shall convene a special session of the Mission-Based Jurisdictional Conference, for the purpose of organizing the jurisdictional conference. When the Mission-Based Jurisdictional Conference is organized, all bishops currently assigned to annual conferences within the new

jurisdiction shall automatically have their assignment transferred to the new jurisdiction. If a bishop is unwilling to transfer to the new jurisdiction, the Interjurisdictional Committee on Episcopacy shall arrange a mutually agreeable transfer under the provisions of ¶ 511. In this situation, however, the deadlines of ¶511.3 shall not apply.

Petition Number: 31724-GJ-NonDis-O; Earl R. Black, Illinois Great Rivers

### Establish study commission to simplify complaint and trial procedures.

Whereas, petitions to improve the current grievance procedures are insufficient to really make a positive difference for they result in piecemeal changes; and

Whereas, what is needed is a complete overhaul of all procedures having to do with complaints, charges and trials in such a way that every part of the process will fit together smoothly and that there will be fairness for all persons concerned,

Therefore, I recommend that the 2000 General Conference put together a study commission to simplify and make less onerous the complaint and trial processes prescribed by the *Book of Discipline* and to have the study commission report back to the 2004 General Conference with petitions fulfilling this recommendation.

Petition Number: 31928-GJ-NonDis-0\$; Task Force on Strengthening the Black Church for the 21st Century

[Editor's note: the report on Strengthening the Black Church for the 21st Century can be found on page 694.]

### Recommendations for a structure for Strengthening the Black Church for the 21st Century

#### A RATIONALE FOR THE CONTINUATION OF THE INITIATIVE

The 1996 Plan of Action for SBC-21 was a massive program and contained some innovative approaches to congregational renewal that called for considerable planning and effort to recruit both Congregation Resource Centers and Partner Churches. Time was also needed to secure suitable staffing for the initiative. Because of the extensive organizational and set up time



required, it was the middle of the quadrennium before the initiative became fully operational.

In short, the initiative is still in its early stages and the reality of declining and struggling Black congregations still remains. The economic deprivation of many of the communities in which they must function remains as debilitating as ever and desperately needs Black churches to be in mission in a bold and meaningful way. The task of restoring, reconstructing, redeeming, reconciling, revitalizing and renewing these churches for mission and ministry is unfinished.

The work of the initiative in the 1996-2000 quadrennium has produced a new energy and hope in many Black congregations. Those who were involved in the past quadrennium have developed a firm conviction that the strengths and gifts that are resident in the communities and churches can be nurtured so that transformation will occur and the goals of the initiative can be fulfilled. The road to transformation is long and hard, but it can be done. Time is needed. The initiative should continue into the next quadrennium.

#### RECOMMENDATION FOR A 2001-2004 PLAN OF ACTION FOR STRENGTHENING THE BLACK CHURCH FOR THE 21ST CENTURY

The Coordinating Committee recommends the adoption of "The Plan of Action" as a basis for continuation of Strengthening the Black Church for the 21st Century. Throughout the 2001-2004 quadrennium, the Plan of Action focuses on the continuation of Congregation Resource Centers and resourcing of Partner Congregations as major components of the initiative. The initiative will include.

1. A continuing level of 25 Congregation Resource Centers.

2. Lay and clergy teams trained and certified to work with Partner Congregations. This work will be comprehensive and intensive and designed to make each congregation more effective in its witness to the gospel.

3. Representatives of Partner Congregations attending Congregation Resource Centers for training, empowerment, and nurture. The number of training opportunities for Partner Congregations will be increased to up to four training events, if needed.

4. A Coordinating Committee for Strengthening the Black Church for the 21st Century to provide oversight, implementation, monitoring, evaluating, and sharing of the initiative to the whole church..

5. Incorporation into the overall plan a Service of Dedication and Recognition of "Congregation to Congregation" learning teams who enter into this covenant relationship.

6. A special follow-up component, which will enable Congregation Resource Center volunteer consultants to engage with Partner Congregations on specialized needs at the Partner Congregation site. One consultant will be available in each jurisdiction.

The Congregation Resource Centers will be selected by the Coordinating Committee for Strengthening the Black Church for the 21st Century, in consultation with Episcopal leaders. The Congregation Resource Centers are host congregations that exemplify characteristics of a vital congregation.

The congregations that participate in the initiative will be engaged in a process of calling the people of God into an awareness of God's saving, liberating, and redemptive acts so as to compel the radical participation of individuals and communities in spiritual, social, and personal transformation. The initiative requires and assumes participating congregations to be Christ-centered in their worship, ministry, and mission and focused on making disciples for Jesus Christ. It further requires that these Vital Congregations:

Value clergy and laity leadership

Foster partnership between clergy and laity

Demonstrate clarity of the church's mission by the congregation

Enable and nurture all persons to grow spiritually, practice their faith and equip them for service

Engage in vibrant and varied worship life

Provide for education, Bible studies, and other faith formation development

Value their Christian hospitality, Wesleyan heritage and their cultural history

Are creatively and faithfully engaged with their residential community

Acts on needs, problems, and issues arising from the social-political, cultural, and economic aspects of life in the church, community, nation and world



## 1. The Coordinating Committee

### Membership

The Coordinating Committee will have 23 members as follows:

Fifteen (15): three from each of the five jurisdictions, who shall be named by the respective College of Bishops. It is recommended that within the three from each jurisdiction, there should be one layman, one laywoman, and one clergy person. Further, it is recommended for purposes of continuity that two of the three recommended shall have been members of the current Coordinating Committee;

Two persons named by National Black Methodists for Church Renewal;

Two youth, two young adults and two bishops, named by the Council of Bishops;

One person named by each general agency and commission as their representative to resource the Coordinating Committee (at the expense of the agency or commission).

### Accountability

The Coordinating Committee will report to the General Council on Ministries (GCOM) or its successor, sharing yearly progress reports and evaluations of the Plan of Action, and shall be accountable to the GCOM for administration. Annual reports will also be made to National Black Methodists for Church Renewal.

### Responsibilities

The Coordinating Committee will provide oversight for implementation of the Plan of Action and is charged with the responsibility for keeping alive the congregational focus of that plan. The Committee will also utilize the categories of criteria as identified by the Coordinating Committee in this Plan of Action in selecting and evaluating congregations as host Congregation Resource Centers.

### Function of the Coordinating Committee

The responsibilities of the Coordinating Committee shall include at least the following:

1. Hiring and supervising the Project Coordinator (full-time staff person will oversee work and implementation of this Plan).
2. Determining those congregations that shall host Congregation Resource Centers with accountability and

evaluation of services (e.g. contractual agreement, biennial time-line, certification).

3. Developing programmatic goals and agenda for the Partner Congregations based on a "Needs Assessment" that reflects each church's history, community context, mission, core values, demographics and understanding of their identify as a Christian community.

4. Setting a budget and fiscal oversight based on delivery of services and partnership between host and Partner Congregations.

5. Ensuring covenant relationships between partner and host congregations that includes not only resources, but also the creation of materials tailored to the training of lay and clergy teams.

6. Focusing on congregations seeking to identify and create outreach ministries the community, and those who are unchurched.

7. Establishing standards for evaluating host churches that are involved in mentoring efforts.

8. Evaluating the effectiveness of the Plan of Action and reporting with follow-up recommendations to the General Conference of the year 2004.

9. Reporting to the GCOM or its successor on an annual basis, with evaluative comments and mentoring.

10. Offering key learnings and models to the wider denomination as a gift of hope, healing and wholeness.

11. Developing models for "Congregation to Congregation" learning.

## 2. Staffing

A Project Coordinator shall be named to guide, direct and implement the Plan of Action, under the direction of the Coordinating Committee. The Project Coordinator will supervise other staff needed for the project which include clerical support staff (1.5 full-time equivalent) and a part-time consultant to work directly with the volunteer consultants in Partner Congregation follow-up.

A function of the Project Coordinator includes working with the GCOM or its successor and the Coordinating Committee in providing leadership to the project. Further duties shall be to:

1. Provide oversight of training programs;	Strengthening the Black Church for the 21st Century Proposed 2001-2004 Budget	
2. Contact and work with Congregation Resource Centers;	Program	
3. Develop training resources;	\$1,732,000	
4. Conduct evaluations of each event and share findings with Coordinating Committee and GCOM or its successor;	25 Congregation Resource Centers	800,000
5. Participate in covenants with congregations across the connection;	a. A minimum of 25 CRC's	
6. Ensure training of leadership teams within host congregations;	b. Teams of CRC's will travel to Partner Congregation sites	
7. Supervise volunteer consultative staff for Partner Congregation follow-up;	Partner Congregations	600,000
8. Maintain a journal of learnings and insights to be reported to the Committee and GCOM or its successor;	a. First experience: 100% of expenses covered	
9. Maintain accurate and thorough records of all activities related to the Congregation Resources Centers and Partner Congregations;	b. Second experience: 50% of expenses covered	
10. Maintain open communications with BMCR and report to its annual meeting;	c. Third experience: 25% of expenses covered	
11. Work with databases;	d. Fourth experience: expenses covered by Partner Congregations	
12. Provide for the development, documentation, and distribution of training models.	Coordinating Committee	162,000
	a. Coordinating Committee meeting	
	b. Executive meeting	
	c. Site visits to CRC's	10,000
	Volunteer Consultants	
	160,000	
	(1 in each of the five jurisdictions)	
	Resource Development	70,000
	Audio Video	
	Printed Material	
	a. brochure	
	b. workbook	
	c. starter kit	
	Website	
	Administration	499,600
	Staff Salaries	315,000
	Benefits	95,000
	Staff Travel	32,800
	Office Expenses	56,400
	Total	2,301,600

### BUDGET RECOMMENDATION FOR STRENGTHENING THE BLACK CHURCH FOR THE 21<sup>ST</sup> CENTURY

Taking into account the demands that God places upon our lives, we are compelled to remember that increased memberships, larger attendance, and more financial gifts alone are not enough to indicate strength and vitality. This only comes with centering our lives on Christ, receiving the gift of His transforming power, and being and doing in church, community, nation, and world the will that bespeaks the glory of God. Strength and vitality in all these matters point to the abundant life that God has promised, this is the promise of the past and the promise on which we usher into the 21<sup>st</sup> Century.

It is recommended that The General Conference of The United Methodist Church approve the following budget of Strengthening the Black Church for the 21<sup>st</sup> Century for the 2001-2004 quadrennium:

Petition Number: 31929-GJ-NonDis-0; Shared Mission Focus on Young People Team

*[Editor's note: the report for Shared Mission Focus on Young People can be found on page 681.]*

### **Recommendations to the 2000 General Conference on Shared Mission Focus on Young People**

The Shared Mission Focus on Young People (SMFYP) Team recommends that the 2000 General Conference affirms ministry with young people as a concern and key priority of the whole church for the 2001-2004 quadrennium. Carrying on the commitment of the 1996 General Conference, it is recommended that the SMFYP serve as an entity around which the entire church comes together to focus attention on the issues and needs of young people.

"Together we move mountains" will continue as the theme for the SMFYP due to its relevancy in the life of this initiative. Only through a shared response within the denomination and in partnership with people "outside" the church, can a real movement of transformation occur.

Although the goal of the initiative will remain the same, that is, to "re-order the priorities of The United Methodist Church to better respond to the joys and pains of young people," the primary components of the initiative will be new. The initiative will continue to be a catalyst for action, but will intentionally share the work and responsibility for transformation (re-ordering) with the entire church. This new direction emerged as a result of the learnings gleaned from this present quadrennium (refer to the SMFYP report). For the 2001-2004 quadrennium, a primary role of the SMFYP Team will be to develop a comprehensive/coordinated approach dedicated to enhancing the church's ministry with young people. It will fulfill this role through a process of Christian conferencing and covenanting, resourcing models of creative ministries and equipping leaders for advocacy.

#### **Ministry Components**

##### **I. A Forum for Christian Conferencing and Covenanting**

The SMFYP Team, along with representatives of appropriate general program agencies, will form the core of a covenant council (to be called "Shared Mission Focus on Young People," abbreviated hereafter as "SMFYP") which will be a forum for Christian conferencing. The SMFYP will draw together at a common table, those whose perspective, experience, and expertise will illuminate visioning, discernment, and decision-making throughout The United Methodist Church with regards

to ministries to, for, and with young people ages 12 to 30 years old.

All members of the SMFYP and those who are invited to the table will share in discerning God's will and will be accountable to each other. As visionaries for the church, stewards of resources, and transformational leaders, they will be called to live and work in mutual trust and respect. The working style of the SMFYP and its partners will be collegial, Spirit-driven, consensus seeking, and responsive to the common purpose of making disciples and serving God's world. It will focus our mission and ministries with young people, model an interactive way of working, and symbolize our common purpose as disciples of Jesus Christ.

Through this forum, a comprehensive church-wide missional strategy for ministry with young people will be designed and implemented. It will be designed to accomplish the following purposes:

Enable the church to place a greater priority on ministry with young people.

Model a unified approach to the church's ministry with young people.

Advocate for the full participation and leadership of young people in the life of the church.

Equip leaders throughout the church, especially seminarians and pastors, to be responsive to the needs of young people.

Hold the general program agencies of the denomination accountable for their ministries with young people.

The SMFYP will seek to accomplish these purposes by working to:

See the human conditions of young people and listen to their voices. The SMFYP will serve as a core group that meets or "conferences" with many and varied "cluster" bodies inside and outside the denomination. These conferencing opportunities will take place during SMFYP meetings or at other times as appropriate. This listening component will allow for the telling of life-changing stories and the telling of ways the church can become more real and integral in the lives of young people.

These listening times will also allow the SMFYP to raise some important questions to folks in local churches and annual conferences such as "How is God calling your congregation/conference to be in



ministry with young people?" or "How are the voices of young persons being heard in your local church/annual conference and what assets do the young people in your neighborhood/Episcopal area have to share with your church and community?" A fluid process of listening and discovery will be lived out through one-on-one and group-to-group relationships that will be interactive and ever expanding.

Some examples of cluster bodies are: the Council of Bishops; general boards, agencies, and commissions; annual/central conferences; church-wide initiatives; ethnic/racial caucuses; congregations; seminaries; United Methodist Student Movement; National Youth Ministry Organization; Fellowship of Adults in Youth Ministry; United Methodists in Campus Ministry; youth and young adult fellowship organizations; secular youth and young adult serving agencies; SMFYP projects from the first quadrennium.

Discern the will of God related to young people through a Biblical/theological lens. This discernment will happen as the SMFYP learns to come together as a Spirit-driven, consensus seeking body. With an emphasis upon Bible study and worshipful application, the SMFYP will focus on discernment and response on behalf of young people everywhere. Everyone who is invited to the common table will be a full participant in the process.

Act and respond collaboratively to what it sees and discerns. The result will be the formation of covenants between the SMFYP, general program agencies, and other bodies in order to strengthen or create ministries with and for young people. Each person/agency will hold one another accountable for the established covenants. For example, as the SMFYP explores, with general program agencies, seminaries, undergraduate institutions, etc., the need to strengthen theological education related to young people of the church, agreements might be forged where each body would assume specific tasks to enhance its own work in the area of theological education.

Through ongoing collaboration and covenant making, a comprehensive plan will emerge.

The SMFYP comprehensive plan will especially call for a high degree of collaboration among and joint planning by the general program agencies of The United Methodist Church. Knowledge gained from the listening, discernment, and action processes will be shared throughout the denomination through the joint interpretive and training efforts of the general program agencies. Channeling already existing efforts by boards, agencies, conferences and congregations in a more focused way will bring greater opportunities for effective involvement of young people.

## II. Resourcing Models of Creative Ministries with Young People

The funds that were made available for new ministries in the first quadrennium of the SMFYP generated a great deal of energy, creativity and increased awareness of young people across the church at "grass roots" levels. Encouraged by the hope of receiving some of the grant monies, many groups began to look at their communities with new eyes and establish ministries that make a difference. The 27 pilot projects and 12 mini-grant projects that were funded, and many that did not receive funding, are bringing transformation and new life to the church and community. New partnerships have formed, new understandings of the critical needs of young people have been realized, churches have moved beyond their comfort zones to bring the Good News of Jesus Christ to un-reached young people, peace and reconciliation between warring parties has occurred. Resourcing dynamic, cutting-edge ministries is a visible witness to the strong commitment of The United Methodist Church to young people.

The SMFYP proposes to continue this component of its work but implement it in a new way through United Methodist general agencies that have linkages in place with churches and annual conferences throughout the world and mechanisms for distributing the funds. For the 2001-2004 quadrennium, the SMFYP recommends the creation of a funding mechanism that will support program efforts (staffing and non-staffing) that demonstrate collaborative approaches in local communities. Funds will be allocated by the GBOD (the administrative agency for the initiative) to the appropriate agencies for disbursement according to the criteria established by the SMFYP and through a collaborative decision-making process. All funding allocated will be disbursed as grants, and administrative costs incurred by these agencies will be in-kind.

## III. Equipping Leaders for Advocacy

The United Methodist Church will become a major advocate for young people as a result of the work of the SMFYP. The SMFYP comprehensive plan will include training for people in local churches and annual conferences to become effective advocates for the full participation and leadership of young people in the life of the church.

The SMFYP will work with agencies and organizations of the church to equip and train leaders at all levels of the church (young people, clergy and lay persons, organizations serving young people) to be

responsive to the needs of young people. It will seek to provide information about realistic and practical opportunities to be in ministry with young people. An emphasis will be placed upon providing information and experiences that help change the way the church thinks about spiritual leadership with and by young people.

Because much of the church's understanding of spiritual leadership is influenced by seminary-trained clergy, the SMFYP will continue to focus efforts on strengthening theological education. This will be done in close consultation with seminaries and the General Board of Higher Education and Ministry in the structure of the seminaries' degree programs. It will also involve undergraduate institutions, districts and annual conferences as they provide basic and continuing education for clergy.

The SMFYP will share its work and learnings through training events, web sites, news releases, curriculum, books, and other communications coordinated through general program agencies. The cost of training and interpretation that may exceed revenues will be the responsibility of the providing agencies.

#### Church Support for the Shared Mission Focus on Young People

The Shared Mission Focus on Young People Team has felt the power of the prayers of people throughout the church as it has carried out its work in the past quadrennium. The team asks that the church now celebrates the successes of the SMFYP, and commits to a quadrennium of further prayer support for the church's ministry with young people.

Additionally, an office of the SMFYP will be established in order to fulfill its functions. This office, with at least one full-time unencumbered executive staff person and at least one full-time unencumbered support staff person, shall be administratively placed within the General Board of Discipleship. The office will resource the components of the SMFYP among all the agencies and annual conferences of the church, under the direction of the SMFYP team. The General Board of Discipleship will select the executive staff in consultation with the SMFYP. The staff will function within the personnel policies of that board in consultation with the SMFYP.

The GBOD will function in an advisory capacity with the initiative by providing feedback about the initiative's work and extending support and encouragement. Evaluation of the initiative will occur by the SMFYP Team and resource persons with strong and ongoing reporting linkages with the GBOD.

The Shared Mission Focus on Young People calls The United Methodist Church at all levels to share this focus on placing a ministry priority on the lives of young people. The SMFYP expects that a significant portion of its overall program thrust will be funded through the budgets of the various program agencies and governing bodies of The United Methodist Church, including annual conferences and local congregations. This contribution and full participation by the whole church is essential to the success of the SMFYP.

#### The SMFYP Team and Its Resource Persons

##### Members of the Team:

Three members each from the US Jurisdictions: 15

(One each between the ages of 12–18

One each between the ages of 19–30

One each over the age of 30)

Six young people (ages 12–30) from the Central Conferences: 6

(Three from Africa; one from Philippines; two from Europe)

One non-staff representative from the United Methodist Student Movement (All expenses to be paid by UMSM): 1

One non-staff representative from the National Youth Ministry Organization (All expenses to be paid by NYMO): 1

Total: 23

Members will serve a four-year term. Members, with the exception of the NYMO and UMSM representatives, will be elected by the General Board of Discipleship Executive Committee prior to the beginning of the 2001-2004 quadrennium. At least seven, but no more than 11, of the current SMFYP Team members will be asked to serve another four year term to insure continuity.

The GBOD will take care to insure that the membership as a whole is representative of the diversity of The United Methodist Church, including gender, laity and clergy, and ethnic/racial. Attention will also be given to searching for people who have specific gifts and skills as determined by the SMFYP. Bishops, conference and jurisdictional youth leaders, and general program agency staff persons will be consulted in seeking persons to fill the membership.

The SMFYP foresees the institution of a rotating term of membership following the 2004 quadrennium. Any vacancies during the quadrennium will be filled by the GBOD in consultation with the SMFYP. The SMFYP



will select its own leadership from among the membership. Leadership roles will be determined by the SMFYP according to the initiative’s needs.

Resource Persons

Resource persons from the following groups will serve at their group/agency’s expense:

- A member from the Council of Bishops
- A representative from the World Methodist Council Youth Committee
- A staff representative from:
  - General Board of Global Ministries
  - Women’s Division (GBGM)
  - General Board of Church and Society
  - General Board of Discipleship
  - General Board of Higher Education and Ministry
  - General Council on Ministries
  - United Methodist Men
  - United Methodist Communications
  - United Methodist Publishing House
  - General Council on Finance and Administration
  - National Youth Ministry Organization

Other persons will be invited as needed to fully utilize the resources of The United Methodist Church. A representative from the General Commission on the Status and Role of Women and a representative from the General Commission on Religion and Race will be invited to attend meetings of the SMFYP in order to fulfill their monitoring roles.

The sending group/agency will annually designate the resource person who will represent the entity. The role of a resource person is to fully participate in the processes of seeing/listening, discerning, and making action plans. Resource persons will also advise, make members aware of the resources of the general church, be the primary liaison with the represented entity. Each resource person will be expected to make and fulfill a covenant to join with the others in the success of the SMFYP.

2001-2004 Budget Requests

The SMFYP makes the following budget requests for approval by the 2000 General Conference:

1. An apportioned amount of \$3,373,282 to support the work of the SMFYP during 2001-2004;
2. Office space and administrative services to be provided by GBOD as in-kind contributions.
3. The fund balance from the Focus 2000: Mission Initiatives Fund for the SMFYP during the 1997-2000 quadrennium to be carried forward for the initiative for the 2001-2004 quadrennium.

Shared Mission Focus on Young People Proposed Budget, 2001-2004	
Implementation of Ministry Components	\$2,502,000
I. Forum for Christian Conferencing and Covenanting SMFYP Full Meetings	
6 meetings in the U.S.	\$ 153,000
1 meeting in a central conference	42,000
SMFYP Leadership and Ministry Team Meetings	42,000
—Listening Component (Meetings with varied “cluster” bodies)	50,000
—Interpretative Component (Interpretation of the SMFYP work using various media)	65,000
II. Resourcing Models of Creative Ministries	2,000,000
III. Equipping Leaders for Advocacy	150,000
Administrative Resourcing	466,488
Salaries (2 FTE—Director & Assistant)	288,424
Personnel Benefits	98,064
Staff Travel and Related Expenses	30,000
Office Related Expenses	50,000
Total Budget	\$ 2,968,488

All funds will be allocated directly to the General Board of Discipleship for the operation of the initiative and will be in addition to those World Service funds already requested by the GBOD.



## (Appendix A)

BUDGET NARRATIVE FOR SMFYP  
FOR 2001-2004 QUADRENNIUM

## Implementation of Ministry Components

I. Forum for Christian Conferencing and  
Covenanting

Six SMFYP Full Team Meetings in the United States:  
\$153,000

(\$700 airfare, room and board/  
15 US members x 6 meetings = \$63,000;

\$1500/2 European members  
x 6 meetings = \$18,000;

\$3000/3 African members  
x 6 meetings = \$54,000;

\$3,000/1 Filipino member  
x 6 meetings = \$18,000)

One SMFYP Full Team Meeting in a Central  
Conference: \$2000/21 members \$42,000

SMFYP Ministry Team Meetings (Includes Leadership  
Team and Other Committees) (Leadership Team meets  
twice yearly and other committees meet as needed)  
\$42,000

Listening Component—\$50,000 will make possible  
meetings with various "cluster" bodies inside and  
outside the UMC to explore ways to enhance the  
relevancy of the church.

Interpretation—A total of \$65,000 will be used to  
promote the goals and objectives of the SMFYP through  
the web site, newsletter, curriculum, and other  
communications.

II. Resourcing Models of Creative Ministries -  
Two million dollars is budgeted to be utilized for the  
creation of new, cutting-edge ministries with young  
people. Grant funds will be administered by general  
agencies of the church in collaboration with SMFYP.

III. Equipping Leaders for Advocacy—A total of  
\$150,000 will be utilized to develop a plan for training  
and deploying advocates for young people.

## Administrative Resourcing

A total of \$466,488 will be allocated for  
administration which represents 16% of the total budget.  
These funds will be used for salaries and benefits for 2  
FTE staff persons and will cover travel and overall  
operating expenses for the initiative.

Total Budget for the 2001-2004 quadrennium: \$2,968,488

# Global Ministries

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶631.

Petition Number 30602-GM-631.6-D Jurisdictional UM  
VIM Coordinators

### Mission volunteer office

Amend 631.6 and (3):

6. There may be a ~~short-term~~ volunteer-in-mission coordinator who will coordinate the ~~short-term~~ volunteers-in-mission ministries of the annual conference in cooperation with the General Board of Global Ministries' ~~short-term-volunteer-in-mission~~ mission volunteers office and the jurisdictional ~~short-term~~ volunteer-in-mission agency office ~~(where one exists)~~.

(3) train and mobilize volunteers for ~~short-term~~ ~~volunteer-in-mission~~ mission volunteer service;

¶1302.

Petition Number: 31863-GM-1302.14-D; VIM,  
Jurisdictional Coordinators

### Make VIM language consistent

Amend 1302.14:

To affirm ~~the concept of volunteers-in-mission~~ ~~(short-term)~~ **Volunteers in Mission** as an authentic form of personal missionary involvement and devise appropriate structure to interpret and implement such opportunities for ~~short-term~~ mission volunteers in the global community.

## Additional Proposed Resolutions

Petition Number: 31807-GM-NonDis-O; Edward A. Kail, IA

### Implement team for Nat'l Comprehensive Plan for Town and Country Ministries

Whereas, the 1996 General Conference mandated the development of a National Comprehensive Plan for Town and Country Ministry, under the direction of the General Board of Global Ministries; and,

Whereas, a task force was formed, which produced such a plan, titled "Born Again in Every Place: The National Comprehensive Plan for Town and Country Ministry of the United Methodist Church," that has been presented to the General Conference of 2000 as part of the report of the General Board of Global Ministries; and,

Whereas, the National Comprehensive Plan as accepted and reported by the General Board of Global Ministries calls for the formation of an inter-agency implementation team to develop goals and strategies for the complete implementation of the plan by the whole Church;

Therefore, be it resolved that the 2000 General Conference direct the General Board of Global Ministries to allocate funds in sufficient amount to support the formation and work of the implementation team for the National Comprehensive Plan for Town and Country Ministry to its full completion, as intended by the original mandate.

Be it further resolved that the General Conference strongly recommend to the General Board of Global Ministries that representation from the task force that developed the plan be included on the implementation team.

Petition Number: 31808-GM-NonDis-O; John A. Carr, NY

### Provide grants to churches to help them become accessible for physically challenge people

Whereas, it is essential that the United Methodist Church as a denomination find a way to assist individual churches in the annual conferences to find grant money to assist them in becoming more accessible by removing architectural barriers; and

Whereas, our denomination establishes many programs around specific groups of people, whether they be ethnic groups or age-targeted groups; and

Whereas, each of the groups that the church claims an interest in and sets priorities for include persons with disabilities. There are more than 54 million in the United States alone. The United Nations recently focused on the issue of disability by calling for institutions to become more accessible; and

Whereas, several years ago, \$500 grants were awarded to churches that were qualified, to help them increase their accessibility; and

Whereas, GCFA is recommending \$16.3 million for innovative and emerging ministries during the 2001-1004 quadrennium,

Therefore be it resolved, that it would be appropriate to set aside monies from this source to again provide accessibility grants to churches in each of the annual conferences. The program could be administered from within the General Board of Global Ministries or the General Board of Church and Society or some other appropriate body.

Petition Number: 31282-GM-NonDis-O; MARCHA

### GC petition US president to pardon Latin American debt as an aid to reestablishing human lives

Whereas, the end of the century finds us thrusting forward in the creation of a so called "world order" that is exclusionary of great populations of the Third World, the same ones that will end up being even poorer as other people in developed countries are becoming richer; and

Whereas, in Latin America, with 468 million people, in spite of the efforts of their governments to diminish poverty, the number of poor people continues to grow; and

Whereas, the global village, called to be a village of solidarity, has demonstrated very few signs of that kind of fellowship, an exception being the positive example of the European governments that are willing to forgive the external debt of the countries effected by hurricanes George and Mitch; and



Whereas, the "external" debt of Latin American countries has become an "eternal" debt and a modern form of slavery, given the fact that the payment of just the interest on this debt is made in detriment of human life itself; and

Whereas, Christian people are called by Christ to realize the Reign of God, which is a reign of life, justice and love of God and neighbor,

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church condemn this travesty of justice against human life and dignity and

that it commit itself to support the Council of Evangelical Methodist Churches in Latin American and the Caribbean (CIEMAL) and Methodists Associated to Represent the Cause of Hispanic Americans (MARCHA) in our request that this external debt of Latin American countries, especially those effected by the hurricanes George and Mitch be pardoned.

Be it further resolved that the 2000 General Conference petition this pardoning from the President of the United States of American and instruct all our churches, particularly the Hispanic/Latin churches, to write their representatives and senators in Washington, D.C. about this issue.

1. <i>Phragmites australis</i> (Cav.) Trin. ex Steud.	
2. <i>Scirpus americanus</i> L.	
3. <i>Spartina patens</i> (L.) Muhl.	
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# Higher Education and Ministry

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶319.

Petition Number: 31811-HE-319-D; David L. Taylor Jr., North Indiana

**Deacon may administer sacraments  
with or without elder within context of ministry**

Amend first paragraph, fifth sentence of 319:

... set apart for the ministry of love, justice, service and sacrament; of connecting the church with the most needy, neglected, and marginalized among the children of God. This ministry grows out of the Wesleyan passion for social holiness and ministry among the poor.

¶319.

Petition Number: 31895-HE-319-O; David L. Taylor Jr., North Indiana

**Ministry of a deacon**

Amend fifth sentence of 319:

... servant ministry. From the earliest days of the church, deacons were called and set apart for the ministry of love, justice, service and sacrament; of connecting the church ...

¶321.

Petition Number: 31896-HE-321.4-D; Robert H. Thompson, Wesley UMC, Oklahoma City, OK

**Scripture is primary source and norm  
for belief and practice**

Delete current text and replace with the following in 321.4 a) (4):

The United Methodist Church holds that Scripture (as identified in Article V of the Articles of Religion) is the primary source and the norm for belief and practice. Other sources are tradition, experience and reason which are always subordinate to Scripture and are not norms by which the Scripture is to be tested, but resources which may be considered in its interpretation.

¶326.

Petition Number: 31897-HE-326.3-D; Sue Culbertson, Jarrett, W.VA

**If school of theology doesn't require BA  
for admission neither shall GBHEM**

Amend 326.3(a):

(a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalency through a process designed in consultation with the General Board of Higher Education and Ministry, in the case where the University approved school of theology waives the requirement for a Bachelor of Arts degree and upon completion of the Master of Divinity degree, the



requirement for the competed Bachelor of Arts degree shall be waived; (b) graduation with a . . .

### ¶331.

Petition Number: 31898-HE-331.1i-D; Matthew S Vier,  
N. Georgia

#### Marriage counseling

Amend 331.1i

i) To perform the marriage ceremony after due counsel with the parties involved. Due counsel shall provide guidance to prepare the parties involved for the realistic responsibilities and obligations of marriage. The guidance should include, but not be limited to, consultation and discussion of the following topics: (a) communication methods, (b) theological beliefs, (c) financial decisions, (d) sexual relations, and (e) family histories. The pastor shall administer at least one personal counseling session for each party involved and four combined counseling sessions for the couple. The pastor shall also offer additional resources available to the parties in the terms of professional premarital counseling if he or she deems necessary. If the aforementioned counseling is performed by someone other than the pastor, the pastor may require a recommendation from or consultation with the counselor in order to be better informed regarding how to guide his or her parishioners in the marriage covenant. The decision to perform the ceremony shall be the right and responsibility of the pastor.

### ¶331.

Petition Number: 31899-HE-331-D; John Marshall  
Crowe, NC

#### Bring list of pastoral duties into line with Part IV of BOD

Amend 331:

*Responsibilities and Duties of a Pastor*—The pastor(s) shall oversee the total ministry of the local church in its nurturing ministries and in fulfilling its mission of witness and service in fulfilling the mission of The United Methodist Church to make disciples of Jesus Christ (see Chapter One, Section I.) in the world by:

~~(1) giving pastoral support, guidance, and training to the lay leadership in the church, equipping them to fulfill the ministry to which they are sent as servants under the Lordship of Christ;~~

~~—(2) providing ministry within the congregation and to the world;~~

~~—(3) ensuring faithful transmission of the Christian faith; and~~

~~—(4) administering the temporal affairs of the congregation.~~

(1) ensuring the faithful transmission of the Christian faith as a spiritual guide;

(2) giving pastoral support, guidance, and training to the lay leadership in the church, equipping them to fulfill the ministry to which they are sent as servants under the Lordship of Christ;

(3) administering the temporal affairs of the congregation; and

(4) providing ministry within the congregation.

In the context of these basic responsibilities, the pastor shall give attention to the following specific duties:

#### 1. Ministering Within the Congregation and to the World—

~~—a) To preach the Word, oversee the worship life of the congregation, read and teach the Scriptures, and engage the people in study and witness.17—~~

~~—b) To administer the sacraments of baptism and the Lord's Supper and all the other means of grace. It shall be the duty of ordained ministers before baptizing infants or children to prepare the parents and sponsors by instructing them concerning the significance of Holy Baptism, the responsibilities of the parents and the sponsor(s) for the Christian training of the baptized child, and how these obligations may be properly discharged. (See 227.1.) Ordained elders may select and train lay members with appropriate words and actions to immediately deliver the consecrated communion elements to members confined at home, in a nursing home, or in a hospital.~~

~~—c) To encourage reaffirmation of the baptismal covenant and renewal of baptismal vows at different stages of life. The practice of re-baptism does~~

not conform with God's action in baptism and is not consistent with Wesleyan tradition and the historic teaching of the church. Therefore, the pastor should counsel any person seeking re-baptism to participate in a rite of re-affirmation of baptismal vows:

—d) To give oversight to the total educational program of the church and encourage the distribution and use of United Methodist literature in each local church.

e) To provide leadership for the funding ministry of the congregation and to encourage giving as a spiritual discipline.

—f) To lead the congregation by teaching and example in a ministry with people with disabilities.

—g) To be involved and to lead the congregation in evangelistic outreach in order to win persons on profession of faith.

h) To instruct candidates for membership and receive them into the church.

—i) To perform the marriage ceremony after due counsel with the parties involved. The decision to perform the ceremony shall be the right and responsibility of the pastor. Qualifications for performing marriage shall be in accordance with the laws of the state and The United Methodist Church.

—j) To counsel those who are under threat of marriage breakdown and explore every possibility for reconciliation.

—k) To counsel bereaved families and conduct appropriate funeral and memorial services.

—l) To counsel with members of the church and community concerning military service and its alternatives.

—m) To counsel persons struggling with personal, ethical, or spiritual issues.

—n) To visit in the homes of the church and community, especially among the sick, aged, and others in need.

—o) To participate in community, ecumenical, and interreligious concerns and to lead the congregation to become so involved; and to pray and labor for the unity of the Christian community.

—p) To search out from among the membership and constituency men and women for

pastoral ministry and other church-related occupations; to help them interpret the meaning of the call of God; to advise and assist when they commit themselves thereto; to counsel with them concerning the course of their preparation; and to keep a careful record of such decisions.

—q) To give diligent pastoral leadership in ordering the life of the congregation for discipleship in the world.

## 2. Equipping and Supervising—

—a) To give diligent pastoral leadership ordering the life of the congregation for nurture and care.

—b) To offer counsel and theological reflection in the following:

———(1) The development of goals for fulfilling the missions of the congregation, the annual conference, and the general Church.

———(2) The development of plans for implementing the goals of the congregation and a process for evaluating their effectiveness.

———(3) The selection, training, and deployment of lay leadership within the congregation and the development of a process for evaluating lay leadership.

—c) To lead the congregation in experiencing the racial and ethnic inclusiveness of The United Methodist Church and to help prepare it for participation in the itineracy of all ordained men and women

d) To participate in denominational and conference programs and training opportunities and to seek out opportunities for cooperative ministries with other United Methodist pastors and churches.

—e) To be willing to assume supervisory responsibilities within the connection.

—f) To lead the congregation in the fulfillment of its mission through full and faithful payment of all apportioned ministerial support, administrative, and benevolent funds.

## 3. Administration—

—a) To be the administrative officer of the local church and to assure that the organizational concerns of the congregation are adequately provided for.



~~b) To be responsible for the process of goal setting and planning through which the laity take responsibility for ministry in the church and in the world.~~

~~c) To administer the provisions of the Discipline and supervise the working program of the local church.~~

~~d) To give an account of their pastoral ministries to the charge and annual conference according to the prescribed forms. The care of all church records and local church financial obligations shall be included. The pastor shall certify the accuracy of all financial, membership, and any other reports submitted by the local church to the annual conference for use in apportioning costs back to the church.~~

### 1. Spiritual Guidance

a) To be a person growing in prayer and in the study of the Scriptures.

b) To mature in one's study, proclamation and maintenance of the doctrines of The United Methodist Church (see 327.8-10).

c) To seek by God's grace to live an exemplary life in Christ (see 326.7a.6).

d) To model and teach leaders the practice of spiritual discernment in decision making.

### 2. Equipping and Leadership

a) To lead the process of vision casting, goal setting, and planning through which the laity take responsibility for ministry in the church and in the world.

b) To give diligent pastoral leadership in ordering the life of the congregation for healthy outreach to a hurting world through the following:

(1) Leading through preaching and teaching about the church as the body of Christ.

(2) Leading through modeling and sharing ministry.

(3) Team building and delegating.

(4) Leading people in discovering their spiritual gifts.

(5) Selecting, training, and deploying lay leadership and ministry.

(6) Developing a process for evaluating lay leadership and ministry.)

c) To develop small groups throughout the congregation for the purposes of study, pastoral care and ministry.

### 3. Administration

a) To be the administrative officer of the local church and to assure that the organizational concerns of the congregation are adequately provided for.

b) To administer the provisions of the *Discipline* and supervise the working program of the local church.

c) To give an account of their pastoral ministries to the charge and annual conference according to the prescribed forms. The care of all church records and local church financial obligations shall be included. The pastor shall certify the accuracy of all financial, membership, and any other reports submitted by the local church to the annual conference for use in apportioning costs back to the church.

d) To participate in denominational and conference programs and training opportunities and to seek out opportunities for cooperative ministries with other United Methodist pastors and churches.

e) To be willing to assume supervisory responsibilities within the connection.

### 4. Ministering Within the Congregation

a) To preach the Word, oversee the worship life of the congregation, read and teach the Scriptures, and engage the people in study and witness.

b) To administer the sacraments of baptism and the Lord's Supper. Ordained elders may select and train lay members with appropriate words and actions to immediately deliver the consecrated communion elements to members confined at home, in a nursing home, or in a hospital.

c) To give oversight to the total educational program of the church for discipleship and evangelism in the world.

d) To perform the marriage ceremony after due counsel with the parties involved. The decision to perform the ceremony shall be the right



and responsibility of the pastor. Qualifications for performing marriage shall be in accordance with the laws of the state and the United Methodist Church.

e) To conduct appropriate funeral and memorial services.

f) To counsel persons struggling with personal, ethical, or spiritual issues.

g) To visit in the church and community, especially among the sick, aged, and others in need.

### ¶331.

Petition Number: 31900-HE-331.3-D; Steven N Galyon, Holston

**Pastor-in-charge is the supervisor or may delegate the responsibility**

Add a new paragraph to 331.3a:

The pastor-in-charge shall be responsible for the supervision of all persons employed by the local church in any and all of its ministries. The pastor-in-charge may choose to accomplish this by his/her direct supervision or by the delegation of that responsibility to another member of the staff.

### ¶332.

Petition Number: 31901-HE-332-D; Karen E Hayden, Bethany-Calvary UMC, Milwaukee, WI

**Preserving the inviolability of the church**

Add a new subparagraph to the end of 332:

To protect our denomination from law suits, pastors and lay church leaders may no longer conduct one-on-one visitation, counseling or other contact with any person without the presence of another person within earshot and within line-of-sight.

Further, no pastor or lay church leader may touch, hug, or otherwise be in contact with any person except in the case of their already being married or in the presence of the congregation for services such as weddings, baptisms, confirmation, etc. Unfortunately, this means that single pastors may not date without the constant presence of a chaperone. Bishops may only

bow to one another upon greeting except during worship services.

Superintendents may not meet alone with any pastor or lay person given the possibility that such contacts may generate accusations which put the church into legal liability. As other such implications are discovered, they are to be forwarded to the Council of Bishops for their enforcement and to the Commission on the Role and Status of Women for communication to all pastors and churches.

### ¶351.

Petition Number: 31903-HE-351-D; Roger Barr, Pacific Northwest AC

**Leave of absence may be granted between annual conferences**

Delete current text in 351 and replace with the following :

*Leave of Absence*—This relationship to the Annual Conference shall be granted to any pastor, probationary, associate, or full member, who chooses to relinquish responsibility for the appointment in which he or she serves.

While the request is usually for a year at a time to begin at the next annual conference and should be sought by the pastor at least ninety (90) days prior to the session, leave of absence may be granted by the cabinet between sessions upon consultation with and the recommendation of the district superintendent. Leaves of absence may be terminated between sessions at the request of the pastor with the permission of the cabinet upon finding an appointment agreeable to the pastor. These transactions shall be reported to the clergy session but the reasons shall be kept confidential unless the pastor wishes to make them known.

Upon seeking leave of absence, the pastor should identify a church in the conference of membership as the charge conference to which the pastor is accountable for annual reports. If the pastor resides in another conference during the leave, the pastor must pick a church to place charge conference membership during the time of residence there and also report to that body annually.

Since a leave of absence is a temporary status, it cannot be used to extend probation nor avoid a complaint process against the pastor. Pastors on

leave may hold office in the annual conference and have all rights of their membership except appointment and pastoral support though arrangements for health insurance may be made and the right to contribute voluntarily to their pensions may be continued. They may seek affiliate membership in an annual conference where they reside during leave in order to participate in that conference's life, other than appointment, until the leave is terminated. And they may conduct pastoral tasks wherever the pastor in charge of the church grants them permission or requests their help.

The leave of absence is a privilege which may not extend beyond five years without two thirds majority vote of the clergy session.

### ¶351.

Petition Number: 31904-HE-351.1-D; Jerry Eckert, WI

**Appeals to involuntary leave of absence shall be made to jurisdictional appellate committee**

Delete fourth sentence of 351.1b (page 226) and replace with the following:

... leave of absence procedure. ~~The person has the right to a hearing before the bishop, district superintendents, and executive committee of the Board of Ordained Ministry prior to being placed on involuntary leave of absence.~~

The clergy member shall be notified that appeal is possible to the Jurisdictional Appellate Committee. Such choice by the ordained member must be made and notification of the choice sent to the appellate committee, the bishop, and the chairperson of the board of ordained ministry within thirty (30) days following receipt of notice from the board. (Footnote: see JCDs 799 and 830). Written notice of the board's action should be sent to ...

### ¶358.

Petition Number: 31905-HE-358.1a-D Jerry Eckert, WI

**Adding proof to "conscious and knowing bad faith" complaints**

Add the following to second paragraph of 358.1a:

In the course ... or character of a clergy person. A complaint is a written and signed statement claiming misconduct or unsatisfactory performance of ministerial duties done in conscious and knowing bad faith. The person filing the complaint shall have the burden of proving, by clear and convincing evidence, that such person's actions constitute a chargeable offense, including failure to perform the work of the ministry (¶2624.1d), committed knowingly in bad faith. The person filing the complaint and the clergy person shall be informed ...

### ¶358.

Petition Number: 31906-HE-358.1-D; Jerry Eckert, WI

**Replace confusing terminology**

Amend 358.1a-b; d-e by replacing "supervision" everywhere it appears in this paragraph with the word "complaint."

### ¶358.

Petition Number: 31907-HE-358.2-D; A Spencer Turnipseed, Alabama

**Complainants' rights in fair process**

Insert the following new text as 358.2 and renumber accordingly:

*Complainant's Right in Fair Process-General Provisions.* Those bringing complaints are to receive respectful, balanced treatment throughout any grievance and trial procedures. They shall receive comparable rights to those provided for the respondent. They shall receive reasonable response from church officers. Church officers shall seek to build reconciliation among all parties at interest, so long as these efforts are not used to hinder fair process.

1. In any administrative proceeding the complainant shall have a right to be heard before any final action is taken.

2. Notice of any hearing shall advise the complainant about proposed procedures with sufficient detail to allow the complainant to prepare. Notice shall be given not less than twenty (20) days prior to the hearing.



3. The complainant shall have a right to be accompanied by another person to any interview or hearing to which they are subject. The person accompanying them shall have the right to voice.

4. Under no circumstances shall one party, in the absence of the other party, discuss substantive matters with the members of the hearing or appellate body while the case is pending. Questions of procedure may be raised with the presiding officer or secretary of the hearing body or appellate body.

5. The complainant shall have the right to an answer to each question, allegation, specification, or other matter brought. Officials must provide grounds for their decisions, which are also to be shared with the complainant.

6. Confidentiality of the name and accusations of the complainant shall be maintained throughout the proceedings, except from the respondent and those needed to help mount defense, church officers identified by the Discipline, and hearing body members involved.

7. In the event that a complainant fails to appear for supervisory interviews, refuses mail, refuses to communicate personally with the bishop or district superintendent, or otherwise fails to respond to supervisory requests or requests from official administrative committees, such actions or inactions shall end that church process, because such processes shall not continue without the participation of the complainant.

¶358.

Petition Number: 31908-HE-358-D; Jerry Eckert, WI

#### Grievance procedures

Delete current text of 358 and replace with the following:

*Grievance Procedures*—1. General Provisions.—a. In the course of normal activities, questions sometimes arise about lay persons or clergy performance and/or character. Ordinarily, such questions are handled in the committees and groups related to the concern (worship issues by Worship Committee, issue of difficulty with a church member by Staff-Parish Relations Committee, etc.), by learning experiences like continuing education or counseling, and under the supervisory responsibilities of the superintendents.

However, on rare occasions, questions of a nature serious enough to merit removal of a person from ministry or church membership are brought. Their handling requires great care since for the clergy the career, livelihood, housing, health insurance, other forms of pastoral support, and the lives of the pastoral family are involved. For laity, value to the life of the church, community relations, and impact on their families are also critical. Actions taken against laity or clergy should be commensurate with the complaints and not be such as to destroy a career or church relationship no matter how minor the complaint.

Superiors in office, such as superintendents and bishops, must be free to minister to the people on all sides in the dispute and, once their roles in seeking a voluntary resolution between the parties breaks down, they must step aside to let others handle the proceedings and not become advocates for any of them. At those points where the *Discipline* requires a judicial role for them, they must be impartial.

Whenever laity, pastors, district superintendents, bishops or other clergy persons or staff are accused of violating their covenant of standards and responsible ministries (¶¶217, 304, 331, 401), they shall be treated with respect and their innocence presumed, and they shall have fair process rights (¶¶358.2, 2623). Every effort at careful fact finding, reconciliation, and remedial help shall be attempted by all involved to bring about restoration and redemption for the sake of Christ's mission. Those efforts failing, the following complaint procedure shall be required before trial.

b. The complaint procedures are required prior to any form of removal from ministry. Removal from ministry for a lay person means removal from office in the church. Removal from office for a pastor, bishop, or other clergy, includes being dropped from probation, being dropped as a local pastor, being involuntarily retired, being administratively located, being involuntarily put on leave of absence, or being terminated from membership in the conference (in the Council of Bishops for a bishop). Should any of these be considered, then the following procedures are required:

c) The statute of limitations for chargeable offenses shall be two (2) years from the time of the event to the filing of the complaint. This statute also applies for complaints of ineffectiveness and incompetence. In order for allegations concerning events that took place prior to the statute of limitations to be cited for the sake of developing a pattern, they must be included in the original



complaint. In either case, additional allegations brought in the course of following these complaint procedures must be brought as new complaints unless the respondent is willing to accept their introduction.

2. *Procedures.*—a. Persons who witnessed or were the victims of a chargeable offenses or can document times of ineffectiveness or incompetence must submit a complaint in writing to the proper authority: the chairperson of the Staff-Parish Relations Committee for a lay or clergy person, the chairperson of the district superintendency committee for a superintendent, the chairperson of the Jurisdictional Episcopacy Committee for the bishop, and the supervisor of lay staff or clergy not in a local church. The written complaint must contain the grounds (date, place, specifics of the events alleged, and the portion of the *Discipline* violated, where necessary) for requesting removal of the lay or clergy person.

b. *Filing of a complaint.*—The one in authority receiving the complaint shall first refer the complainant to this paragraph. If the complainant feels the complaint is ready and crucial enough, the one in authority shall seek information immediately about the following:

1) What has the complainant done to try to achieve reconciliation of the matter with the respondent prior to filing the complaint (Matthew 18:15)?

2) Has the complainant tried to resolve the complaint through a church committee, like the Staff-Parish Relations Committee or other group in the local church, mission project, district, or conference and with what documented results?

3) Is there a history of this kind of alleged behavior? If so, has the superintendent been involved in a supervisory role under ¶421? If so, with what results?

4) Has the matter already been resolved in a session involving the complainant, respondent, and a person or persons mutually respected by both (Matthew 18:16)?

5) Has the complaint as written met the criteria of containing time, place, and events alleged to have happened; having documents verifying the accusations; that the complaint comes from witnesses and is not hearsay; that the complaint and documents show "clear and convincing evidence" for both chargeable offenses and ineffectiveness and incompetence (the latter two requiring supporting letters or complaints in writing from at least one other

witness of the events alleged); that the events occurred within the statute of limitations; and that the complaint is not trivial but of sufficient substance to merit removal from office in the United Methodist Church.

6) Only if all of the above efforts have been made and the criteria met shall the one in authority file the complaint for the purpose of continuing within these complaint procedures. The one in authority has the power to drop the complaint if it fails to meet the above steps and criteria or to remand the complaint back to the complainant so that the proper steps and criteria can be attempted in order to bring about reconciliation. The complainant shall be informed of the decision and the basis for it.

7) If the one in authority is satisfied that sincere efforts have been made toward reconciliation and redemption as indicated under 2. b.1)-4) above, and if the quality of the complaint meets the criteria in 2. b. 5), and still holding the presumption of the respondent's innocence, then within one week of accepting the complaint, the person in authority shall send a copy of the complaint and documentation to both the complainant stating the process is moving ahead and to the respondent, along with encouragement to read this paragraph. Both should be encouraged to get an advocate who may be a lawyer who are knowledgeable about church law. If the matter may have civil or criminal consequences, both may seek out lawyers as well. While not discouraging efforts to continue seeking reconciliation, both should be warned not to be alone with the other nor to enter into any retaliatory acts but to give this process a chance.

8) The respondent has twenty days to find an advocate and to respond in writing, including any supporting documentation.

9) With the written response in hand, the person in authority then has the discretion to drop the complaint if the respondent's side of the story successfully clears up the issues and/or refutes the complaint, or if it doesn't do either, move the complaint forward.

10) If the complaint is dropped, the one in authority shall contact both parties stating the matter is to be dropped and stating the grounds for that decision.

11) If the respondent admits, after talking it over with advocate, lawyer, and family where possible, to some or all of the complaint, it then shall

be moved forward through consultation and/or mediation among the parties as described below.

c. Consultation.—1) In setting up the following interviews, the person in authority shall encourage both the complainant and the respondent to have advocates present. The interviews shall carefully delineate the procedure of handling this complaint, including appeals; and the offer of other reconciling options like bringing the two together with a respected person or even a mediator to see if they can come to a mutual agreement.

2) The one in authority may either interview the respondent about the complaint or send a clergy person to interview him/her. In addition to the above concerns, the interview shall cover the complaint and the respondent's side of the story; options for continuing education, physical and/or psychological examination, exploring use of a counter-complaint, and remedial work that might be available to help resolve the complaint and the resources of the conference or local church or agency that might be used for that; and options for making changes.

3) Making changes could mean for laity going to another church, taking a vacation, giving up office, etc. For clergy it could mean appointment to another church, transfer to another conference or denomination, sabbatical leave, disability leave, early retirement, etc.

4) Within a week, the one interviewing the respondent shall arrange a meeting with the complainant to cover the same options listed above in c. 1) - 3). Based on the information and, if appropriate, encouragement of the interviewer, the two parties may voluntarily resolve the complaint by mutual agreement or either may wish to proceed to the next step.

5) If the parties are not ready to resolve the issue voluntarily, the person in authority shall offer mediation with a trained neutral third party. There shall be no less than fact finding by the mediator, preliminary interviews with the parties (and with the appropriate church officials if the matter is a chargeable offense), and at least one meeting with all the parties the mediator finds have a significant interest in the complaint and its results. The mediator should be allowed to attempt to obtain a voluntary resolution. If the one in authority and the mediator feel mediation is not working at this time, they may end it, with the possibility that it may be tried again in the future.

6) Should mediation not succeed in getting a voluntary resolution, the complaint shall then be

forwarded. Based on the facts found during this step, the complaint may be corrected or modified by the one in authority.

## ¶358.

Petition Number: 31909-HE-358.3-D; Jerry Eckert, WI

### Remedial options

Amend 358.3a:

~~(2) Leave of absence, voluntary or involuntary (P 351);~~ Consult with a mediator to learn negotiating skills

~~(3) Early retirement (P355.2) or involuntary retirement (P 355.3)~~ Suggest to the cabinet a move to another church

~~(5) Honorable location (P 356)~~ Consider working toward transferring to another annual conference

~~(6) Surrender of ordained ministerial office (P 357.2)~~ Consider working toward transferring to another denomination

~~(11) Administrative location~~

## ¶358.

Petition Number: 31910-HE-358.3b(2)-D; Jerry Eckert, WI

Option of appeal to Jurisdictional Appellate Committee shall be given to clergy member charged

Amend second paragraph of 358.3b (2):

The notice to the clergy member shall also inform the member of the right to a hearing before the bishop, cabinet, and executive committee of the board of ordained ministry prior to the recommendation being forwarded to the executive session of the clergy members in full connection of the annual conference for consideration and action. The clergy member shall be notified that appeal is possible to the Jurisdictional Appellate Committee. Such choice by the ordained member must be made and notification of the choice sent to the bishop and the chairperson of the board of ordained ministry within thirty (30) days following receipt of notice from the board.



## ¶401.

Petition Number: 31885-HE-401-D; Michael David Tabb, Texas

**Because of their power, bishops shall not publicly violate BOD**

Amend second paragraph of 401:

... understanding while remaining cognizant of and faithful to the mandate of the Church. Because of the immense influence and power that a bishop has and because enforcement of the *Discipline* is part of their responsibility, bishops shall not make public statements nor officially support any doctrine, movement, organization or legislation that is in violation of, or runs counter to *The Book of Discipline*. The formal leadership in The United Methodist Church, located in these superintending offices, is an integral part of the system of an itinerant ministry.

## ¶417.

Petition Number: 31886-HE-417-D; Jerry Eckert, WI

**Selection of district superintendents**

After the first sentence add the following in 417:

Inasmuch as the district superintendent is an extension of the general superintendency, the bishop shall appoint elders to serve as district superintendents. The appointments shall be made from among nominations by the annual conference one year previous to the time that the district superintendent(s) take(s) office. Using a written ballot based on nominations from the floor of the conference, with a majority vote of the clergy and lay members of the conference, the conference shall select twice as many elders as are required for the anticipated openings the following year if more than one will be required. If only one opening in the cabinet is expected, the conference shall select three. Each elder selected shall be invited to attend three or more cabinet meetings and choose a superintendent to be mentor for the year as well as take advantage of training opportunities for superintendents. The year shall be a training opportunity. At the appropriate time during that year, after due consultations, the bishop shall appoint the number of district superintendents from among the ones selected by the conference to take office following the next conference or ad interim, if necessary. Prior to each appointment, the bishop shall consult . . .

## ¶424.

Petition Number: 31887-HE-424-D; Jerry Eckert, WI

**Delete 424**

## ¶430.

Petition Number: 31888-HE-430-D; John A Carr NY, Mickey Stringfield LA

**Add disability to list**

Amend third sentence of 430:

. . . congregations and institutions, and with faithfulness to the commitment to an open itinerary. Open itinerary means appointments are made without regard to race, ethnic origins, gender, color, disability, marital status, or age, except for the provisions of mandatory retirement.

## ¶432.

Petition Number: 31889-HE-432-D; Howard W Hallman, Bethesda UMC, Bethesda, MD

**No appointment shall be made that requires pastor to live apart from spouse**

Add a new subparagraph to 432.3:

*Marriage solidarity*—Because Jesus taught “what God has joined together, let no one separate,” no appointment shall be made that requires a pastor to live apart from his or her spouse.

## ¶633.

Petition Number: 31880-HE-633.1a-D; Jerry Eckert, WI

**Allow nominations from the floor of annual conf to BOM**

Amend second sentence of 633.1a:

Members shall be nominated by the presiding bishop conference nominating committee and nominations from the conference floor after



~~consultation with the chairperson of the board, the executive committee, or a committee selected by the board of the previous quadrennium, and with the Cabinet.~~

# ¶634.

Petition Number: 31881-HE-634-D; Jerry Eckert , WI

## Nomination of administrative review committee

Amend second sentence of 634:

The committee shall be nominated by the ~~bishop~~ conference nominating committee with nominations from the floor and elected quadrennially . . .

# ¶1409.

Petition Number: 31864-HE-1409.1-D; John A Carr NY, Mickey Stringfield LA

## Institutions shall be accessible to people with disabilities

Add the following to the end of 1409.1:

Such institutions and programs shall be accessible to people with disabilities who fulfill other requirements for admission or participation.

# ¶1418.

Petition Number: 31865-HE-1418.3-D; John A Carr NY, Mickey Stringfield LA

## Include in plans improving accessibility

Add the following to the end of 1418.3:

It must also have specific plans for improving accessibility for people with disabilities.

# ¶1426.

Petition Number: 31866-HE-1426.7-D; John A Carr NY, Mickey Stringfield LA

## Include persons with disabilities

Amend 1426.7:

. . . groups, including persons with disabilities within the denomination.

# ¶1426.

Petition Number: 31867-1426.30-D; John A Carr NY, Mickey Stringfield LA

## Include people with disabilities

Amend 1426.30:

To work with conference board of ordained ministry in their responsibility to enlist women and men of all race and ethnic origins including people with disabilities for diaconal ministry.



## Additional Proposed Resolutions

Petition Number: 31817-HE-NonDis-O; Thomas Lane Butts, Alabama-West Florida AC

### Evaluation of bishops

Whereas, bishops are not subject to supervision as pastors. They do not have to respond to evaluation of the ministries as pastors do; and

Whereas, this means bishops do not get the benefit of outside evaluation of an orderly sort to help them keep on target with their work in the Conference; and

Whereas, bishops are Elders and are among the few who are not ever subject to the kind of evaluation of Elders required in paragraph 633.2q,

Therefore, be it resolved that I recommend that the General Council on Finance and Administration hold open meetings in which annual evaluations of each annual conference's bishop will be discussed.

Be it further resolved that GCFA will prepare petitions for the 2004 General Conference which provide a system of evaluation of the bishops by which bishops can then be held accountable and by which they can learn what they need in the way of continuing education.

Petition Number: 31818-HE-NonDis-O; Thomas Lane Butts, Alabama-West Florida AC

### Remove supervisory duty from College of Bishops for complaint against a bishop

Whereas, the Judicial Council ruled in 1980 that bishops were not subject to the evaluation of other bishops regarding the matter of accountability (see JCD 475); and

Whereas, ¶413 puts the responsibility for the first stop of accountability into the hands of the College of Bishops; and

Whereas, bishops rarely call another bishop to accountability, especially when the bishop is either incompetent or violates the Order and Discipline of the United Methodist Church,

Therefore be it resolved, that I recommend that the 2000 General Conference change ¶413 to remove the College of Bishops from the role of "supervisory response" when a complaint is filed against a bishop.

Be it further resolved that the responsibility shall rest with either the Jurisdictional Episcopacy Committee or the executive members of the Jurisdictional Episcopacy Committee.

Petition Number: 31819-HE-NonDis-O; Thomas Lane Butts, Alabama-West Florida AC

### Simplifying complaint process

Whereas, my experience as an advocate has been that bishops and those in power in the conference have used the administrative track to disrupt pastors and churches for political or personal reasons or because they were not willing or able to try reconciliation techniques; and

Whereas, this judgment is based on work with 140 pastors over the years who were challenged by one form of complaint or other. I helped negotiate several pastors' cases in ways that resolved the complaints and helped the troubled pastor into an appropriate status or even into a new vocation; and

Whereas, the whole administrative track processes of ¶358 give the bishop and cabinet immense power over pastors and has been used without accountability, especially since the Judicial Council has blocked consideration of administrative processes,

Therefore be it resolved, that I recommend the 2000 General Conference establish a study commission funded out of the General Council on Finance and Administration to report petitions to the 2004 General Conference which eliminate the "administrative track," send all complaints to one committee, eliminate any form of location in favor of early retirement, end involuntary leaves of absence, and remove bishops and district superintendents from their roles in the complaint process, including their power to be sole nominating agents for hearing bodies.

Petition Number: 31820-HE-NonDis-O; Jerry Eckert, WI

### Reject proving bad faith amendment

Whereas, the petition submitted by GBHEM on ¶358 requires that whoever brings a complaint against



an officer, advocate, witness, complainant, et al, "shall have the burden of proving, by clear and convincing evidence, that such person . . . committed knowingly in bad faith" that there was a chargeable offense; and

Whereas, if this petition is passed by the General Conference, then it must also add this same caveat onto any complaint against a pastor, that what may be taken, for example, as "incompetent or ineffective" action by the pastor has been done "knowingly in bad faith;" and

Whereas, if the GBHEM petition passes, there will be absolutely no redress possible for actions that are violations of the *Discipline*. Where "ignorance of the law is no excuse" would still be used against a pastor for violations of the *Discipline*, it would not be used against anyone failing to follow church law once this legislation is in the *Discipline*; and

Whereas, by making the petition law, the United Methodist Church is asking for more litigiousness in order to find ways around it,

Therefore be it resolved, that I recommend that the 2000 General Conference reject the petition on ¶358 of the 1996 *Discipline* sent by the General Board of Higher Education and Ministry which grants immunity to those involved in proceedings against a pastor "unless they have committed a chargeable offense in conscious and knowing bad faith."

Petition Number: 31826-HE-NonDis-O; Kirk Nave, VA

#### Use various words to refer to minister

Whereas baptism commissions every Christian into full-time Christian ministry; and

Whereas our denomination is taking great pains to emphasize our partnership in ministry as laity and clergy; and

Whereas Part IV of our *Discipline* outlines the ministry of all Christians,

Therefore be it resolved, that wherever the *Book of Discipline* refers to ordained clergy, the word "minister" shall be changed to more accurate language (such as pastor, elder, deacon, clergyperson).

Petition Number: 31828-HE-NonDis-O; Roger Barr, Pacific-Northwest AC

Delete 351; 355, first paragraph, first sentence beginning with "or by action"; 355.3; 358; 363; delete the words "administrative location" in 360.

Petition Number: 31830-HE-NonDis-O; Everett K. Burham and W. Michael Biklen, IA

#### Create a task force to monitor accountability of bishops

Whereas, it has been the observation of many that no one wants to admit there is a problem with the immense power of bishops in the United Methodist Church; and

Whereas, it appears very difficult, at least in practice, to hold a bishop accountable for his or her actions. According to the *Discipline*, it appears the Annual Conference Episcopacy Committee has no authority. The College of Bishops, in almost every case of which we have knowledge, has determined that all complaints about bishops are without substance or are moot; and

Whereas, it appears that some bishops, about whom complaints were filed, continue to function as they did prior to the complaints. The only time a Jurisdictional Episcopacy Committee appears to ever show concern about a bishop is in the assignment of bishops each quadrennium; and

Whereas, laity, pastors, churches, and conferences continue to suffer until the quadrennium ends,

Therefore, be it resolved that we ask the 2000 General Conference to establish a task force to address the problem of bishops being essentially accountable to no one.

Be it further resolved, that we recommend the task force to

1. review cases, from across the connection, which identify how some bishops have disregarded the *Book of Discipline*, and

2. interview past and present chairpersons of Jurisdictional Episcopacy Committees, and others qualified, who can quantify and accurately describe the problem.

Be it further resolved that, having adequately identified and analyzed the problem, the task force shall:

1. seek ideas on how best to alleviate the problem, and
2. make specific recommendations/petitions to the 2004 General Conference.

Be it further resolved, that the task force shall consist of three lay people and two elders. There shall be two lay alternates and two elder alternates. All nine shall specialize in personnel matters and complaint handling. The task force shall call to serve, as either witnesses or staff, persons in the United Methodist Church who are knowledgeable about the *Book of Discipline* and Judicial Council decisions. The expenses of the task force shall be covered by the General Council on Finance and Administration to whom the task force shall be accountable. Members of the task force shall be selected from nominees made by the Council of Bishops, GCFA staff, and from the floor of the next meeting of the GCFA membership. The GCFA shall elect the members of the task force. The task force shall organize by January, 2001, obtain cases to study, develop regional hearings, seek expert help, and prepare recommendations/petitions for the 2004 General Conference.

Petition Number: 31831-HE-NonDis-O; James Brand, North Central NY AC

#### **Make jurisdictional episcopacy committee more active in bishops' accountability**

Whereas, we have to use a more active jurisdictional episcopacy committee to hold bishops accountable; and

Whereas, the College of Bishops tends to look the other way when complaints are raised about a bishop. Complaints against bishops are seldom taken seriously enough for any direct actions or even for any indirect actions that cause the bishop to be more accountable; and

Whereas, criteria selected from the most basic tasks that the jurisdiction sees needing to be done will help candidates know what will be expected of them, will help delegates ask better questions of the candidates before episcopal elections, and provide the basis for continuing evaluation of new and current bishops; and

Whereas, the current *Discipline* need not be changed to bring this new activity about. It only gives direction and encouragement to jurisdictional episcopacy committees to do their job in a way endorsed by the General Conference;

Therefore be it resolved, that I recommend the 2000 General Conference call upon each jurisdictional conference to direct its jurisdictional episcopacy committee to do the following:

(1) Meet during General Conference and after it to establish criteria it has for its bishops to fulfill and upon which they will be evaluated during their episcopacies;

(2) Inform all episcopal candidates and jurisdictional conference members about those criteria on which bishops will be evaluated prior to jurisdictional conference in July, 2000;

(3) Evaluate how effective it is in holding bishops accountable for obedience to the Discipline and how that accountability is enacted through the current disciplinary processes under ¶413;

(4) Establish a regular routine of evaluation with the bishops (no less than annually);

(5) And report back the results of these efforts to the 2004 General Conference.

Petition Number: 31832-HE-NonDis-O; James Brand, North Central NY AC

#### **Establish a training program for bishops and district superintendents**

Whereas, we have elected many bishops before they were adequately prepared to become bishops for all the wonderful reasons we call ourselves United Methodists, that is, our openness to ethnic, gender and other representational issues; and

Whereas, the current method of selecting bishops has given us too many politically oriented or ambitious personalities who are not capable of the myriad of tasks bishops must do, nor has it given us persons whose primary concern is matching pastors and churches that will have a chance to succeed; and

Whereas, the least we can do is try to train a pool of prospective cabinet members before they are elected/appointed and then provide a reasonable continuing education program to help them keep their focus and do their jobs more effectively; and

Whereas, the denomination has failed its leaders by not providing adequate training,

Therefore be it resolved, that (1) the 2000 General Conference direct the Council of Bishops to gather



representatives from our seminaries and universities to consider establishing a training program for bishops and district superintendents. To facilitate the initial contacts, the gathering shall be held on a jurisdictional basis, making it easier for all interested parties to attend. The gathering shall be open to all concerned about the preparation of cabinet members. These jurisdictional gatherings shall allow for the surfacing of ideas and resources to best fulfill the desperate need for adequately training pastors who may become bishops or superintendents. They shall also consider continuing education for current cabinet members, especially in the areas of personnel management and administration. The costs of these gatherings shall be covered by the Council of Bishops and the schools.

(2) Out of these initial gatherings, two individuals from each jurisdiction, selected by the participants, shall become a continuing steering committee to establish a reasonable and comprehensive training program and to prepare any legislation needed by the General Conference of 2004. Costs for these activities will be provided by the Council of Bishops and the schools. Costs of training programs that are established will be handled through current means such as student fees, supplements from church funds for continuing education, scholarships through the various schools in addition to any creative financing established by the steering committee.

(3) The Council of Bishops shall report whatever results they obtain through the above process to the 2004 General Conference.

Petition Number: 31839-HE-NonDis-O; Dan Henry, Friendship UMC, Bolingbrook, IL

#### **Bishops give dinner for explaining opportunity for pastors to work with civic youth leaders**

Whereas, for 90 years the United Methodist Church and its predecessors in the United States have had a close partnership with the civic youth-serving agencies in society, especially Camp Fire Boys and Girls, 4-H, Girl Scouts of the U.S.A., and the Boy Scouts of America; and

Whereas, this partnership, affirmed in *The Book of Discipline* (1996 paragraphs 258.2c, 1118.1, and 2302.2g), has been used by the church as an effective evangelism and outreach ministry to children and youth, helping to bring them to a relationship with Jesus Christ; and

Whereas, the Bishops' Initiative on Children and Poverty is being complemented by developing local units of these agencies in inner city and rural neighborhoods; and

Whereas, currently over 600,000 children and youth members of these agencies are connected in some way with United Methodist churches; and

Whereas, Bishop's Dinners bring together at one time pastors and key lay leaders from a number of churches to expand the ministry of outreach and organize units of civic youth-serving agencies;

Therefore, be it resolved that the 2000 General Conference urges each bishop in the United States to hold at least one Bishop's Dinner during the 2001-2004 quadrennium for the purpose of explaining to pastors and key lay leaders in local churches the opportunities and responsibilities of working in concert with civic youth-serving agencies.

Be it further resolved that the Office of Civic Youth-Serving Agencies of the General Commission on United Methodist Men resource the bishops in holding these Bishop's Dinners.

Petition Number: 31841-HE-NonDis-O; John B. Smith, Holston

#### **Delete "The Ministry of the Ordained"**

Delete 310-314; amend 318; add a new subsection;

*Eligibility and Rights of Pastoral and Diaconal Probationary Membership*—Pastoral and Diaconal Probationary members are on trial in preparation for membership in full connection in the annual conference as diaconal deacons or elders.

#### **1. Pastoral Probationary Members:**

1. A. Probationary members who are preparing for deacon's or elder's orders may be ordained deacons or elders when they qualify for membership in full connection in the annual conference.

2. B. Probationary members shall have the right to vote in the annual conference on all matters except the following:

a) 1) constitutional amendments;

b) 2) election of delegates to the General and jurisdictional or central conferences;

c) 3) all matters of ordination, character, and conference relations of clergy.



3. **C. Pastoral** Probationary members may serve on any board, commission, or committee of the annual conference except the board of ordained ministry (§633.1). They shall not be eligible for election as delegates to the General, central, or jurisdictional conferences.

4. **D. Pastoral** Probationary members shall be amenable to the annual conference in the performance of their ministry and are subject to the provisions of the *Book of Discipline* in the performance of their duties. They shall be supervised by the district superintendent under whom they are appointed. They shall also be assigned a deacon or elder as mentor by the board of ordained ministry. Probationary members preparing to become elders shall be eligible for appointment by meeting disciplinary provisions (§341).

5. **E. Pastoral** Probationary members in appointments beyond the local church shall relate themselves to the district superintendent in the area where their work is done. The district superintendent shall give them supervision and report annually to their board of ordained ministry.

## 2. Diaconal probationary members;

a. **Diaconal Probationary Members** shall be subject to the administrative authority of the program or agency to which they are appointed.

b. **Diaconal Probationary members** who are preparing for Diaconal Deacon's orders may be ordained Diaconal Deacons when they qualify for membership in full connection in the annual conference.

3. **Diaconal Deacons** under appointment may serve on any board commission, or committee of the annual conference with voice and vote, except on matters of clergy character, qualifications, status and ordination, except the board of ordained ministry and the district committee on ordained ministry (§633.1). They shall be eligible to vote on or serve as lay delegates to the General, jurisdictional, or central conference.

Petition Number: 30053-HE-NonDis-D; C. Karen Covey Moore, Peninsula-Delaware

## Eliminate mandatory retirement clauses 355.1, 409.1, 417, 430.1, 714.3, 1506.3c

Whereas, the government of the United States of America requires that age may not be a factor in employment; and

Whereas, our founder, John Wesley, preached and led the church until a few months before his death at the age of eighty-seven; and

Whereas, the 1996 *Book of Discipline* of the United Methodist Church states that "the goodness of creation is fulfilled in human beings, who are called to covenant partnership with God," (§160); and

Whereas, the "covenant-making and covenant-keeping" that the 1996 *Book of Discipline* of the UMC states is "central in Christian experience" (§101) and is "expressed in God's covenant with Abraham and Sarah, in the Exodus of Israel from Egypt, and in the ministry of the prophets" is not limited by age regulations. . . ; and

Whereas, the 1996 *Book of Discipline* of the UMC states that "the covenant of ordained ministry is a lifetime commitment and those who enter into it dedicate their whole lives to the personal and spiritual disciplines it requires" (§303.3), and "Elders are ordained to a lifetime ministry of Service, Word, Sacrament and Order" (§323); and

Whereas, "... appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itinerary. Open itinerary means appointments are made without regard to race, ethnic origin, color, marital status, or age. . . " (§430.0); and

Whereas, the General Conference of 1988 adopted the Resolution on Aging in the USA which states in section III. D: "Older persons are not simply to be served but are also to serve; they are of special importance in the total mission of the church. Since the Christian vocation has no retirement age, the special contribution of elderly persons need conscious recognition and employment. The experience of all older persons, and the wisdom of many, are special resources for the whole church." (Page 170, *Book of Resolutions*, 1996); and

Whereas, Section IV.B.6 (*Book of Resolutions*, page 175) calls upon all levels of the Church to: "promote

flexible retirement and eliminate mandatory retirement solely on age,"

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church eliminate all references to mandatory retirement in the *Book of Discipline*. References include, but are not limited, to the following: 355.1, 409.1, 417, 430.1, 714.3, 1506.3c.

# Independent Commissions

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Proposed Resolutions

Petition Number: 30096-IC-NonDis-O\$; Kansas East AC, Memphis AC; Western North Carolina AC; Cal-Pac AC; North Central NY AC

### Support funding of the Igniting Ministry campaign

Whereas, the purpose of the United Methodist church is to proclaim the gospel and to make disciples; and

Whereas, it is the role of the Committee on Communications to promote the United Methodist Church, its beliefs, its mission and its uniqueness, and to share the experiences of its members by telling stories of faith; and

Whereas, television, radio and print media, when used effectively, can enhance ministry and mission and have a potentially positive impact on present members, inactive members, and those with no strong church attachments by reaching large numbers of people proclaiming the good news persuasively and powerfully; and

Whereas, United Methodist Communications is proposing a bold new media initiative on behalf of the entire denomination titled, "Igniting Ministry;" and

Whereas, this national media campaign, when funded, will begin in 2001 through 2004 and will emphasize, primarily in TV spots, the church's beliefs, history, ministries and mission, including opportunities for evangelism, our involvement in education and health care and our biblical traditions; and will convey our inclusiveness, concern for children worldwide, our disaster relief activities, our supportive fellowship and connectionalism; and

Whereas, the TV ads were tested in all five United Methodist jurisdictions and viewers polled have indicated dramatic increases in favorable impressions of the denomination and in willingness to attend services; and

Whereas, the recently-conducted communications audit in the Kansas East Conference revealed an interest by local churches in receiving more information about reaching new members, helping the hurting, strengthening Sunday School and faith sharing; and

Whereas, the Kansas East Conference has received a matching grant from United Methodist Communications to begin a similar media campaign in the Kansas East Conference beginning in late summer of 1999;

Therefore, be it resolved that the Kansas East Conference request that the 2000 General Conference support the funding of the Igniting Ministry campaign.

Petition Number: 30105-IC-NonDis-O; Robert L Walker, PNW

### Include closed captioning on all videos produced by church agencies

Whereas, United Methodists and other engaged in ministry and mission with the United Methodist Church include those who have reduced or no ability to hear sounds; and

Whereas, these persons are thereby denied access to the rich resources of videotaped messages, stories and programs; and

Whereas, technology exists to provide such productions with "closed captions;"

Therefore, be it resolved that the 2000 General Conference of the United Methodist Church pass legislation to establish the policy that all videos produced by the Church, or any of its agencies, shall include closed captioning.



Petition Number: 30288-IC-NonDis-O!; Howard Lydick,  
First UMC, Richardson, TX; 96 indiv; 1 Ad Board;  
Wesley Methodist Church

### Create General Commission on Alcohol and Drugs

Whereas, in order to make more effectual the efforts of the United Methodist Church in creating a Christian public sentiment and in crystallizing opposition to all public violations of the moral law, and especially to oppose the many evils existing in society caused by the consumption of alcoholic beverages and other drugs; and

Whereas, to promote an intensive educational program for voluntary total abstinence from all intoxicants and narcotics; and

Whereas, said educational program to include the use of radio, television, publication and distribution of literature; and

Whereas, to promote observance and enforcement of constitutional provisions and statutory enactments which suppress the traffic in alcoholic beverages and in narcotic drugs; and

Whereas, to promote the speedy enactment of such legislation throughout the world,

Therefore, be it resolved that the 2000 General Conference shall create a Standing General Commission on Alcohol and Drugs.

Be it further resolved that the Commission shall be incorporated in the District of Columbia; it shall be the legal successor and successor in trust of the corporations, boards, departments or entities known as the Department Of Human Welfare of the General Board of Church and Society of the United Methodist Church.

The Commission shall have a General Secretary and one or more Associate General Secretaries as its work may show necessary. The Commission shall be otherwise organized and operate according to the general provisions of the Administrative Order of *The Book of Discipline*, except where they may be in conflict with the provisions herein adopted specifically for the Commission. The first General Secretary shall be chosen solely by the Commission.

Its membership shall consist of thirty persons elected by the Jurisdictional Conferences from the jurisdictional pool, and three Bishops elected by the Council of Bishops. Those elected shall be chosen solely for their demonstrated concern about the problems caused in our society by the presence and use of alcoholic beverages and other drugs.

Each jurisdiction shall elect six persons from the list of persons proposed for General Agency membership by the annual conferences; a jurisdiction may elect a maximum of four clergy members or four lay members. At the first meeting of each quadrennium and each annual meeting thereafter, the Commission may elect an additional person or persons based on special expertise that will aid the Commission, with a maximum of five elected each quadrennium. Any vacancies shall be filled by the procedure defined in paragraph 712 of *The Book of Discipline*. There shall be officers of the Commission including a president, a vice president, a secretary and a treasurer. The executive committee shall be composed of the elected officers and two additional persons selected by the Commission from among its other members. The General Secretary of the Commission shall be a member of the executive committee with voice but not vote. The executive committee shall have the power, on an interim basis, to fill vacancies occurring in the elected staff and to transact such business and adopt such resolutions and statement authorized between meetings of the Commission. The Commission shall hold an annual meeting at the time and place determined by its executive committee and other meetings as its work may require, and shall enact suitable bylaws governing the activities of the Commission and its employees. A majority of the membership shall constitute a quorum. The Commission shall be funded like other general agencies of the church (§906 of *The Book of Discipline*). During its first quadrennium, it shall receive from the funds otherwise authorized for the use of the General Board of Church and Society, that percentage which corresponds to the amount authorized for the use of the Board of Temperance (1956-60) that the former Boards of Temperance, World Peace and Social & Economic Relations received from/through individual appropriations. The Commission shall be authorized to solicit and create special funds; to receive gifts and bequests; to hold properties and securities in trust; and to administer all these financial affairs in accordance with its own rules and the provisions of *The Book of Discipline*. Each annual conference shall establish a Commission on Alcohol and Drugs. The total membership of this commission shall be determined by each annual conference. Each member of the Commission shall be an exofficio member, with vote, of the annual conference where that member resides or has their membership. Clergy appointed beyond the local church may, if they choose, be a member of the Commission of the annual conference where they reside. Each local church shall have a Work Area for Alcohol and Drugs. This legislation shall be come effective 90 days after General Conference has adjourned.

Petition Number: 30306-IC-NonDis-O!; GCOSROW

### Being the church amid disagreement

To the people called United Methodists, with the hope that, through prayer and holy conferencing, we will engage each other in love and grace as we deal with issues upon which we disagree:

As a Church facing a new millennium we continue to disagree, sometimes bitterly. Important biblical, theological and scientific questions remain in dispute among persons of good will. This has been true on many issues throughout the history of our denomination. Called as United Methodists to be vigilant on issues of inclusiveness, we urge the Church to pause in reflection on the process of disagreement. What hopes would we lift up for our own denomination?

When we engage in deeply felt struggle for the truth, emotions run high. Our human nature moves us to yearn for "victory" -for winning the debate, making judgment in hopes it will settle the controversy that causes us discomfort and pain as a community. The "meaning" of any communication has two parts: the content, ideas, or position on the issue, and the feelings we have about those ideas. In prolonged disagreement, we may find ourselves stepping on the feelings of others in our urgency to find the true, winning position. We remind ourselves as a community of faith to remember who we are, what both civil and religious communities perceive about us in our discord, and what we have called ourselves to be as a Church.

### *Biblical and theological reflections and a Parable for our Time*

In "The Ministry of all Christians," par. 117, we hold ourselves accountable to this call:

"We recognize that God made all creation and saw that it was good. As a diverse people of God who bring special gifts and evidences of God's grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus' ministry to all persons."

We can heed this call to value all of God's creation as good, and all of God's children capable of bringing special gifts to our Church and to society. These special gifts can be gifts of engaged listening, careful feedback during disagreement, and suspension of judgement and retribution. The diverse people of God are indeed that - diverse. We do not always agree. But if we heed this call to value all of God's creation, we show our world how to disagree in remarkable and loving ways.

Jesus shared a parable that speaks powerfully to our time. In the parable of the wheat and the weeds (Matt.

13:24-30), he shares a story about difference, discord, and judgment that becomes a parable of grace. When asked if the weeds should not be culled from the wheat field, the householder claimed the responsibility to judge what would happen to the weeds when the harvest came. The householder did not dispute that there were weeds in the fields, but the judgment of which were weeds and what would happen to them was the householder's to make. The householder refuses to judge at the beginning. This is a story about rushing to judgment, and Jesus shares a caution based on our human nature to take action on assumptions that may or may not be true. When separation is graciously postponed, what is perceived as weed may be found to be wheat indeed!

The reign of God as we know it now, as we experience it, as we try to be faithful within it, is not precise and neat and orderly. This imprecision comes as a grace to us. First of all, it frees us from the building of walls that exclude and efforts to have a "pure" community. Surely careful thought must be given to the articulation of Christian doctrine and the exposition of Christian behavior. But the grace of imprecision allows us to keep those who differ with us within the concern and the care of God.

Secondly, the grace of God saves us from having to make the judgments that are beyond our competence. We must make our own prayerful decisions about good and evil, about right and wrong as clearly as possible. But the ultimate judgment upon others and upon ourselves is not ours to make. Only God can make such judgments, and in due course this will be done. In the meantime, we must be more patient with one another. Because we do not have to sort out now who is and who is not within the reign of God, we can live with openness and freedom toward others. We must not separate ourselves from those who see things differently. This is a parable about grace and about being faithful in living it.

### *How shall we disagree?*

In every community, there will be conflict and differences of opinion, some quite strongly held. How we disagree, more so than which position prevails, has a powerful impact on many audiences. As caring Christians, we carry responsibility for this impact whether or not we are aware of it. These are some of those audiences watching how we Christians disagree, argue, and debate together:

—young people, our youth and children who watch us as role models for their lives,

—our local congregations looking for wisdom and guidance in their ministry,



—leaders of our nations and local communities worldwide,

—those about whom we debate, for most discord is rooted in experiences of human lives,

—even the extreme example of less scrupulous, even reckless persons who may use our protestations and the invisible atmosphere our discord creates to justify their acts of violence.

### *Power of a discerning question*

In the midst of engaged debate, our ability to listen to one another can weaken. True listening, hearing feelings as well as ideas, can be enhanced when we can focus for a time on questions that help us discern one another's positions on matters of importance. Questions that might help us do this are:

1. How shall we agree to treat one another while we disagree?
2. How can we show hospitality to one another while we disagree?
3. What hopes for the United Methodist Church do we have in common?
4. When confronting divisive issues along which hard lines have been drawn, can we temporarily suspend decision-making in order, through prayer, silence and study, to discern the appropriate response for these times?
5. How can we use this period of discernment to deepen our understanding of all positions on the issue?
6. Until we can agree on a resolution, can we agree to suspend motions, decisions, policy development that will assert one position over the other?
7. How could we use this time of suspended judgment to deepen our understanding of all positions on the issue?
8. What are the positive and negative effects of our disagreement on our congregations, our members, our clergy and laity, and on the communities where we serve?
9. What action as a community of faith should we take in light of these effects?
10. What would we like the nature of our community in the United Methodist Church to be when this issue that divides us is finally resolved?

### *Ministry of Mindfulness*

Local congregations, study groups, cabinets, clusters and districts, annual, central and General Conferences can be holy and hopeful places of discord. Regardless of our positions on controversial issues, we can practice a ministry of mindfulness of the impact of our discord. Some strategies may be helpful in these settings:

1. Begin sharing where we agree.
2. Remember to honor our relationships to each other as children of God as we debate.
3. Practice the art of "feedback" — true feedback in which many positions are shared and heard, and repeated back.
4. Place emphasis on the "spiritual discipline of true listening" - attending and listening for the feelings of the others as well as their ideas.
5. Use facilitators to maintain safe spaces for difficult feelings and ideas to be shared.
6. Address the issues. In the absence of consensus, share clearly and candidly what we are willing to risk for the sake of justice and compassion.
7. Be mindful not to attack the messenger when discussing the message.
8. Use principles of mediation, focusing on interests (what we would like to happen, how we would envision things to be) rather than the positions or stands we take to get there.
9. Speak faithful hope for the possibility of future reconciliation and resolution. What will it be like when we are through this discord?
10. Practice "holy conferencing" - infusing debate and dialogue with prayer, silence, and more prayer. Pray for each other, for our church, for future possibilities, for hope, and for guidance of the Holy Spirit as we move through discord.
11. Utilize resources available to our groups, congregations, conferences and agencies to strengthen our sense of community, especially in disagreement.



Petition Number: 30307-IC-R157-U GCOSRW

**Churches in solidarity with women:  
from solidarity to accountability**

On Easter Sunday 1988, the World Council of Churches (WCC) launched "An Ecumenical Decade of Churches in Solidarity with Women" from 1988-1998 to give churches the opportunity to respond to God's call to inclusiveness, solidarity with the oppressed, and the sharing of power and resources within communities.

*Our Biblical Calling*

Now that this Ecumenical Decade has come to a close, we are reminded of the prophetic tradition that calls the people of God to live and work in solidarity with the oppressed to bring oppression to an end. Rooted in the stories of Genesis is the declaration that all persons, female and male, are created in the image of God, the giver of life. We are also reminded of the affirmation that through our baptism, we are incorporated into the body of Christ, the new community where there is neither slave nor free, Jew nor Greek, male nor female . . . but all are one in Christ Jesus (Galatians 3).

*Historical Recollections*

In 1985, the United Nations "End of the Decade Conference" reminded us that millions of women and girls live on the margins of our societies. They find themselves on the fringes because of the sins of discrimination and prejudice. The margins of society are dangerous places not only for women, but for their families and communities that depend on women's well being for their own social, economic, physical and spiritual well being.

In 1988, the WCC launched a new decade to focus anew on the work ahead, "An Ecumenical Decade of Churches in Solidarity with Women" from 1988-98. It was designed to build on the momentum of the UN Decade for Women. This Decade called us to end physical and emotional abuse of women, their economic insecurity and political powerlessness, and their exclusion from decision-making processes. It called for churches to encourage and empower the full contribution and participation of women in every aspect of society and the church.

In 1988, the General Conference of the United Methodist Church committed to:

participate fully in the Decade supporting full participation of women in decision making and development bodies; support women doing theology and sharing spirituality; produce educational resources and programs on the marginalization and oppression of

women; encourage all levels of our Church to study the root causes of sexism and find ways to increase the participation of women in all aspects of the church; and increase the involvement of racial, ethnic, national minority, indigenous, immigrant and refugee women and to support the WCC Women Under Racism Programme; continue work on the Forward Looking Strategies; encourage governments of our nations to commit to appropriate action for development that included the needs and perspectives of women; and support the ratification and implementation of the UN Convention on the Elimination of All Forms of Discrimination Against Women.

During the years that followed, listening teams collected stories called "Living Letters" and testimony of the endurance and determination of women to overcome oppression in these four major areas of concern:

1. violence against women in all forms and dimensions, both past and present;
2. economic injustice and the effects of the global economic crisis on women;
3. racism and xenophobia (fear/hatred of the strange/stranger), and their impact on women; and
4. exclusion of women from the full and creative participation in the life of the church.

In 1995, the Fourth International Conference on Women in Beijing lifted up economic justice for women, access to health care and family planning, participation of women in social and policy planning, violence against women, rights of women in inheritance, and women's roles in creating and promoting peace as central issues.

In 1996, the United Methodist General Conference recommitted the Church to working on the goals of the Decade, and to focusing attention on these four areas of concern surfacing in the "Living Letters." The General Conference further committed us to address the spiritual and social brokenness that condemns women to lives of poverty, powerlessness, and violence. It called us to study, reflection, and advocacy for the full voice and participation of women in church and society.

*From Solidarity to Accountability*

At the end of this Ecumenical Decade, we as United Methodists can celebrate its learning, hopes, and recommendations. But, in the new millennium, we know that solidarity must grow into commitment and action. Indeed more is required. Accountability

must follow these years of solidarity. Accountability means taking responsibility for acting on all the expressions of solidarity. Evidence of the fruits of our churches' labors will be found in changes in theological perspectives, the collection and assessment of data, shared power, active encouragement, specific recruitment, and support for success after recruitment. The work ahead presents new and old challenges which we must be ready to face.

The work of the Decade identified some pressing challenges, depicting brokenness in our human community: the need for safe places where women can speak out about injustice, violence, and practices that minimize women; the need to persist with each other in care as we struggle on issues about which we do not agree; and the need to attend and truly hear the perspectives of young women in our churches. While there was broad diversity on certain issues, there is no doubting the clarion call to eliminate violence against women in all dimensions. In order to realize a vision of community where all are valued and none are excluded, it will be necessary for churches to do the difficult, detailed work of accountability: carefully monitor structures and practices so that all forms of exclusion are eradicated. We as United Methodists are called to embrace this vision and join to pray, lament, seek scriptural hope, and begin the intentional work needed to move forward from solidarity to accountability. These four issues are key components of the Decade's learning:

#### *Eradication of Violence*

A critical priority is the eradication of violence. We must announce to the world that violence against women in all its dimensions is a sin. We must hold ourselves accountable for the elimination of violence and the renewal of our commitment to justice and peace among women, men and children in our homes and communities.

#### *Economic Justice*

Economic justice, where poverty is neither tolerated nor justified, is a vital element in the vision of the Decade. Economic justice means the peoples of the south and east flourish with the peoples of the north and west, where a balance of power and wealth is restored, and where women and children no longer endure enforced or debilitating labor. Appropriate and just economic development holds the needs, perspectives and contributions of women central. Churches are called to declare poverty and its dehumanizing consequences as a scandal against God.

#### *Racism, Xenophobia and Violence*

Further, this vision holds that the fullness of life in Christ requires that no race or ethnicity be valued over another, and that churches in the name of Christ challenge all acts of ethnic cleansing, caste atrocities, xenophobia, ethnocentrism (belief that one's culture/race is superior) and genocide. Ethnocentrism and racism have no place in God's household.

#### *Full and Creative Participation in the Church*

As leaders of our churches, we have been entrusted with gifts of power and authority, delegated to us by God and the church community. The experiences of the Churches' Decade call us to examine our use of that power for the inclusion of all: "In a world of increasing abuse of power, arrogant assumption of authority and misuse of position, we are reminded of Jesus' words, 'that it shall not be so among you.' Unfortunately abuse of power and authority takes place in many church circles. Women can be the victims of such abuse of power."

Women have also been silenced from speaking about God. Their contributions in theology through worship, liturgy, and praise are so clearly needed to strengthen the healing and sense of redemption in our congregations.

As we move from solidarity into accountability, it will be necessary not only to hope for, but to be held accountable for the achievement of full participation of women, including young women, in all levels of the church. This is especially true of the participation and contributions of women of diverse racial, ethnic, and national origins.

*Therefore, the 2000 General Conference commits United Methodists to the fulfillment of these recommendations for our congregations, conferences, general boards and agencies:*

1. Use the resources and support of the General Board of Global Ministries and the General Board of Church and Society, to seek the ratification of the UN Convention on the Elimination of All Forms of Discrimination Against Women. United Methodists are urged to work through local and national governments and organizations to implement the Convention.

2. Support the creation of programs, educational materials, networks, and opportunities that continue to empower women in church and society. We call on the General Commission on the Status and Role of Women, the General Board of Discipleship, the General Board of Global Ministries, and the General



Board of Church and Society to assist in this implementation.

3. With the support and resources of the General Commission on the Status and Role of Women, strengthen our commitment to study and action for the full voice and participation of women at every level of the Church. Increase the time and energy devoted to monitoring church structures and practices so that all forms of exclusion are eradicated, including these strategies:

a. adopt policies that promote a balance of gender, age and race in leadership positions and roles, honoring all cultural identities;

b. collect and analyze data to identify areas needing intense work to increase the participation of women; and

c. initiate actions to correct the gender imbalances that exist in our midst, making all levels of power in the church accessible and equitable for women.

4. Work with renewed energy and vigilance for the elimination of all violence, especially as it affects the lives of women and children (sexual, religious, psychological, structural, physical, spiritual, and military). United Methodists in every congregation, community, conference, and nation are encouraged to:

a. create opportunities and places for women and girls to learn and speak about violence and abuse so the "culture of silence" can be broken;

b. expose all sexual abuse, especially in positions of church leadership;

c. create restorative justice processes where victims of violence and perpetrators can experience truth telling and the power of forgiveness and reconciliation;

d. eliminate the use of biblical and theological justifications for violence;

e. denounce all initiatives of war, seeking alternative, nonviolent ways to handle conflict; and

f. denounce sex tourism, trafficking of women and children, and female genital mutilation.

5. Through the advocacy and programs of the General Board of Church and Society and the General Board of Global Ministries, support the development of just economic systems and structures in church and society so all may experience the blessings of justice, equal pay for comparable work, sustainable and livable wages, and honorable labor practices.

6. Study the resources and programs of the UN "Beijing Platform for Action" and the UN Decade of Eradication of Poverty 1997-2007, available through the United Methodist Office at the United Nations (UMOUN). Through the UMOUN, advocate, monitor and support the continued emphasis on women by the UN, and participate in all UN arenas where non-governmental organizations have potential for influence.

7. Use the Document, "From Solidarity to Accountability" as the basis for studies in local churches, districts and clusters, and annual and central conferences. Boards of Ordained Ministry and Cabinets can use this document for reflection and assessment of barriers to women in our church structures and processes. The resources and programs of the General Board of Global Ministries and the General Board of Higher Education and Ministries can provide support.

8. Give special attention to the eradication of global racism and its impact on women and girls. With the support and resources of the General Commission on Religion and Race, the General Commission on the Status and Role of Women, and the collaborative work of the General Board of Global Ministries, General Board of Church and Society, and the General Board of Higher Education and Ministry, United Methodist leaders at every level will work diligently to increase the involvement of racial, ethnic, national minority, indigenous, immigrant and refugee women and young women in leadership, decision making, and policy/program development in our churches.

Petition Number: 30308-IC-R481-U; COSROW

#### **Eradication of sexual harassment in the United Methodist Church and Society**

Delete current text of "Sexual Harassment in Church and Society in the U.S.A." and "Sexual Harassment and The United Methodist Church," *Book of Resolutions*, pp. 481 and 483, retitle as "Eradication of Sexual Harassment in The United Methodist Church and Society," and replace with the following text:

Since the mid 1970s, when the term "sexual harassment" was first named by Lin Farley, the world has seen an extraordinary evolution in awareness, laws and litigation, policies, advocacy, and international collaboration to eradicate sexual harassment in the workplace. In our own communities we have moved from debating whether



or not sexual harassment is even a problem to witnessing women and men join together across national boundaries to address it in multinational workplaces. Sexual harassment is regularly named as an element of sexual violence in the U.S. and around the world. It is named as a priority problem in the Ecumenical Decade of Churches in Solidarity with Women in 1998, the UN Conference on Women in Beijing in 1995, the reports of the International Labor Organization, in courts martial in the US military, and position statements of the European Women's Lobby (EWL) to the European Union. It is the subject of major media attention when a coalition of women from the USA and Japan join to protest a multinational corporation's handling of it.

#### *Legal and policy development in the U.S.*

1970s: The earliest studies of U.S. workers showed that 40-60% of women and about 15% of men had experienced sexual harassment at work. In that same era, courts in the U.S. found that gender-based behavior that inhibited people from doing their job, and thus earning a living, violated laws prohibiting sex discrimination.

1980: The U.S. Equal Employment Opportunity Commission issued guidelines on the identification and elimination of sexual harassment as an illegal form of sex discrimination in workplaces. Sexual harassment was defined as "unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when: 1) submission to the conduct is made either explicitly or implicitly a term or condition of an individual's employment, or 2) submission to or rejection of the conduct by an individual is used as a basis for employment decisions affecting such individual, or 3) the conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment."

1986: In a landmark decision, the U.S. Supreme Court in *Meritor v. Vinson* substantially clarified and strengthened the concept of "unwanted conduct," named sexual harassment as a form of illegal sex discrimination, and found that companies may be held liable for the misbehavior of an employee against another.

1992: The U.S. Supreme Court in a significant decision added another venue where sexual harassment is illegal—in the school classroom and playground, the college or university, and in the vocational training programs. The courts agreed that students, like workers, should not be demeaned,

humiliated or intimidated on the basis of their gender to the point it interferes with their education. Thus began extraordinary efforts to raise the awareness of teachers, students, parents and communities that patterns of harassing behaviors can be started early.

1998-99: In another landmark ruling, the Supreme Court ruled that schools may be held liable for students' harassment of other students if officials knew about it and did nothing to stop it. This ruling in *Davis v. Monroe* came one year after the Court's five major rulings in 1998 increasing employers' potential liability for harassment on the job.

In U.S. studies at the end of the 90's, 50 to 60% of women and 15 to 20% of men reported experiencing sexual harassment at work. While women are the predominant targets of harassment, men are targets as well with increasing numbers of reports coming from working men. At the close of the century, the Equal Employment Opportunity Commission reported that the number of complaints of sexual harassment at work from women and men had increased eight times over this decade.

#### *The United Methodist Church's efforts*

1908: The original Social Creed of The Methodist Episcopal Church contains the prophetic call to stand "for such regulation of conditions of labor for women as shall safeguard the physical and moral health of the community."

1981: The General Commission on the Status and Role of Women called for all United Methodist general agencies to have clear policies on sexual harassment for employees. All of the agencies responded and adopted policies.

1988: Just two years after the first major ruling of the U.S. Supreme Court prohibiting sexual harassment in the workplace, the General Conference defined sexual harassment, named it as sin, and recognized it as a problem within our churches, agencies and institutions. In early recognition of the importance of policies and procedures, the General Conference called for clear policies and procedures establishing grievance procedures for victims and penalties for offenders. (1996 *Book of Resolutions*, p. 481)

1990: The General Council on Ministries issued its report on a survey of United Methodist clergy, laity, college and seminary students, and non-clergy Church employees ("Sexual Harassment in The United Methodist Church"). It concluded, "The

presence of sexual harassment in the environments associated with The United Methodist Church interferes with the moral mission of the Church and disrupts the religious activity, career development, and academic progress of its participants. This study shows that unwanted sexual behavior takes place in a variety of circumstances in the church and has a range of negative consequences for its victims."

1992: The General Conference called for every annual conference, agency, and United Methodist-related institution to have policies and procedures in place. While the General Board of Church and Society would continue to monitor and advocate for just laws eradicating harassment in society, the General Commission on the Status and Role of Women was called on to assess the effectiveness of the Church's efforts to eradicate it in our programs and structures. The General Conference added "sexual harassment" as a "chargeable offense" for clergy and laity in par. 2624, *Book of Discipline*.

1995: The General Commission on the Status and Role of Women conducted a survey of annual conferences in the U.S. and Puerto Rico. Policies were in place in schools of theology and UM-related colleges and universities, general agencies, and in a majority of annual conferences.

1996: Adopting the resolution, "Sexual Abuse Within the Ministerial Relationship and Sexual Harassment Within The United Methodist Church" (*Book of Resolutions*, p. 128), the General Conference affirmed the progress made in training, education, and policy development over the previous quadrennium. In addition to this ongoing work, it called for all local churches to adopt policies and procedures, and it added par. 651 "Sexual Harassment" to the *Book of Discipline*.

1998: A coordinated agency effort resulted in the "Sexual Ethics in Ministry Survey" of annual conferences in the U.S. Annual conferences identified what they needed in tools and resources to continue their own progress in healing, education, intervention and prevention of sexual harassment.

#### *Evolving international research and policy*

1980s: Research studies in Canada, Europe, and the former Soviet Union showed sexual harassment was widespread across international borders. While research methods varied from country to country, all the studies revealed the same thing: sexual harassment was a problem in the world's workplaces, with serious implications for its victims, the perpetrators, companies and organizations, and nations as a whole. It was a serious problem related to the abuse of power using

gender to intimidate, coerce, demean and humiliate. Whether the harassers were office workers, police officers, attorneys or waiters, whether in Europe, North or South America, Asia, Africa or the Pacific region, the patterns of harassment and the impact on victims and witnesses looked the same from country to country.\* Internationally, sexual harassment is seen as a barrier to the full participation of women in the workplace, and destructive to working environments for men and women.\*\*

1992: International studies (International Labor Organization 1992\*\*\*) showed there are no typical victims of sexual harassment, but those most likely to be harassed are those perceived as vulnerable and financially dependent . . . divorced, separated and widowed women, single parents, lesbians, racial/ethnic women, women working in traditionally male-dominated jobs, younger women and temporary workers. The study found that women at particular risk for job violence are health care workers, teachers, social workers, taxi drivers and retail workers. The ILO also found that while women are more likely to be harassed, men who are subjected to harassment have the same kind of vulnerabilities: young men new to the workforce, men working in jobs traditionally dominated by women, racial/ethnic men, and gay men.

1998: At the closing event of the Ecumenical Decade of Churches in Solidarity with Women, "sexual harassment" appeared regularly in the testimonies of women and young women from many nations. In international gatherings, sexual harassment is regularly listed as one dimension of violence against women. Whether it was the UN Conference on Women in Beijing, the Conference on Development in Cairo, or the Decade Festival in Harare, these gatherings continue to identify the elimination of violence against women (physical, spiritual, psychological, sexual, structural, or economic) as a top priority for the world community.

1999: In collaborative action, the United Nations Development Fund for Women (UNIFEM) established its Trust Fund in Support of Actions to Eliminate Violence Against Women,\*\*\*\* disbursing more than \$600,000 in grants for local, regional and global initiatives. This indicates a growing recognition by governments and local groups that violence against women is a fundamental violation of women's rights with devastating consequences for women's health and well being and for society as a whole.



As the century closed, women's organizations in Europe, the USA, South America, Africa and Asia advocated for the eradication of sexual harassment in the *multinational* workplace. One startling example of women and men coalescing to demand an end to this form of violence was the work of women's organizations in the U.S. with over 50 organizations in Japan to protest the actions of Mitsubishi following the allegations of sexual harassment in a U.S.-based plant. This high profile example of hostile work environment reminds us that "Seku hara" sexual harassment in any language, is harmful for workers, businesses, communities and nations.

#### *Why we must be concerned?*

Generally, anyone can be a target in the workplace—women, men, youth, interns, volunteers, all racial/ethnic groups, any level of employee. In the learning place, any student of either gender, any grade, any teacher or professional, or any volunteer in a school program can be a target. In the church it can happen to a variety of persons, for example a staff person, pastor, committee or council chairperson, church school teacher or helper, student, camper, counselor, youth worker or chaperone. The verb "to harass" is roughly translated "to set a dog on someone." This is what harassment feels like to a victim; it is demeaning, humiliating, frightening, isolating, and intimidating. The experience can be devastating to the individual, damaging self esteem, productivity, and ability to earn wages; and, it can result in illness, absenteeism, poor performance, loss of promotions and opportunities. For students it can result in failure, absenteeism, isolation from peers, loss of self-esteem and therefore learning potential, withdrawal from teams and groups, and illness. Families of targets and others in the work and learning place are also victims of the hostile, intimidating environment harassment creates.

There is good reason why Fortune 500 companies declared sexual harassment as the "business issue of the '90s." There is sound moral reasoning behind the United Methodist Church's declaration that sexual harassment is a sin against individuals and communities, and is a chargeable offense for our clergy and laity. Even more profound are the devastating effects on persons when it happens in a faith community. Spiritual life, theological language and meaning, and relationships are jeopardized. For some, the loss of a sense of safety and sanctuary can be permanent.

#### *What now must we do?*

Worldwide, advocates of employed women have this concern: equal access for women to resources, employment, markets and training in order to

participate fully in their own economic development. To this end they call for the elimination of sexual harassment and other forms of discrimination in the workplace. Other issues include the need for comparable international data on the incidences of harassment against women at work across international boundaries; the implementation and enforcement of policies and laws that prohibit sexual harassment and gender based violence in the workplace, and the urgency for governments and agencies worldwide to make contributions to initiatives seeking to raise awareness of young women and eradicate all forms of sexual violence.

In The United Methodist Church, we are aware that ongoing vigilance is needed to keep effective, updated policies and procedures in all places in the Church. Regular, up-to-date training of our lay and clergy leaders is an ongoing ministry of our Church. Advocacy and intervention teams have been working in many conferences, and every episcopal area needs to maintain working, effective channels and procedures. Since the children and youth in our church school and youth groups are experiencing this behavior at school, how much more could we as local churches do to resource and support them in recognizing, stopping, and dealing with sexual harassment in their own lives?

#### *God's call to live in hospitable community*

Sexual harassment is a barrier to hospitality. This alienating, sinful behavior causes brokenness in relationships—the opposite of God's intention for us in human community.

From the first biblical stories of human community in the garden to the letters of Paul to the first Christian communities, we learn that all of us, both female and male, are created in the image of God, and thus have been made equal in Christ. From the beginning God intended us to live out our equality in relationship with one another and in community. Yet in our brokenness, we have given greater value and power to some over others based on gender, race, culture, age, status or ability.

Jesus' ministry reminds us amid this brokenness that we can experience whole relationships with one another and with God. And thus we are called to be stewards of God's community of hospitality where there is not only an absence of harassment, but also the presence of welcome, respect, and equality.

*Therefore the General Conference calls for increased efforts worldwide to eradicate sexual*



*harassment in the denomination and its institutions including these strategies:*

1. The General Commission on the Status and Role of Women and the General Board of Global Ministries continue to work together with international women's organizations on efforts to eradicate violence against women in our communities worldwide.

2. The General Commission on the Status and Role of Women in collaboration with appropriate agencies continue to develop educational resources to assist United Methodists throughout the connection in understanding the issues of sexual harassment in church and society;

3. The General Commission on the Status and Role of Women in cooperation with the General Board of Higher Education and Ministry identify and develop resources on sexual harassment specific to those in ordained ministry and to lay leaders, students, faculty and administrators of United Methodist-related educational institutions;

4. Episcopal leaders implement plans to address and eradicate sexual harassment in each episcopal area with attention to prevention, education, intervention and healing measures.

5. The General Commission on the Status and Role of Women will continue to monitor and assess the Church's progress in eradicating sexual harassment and will report to the 2004 General Conference the specific areas to be strengthened within the life of the Church including policy development, education and training.

6. Annual Conferences throughout the connection will encourage their local and national governments to collect accurate data on the incidence and nature of sexual harassment in their workplaces. They will also encourage their national governments to adopt laws, policies and procedures for eradicating sexual harassment. Annual Conferences are encouraged to utilize this data and experiences to plan initiatives to raise awareness throughout the conferences.

7. The General Board of Church and Society and the General Board of Global Ministries will advocate for laws that prohibit sexual harassment in U.S. workplaces, and continue to provide resources to the denomination on international initiatives to eradicate harassment and other forms of violence against women.

8. The General Commission on the Status and Role of Women and the General Board of Global Ministries in collaboration with the General Commission on Christian Unity and Interreligious Concerns will work cooperatively with the World Council of Churches "Decade to Overcome Violence" (2001-2010).

9. The General Commission on the Status and Role of Women shall continue to conduct ongoing self-assessment of the United Methodist Church's progress to eradicate this behavior from the church, and to strengthen initiatives to eradicate it from our diverse societies around the world.

\*Susan L. Webb, *Shock Waves: The Global Impact of Sexual Harassment*, 1994.

\*\*Jane Aeberhard-Hodges, "Sexual harassment in employment: recent judicial and arbitral trends," *International Labour Review*, V. 135 N. 5, 1996.

\*\*\*"Violence at Work," *International Labor Organization Report*, survey of job violence and psychological harassment in 32 countries, 1999.

\*\*\*\*UNIFEM Global Campaign to Eliminate Violence Against Women, 1999.

Petition Number: 30309-IC-R244-U; GCSRW

Goals and recommendations  
for full participation of all women

Delete "Equal Rights of Women," p. 244, and "Goals and Recommendations on Participation of Women," p. 256 of the *Book of Resolutions*; retitle "Goals and Recommendations for Full Participation of All Women," and replace with the following text:

Recalling Our Historic Commitments

The historic General Conference of 1972 made a significant commitment to strengthening the participation of women at all levels of our church. To support this commitment, it created the General Commission on the Status and Role of Women "to foster an ongoing awareness of the problems and issues related to the status of women and to stimulate progress reports on these issues."

The General Conference called for changes about theological, philosophical and biblical interpretations and understandings about the role of women. It called for increased sensitivity to

expectations for the achievement and contributions of women, and the issues of the rights of women. The General Conference further endorsed overcoming rigid sex role distinctions and discriminatory language, images and practices in our own church life and work.

At that conference, only 16 years after the approval of full clergy rights and privileges for women (1956), the goals called for an openness and receptivity for women in the professional ministry and the utilization of men and women in elections and appointments at all levels of the church. Action plans included development of programs, evaluation measures, curriculum, doctrinal studies, and analysis of the particular problems and barriers faced by women.

### Celebrating the Progress Made

Now, approaching the new millennium, we as United Methodists celebrate significant efforts and progress made toward the goals and recommendations of our forebears in 1972. We have accomplished:

- studies and resources on women's roles in the Bible and in mission;

- programs and curriculum on changes needed in theological, biblical and language interpretations;

- research and analyses on the barriers and problems facing women in the church;

- participation in the Ecumenical Decade of Churches in Solidarity with Women and growth in our understanding of the issues faced by women and young women worldwide;

- increase in the election of women to roles of leadership in the church, including the election of bishops, general secretaries and agency heads, general and jurisdictional conference delegates; increase in the appointment of women to lead, senior, or co-pastorates;

- significant increase in the number of women enrolling and graduating from seminary;

- studies, resources and training, and advocacy programs on the issue of sexual harassment and sexual misconduct; and establishment of annual conference commissions on the status and role of women providing monitoring and resources, leadership and policy development.

We thank God for the work of countless women, men, and young people carefully and spiritually building a more inclusive community of faith. We stand on their shoulders as we project the work before

us into the next century, prayerfully aware of God's vision of justice and mutuality.

### Theological Guidance for the Work Ahead

Georgia Harkness in her book, *Women in Church and Society*, said, "The women's movement is more than a struggle for 'women's rights'. It is essentially a struggle for the recognition of women as persons of equal worth and status with men, and with equal opportunities according to their talents, training, and various forms of ability." Although some advances have been made for women's rights in recent years, patriarchy and sexism are still prevalent and much work remains to be done. In society, women continue to struggle for equality in employment, income, education, and leadership. The situation is comparable in the church. In many ways the church, the body of Christ, has followed the world, embracing and institutionalizing patriarchy, with its attendant sexism, rather than living out God's vision of justice and mutuality.

The vision of justice and mutuality is expressed throughout the Judeo-Christian scriptures and in the life and ministry of Jesus Christ. God's intention for partnership and mutuality is evidenced in the creation stories when God made male and female in God's own image and then placed them in harmonious partnership in the garden. The consistent message of the prophets is a call for justice and for speaking out against inequalities, to stand with the oppressed and marginalized. In all the Gospels, Jesus reached out to women with tenderness and compassion. He treated women with dignity and redefined a woman's role. In having women as friends, disciples, and witnesses, Christ challenged the conventional sexism of His time. The apostle Paul affirmed this call of Christ to create and live in a world where the gifts of both women and men are celebrated and utilized, where "there is neither male nor female, but all are one in Christ Jesus." (Galatians 3:28) Christ calls forth each generation to do the same in its time.

### Concerns and Issues That Face Us Now

Recalling this vision of justice and mutuality and recognizing the notable progress toward the commitment of that General Conference nearly 30 years ago, we confess the vision of full and equitable participation for all women is not yet realized. We have fallen short of the goals of 1972 and major barriers still exist. Testimony from women, men and youth throughout the world demands we renew and revitalize our commitment to full and equitable



participation of women. Some of those voices identify the concerns and issues now before us:

1. Voices from churches around the world: "From Solidarity to Accountability." This powerful letter from the closing of the Ecumenical Decade of Churches in Solidarity with Women (1998) called for initiatives to realize the full participation of all. It urged churches to create programs and opportunities that support and empower women, including monitoring church structures and practices "so that all forms of exclusion are eradicated." It recommended providing theological and educational opportunities for women that honor their voices and experiences, gender studies and training, liturgies and gender language policies that affirm all, and policies that promote a balance of gender, age and race in leadership and roles, honoring all people's cultural identities.

Participants in the 1998 Decade Festival in Harare, Zimbabwe also identified the barriers to women in theology. The women and men there experienced the healing and redemptive power of women speaking about God through their own experiences of violence, poverty, forgiveness and empowerment in worship, liturgy and song. There is a clear need for churches to value the contribution of women doing theology.

2. Voices from United Methodist churches  
Research studies and information collected by our general agencies describe the concerns and experiences of women in leadership in startling detail. A summary of these findings follows and provides a litany of testimony that all is not as it could be:

a. Participation monitored by general agencies:

Clergywomen—The General Board of Higher Education and Ministry, through the Division of Ordained Ministry, works for the full acceptance and empowerment of clergywomen throughout the Church. At the end of this century, after 40 years of women having full clergy rights within the UMC, we note: In the U.S., approximately 13% of all ordained elders are women and about 13% of all ordained women in pastoral ministry are racial ethnic minority clergywomen. This is a low percentage compared to other professions (doctors = 21% women, lawyers = 25% women), to the United Methodist Church profile (women = over 50% of church membership), and to the society at large (women = 50%). Clergywomen, with the same number of years experience as men and with the same type of appointment, make 9% less than their male counterparts. This not only affects current economic situations for clergywomen; but, also has an impact on their pension and retirement.

Women are beginning to fill leadership positions at the same rate or a little higher than the percentage of women elders. The percentage of women serving as district superintendents is approximately 15% and the women serving as bishops make up 8% of all bishops, active and retired. Only 2% of the clergy serving as lead pastors of churches of 1000 members or more are women.

In the Philippines, Africa and Europe the percentage of ordained elders who are women varies greatly from conference to conference. While some women are serving as district superintendents there are no women episcopal leaders.

In the 1996 and the 2000 General Conference, clergywomen (elders) make up 20% of clergy delegates. Though the percentage did not change, the number of women elders decreased (women deacons make up the difference) and the number of delegations chaired by a clergywoman increased.

Women in the Master of Divinity (M.Div.) degree program at 13 United Methodist seminaries make up over 50% of all M.Div. degree students (the statistic has been over 40% for over 12 years); and, yet, the number of ordained women is still very low (less than 18%).

One of the major obstacles for clergywomen in acceptance and appointments is institutional or systemic sexism -bias against women that is inherent within a system. The United Methodist Church still perpetuates a hierarchical and linear model of ministry. Persons, particularly women, who tend to see ministry as a partnership and cyclical in style, often struggle in this system. Women are often told: that they are "leaving" ministry when following a call to ministry outside the local church;

—that they need to "start at the bottom" when they return to local church ministry;

—that women are not accepted as clergy in some churches;

—that it is cheaper for a church and will help a budget if a woman is appointed;

—that if women are interested in ministry outside the local church, they should consider lay ministry.

The Church is called to ask itself the difficult questions about the underlying theology and values that it reinforces and affirms in its policy and practices.



**Local church participation**—In its quadrennial survey of local churches in the U.S., the General Commission on the Status and Role of Women found these indications that more work is needed: Local church lay leaders in the study were 2:1 men to women; churches whose ushers are men or mostly men were 45%, 22% had all or mostly women ushers;

In the pulpit: 53% of the churches had one or no lay women preachers in the last year; of churches with male pastors: 77% had no clergywomen preaching in the last year. If lay liturgists were used, 35% of these churches use all or mostly males, 39% use all or mostly females; in language for God, 80% of these churches use all or mostly all male language for God, in language for people, about 65% use inclusive terms like humankind or gender-neutral terms in their own language other than English;

Women fill roles of leadership most frequently in these committees (in order): Education, Staff Parish Relations, Worship, Administrative Councils/Boards, and Evangelism/ Witness/ Outreach .Areas where women participate the least in these local churches: Finance, Treasurer, Missions and, lastly, Trustees;

Issues important to women in the local church: 20% of the pastors responding didn't know. The most common responses pastors did name as important issues were missions, church growth and children. Then came family and parenting, domestic violence, and aging.

#### b. Indicators from research and experience:

The "United Methodist Clergywomen Retention Study" conducted by the Anna Howard Shaw Center of the Boston University School of Theology\* and co-sponsored by the Division of Ordained Ministry (GBHEM) studied written and interview responses of nearly 1400 UM clergywomen. UM clergywomen leave local church ministry at a 10% faster rate than clergymen, despite an overwhelming commitment to local church ministry. The data indicated four major reasons: lack of support from the hierarchical system, being unable to maintain one's integrity in the system, rejection from congregations/parishioners, and the conflict of family and pastoral responsibilities. Clearly this is a serious loss of gifts, graces, and our church's investment in these leaders. Five groups were identified as having responsibility for addressing this crisis in clergy leadership development: the appointment system, conference leaders and clergy colleagues, congregations, seminaries, and clergywomen themselves.

Several of these points were underscored by two other studies. The University of Florida study of ordained United Methodist clergywomen across the U.S. found that most UM clergywomen surveyed identified the high stress factors of "pettiness, the patriarchy, and the pressures of ministry." The most common challenge to clergywomen is balancing work and family responsibilities given the expectations of congregations for 24-hour availability. The Clergywomen Retention Study stated it well in saying "the church must ask itself why the traditional values and the theology of family do not apply to clergywomen as clergy but are applied to them as women".

A study initiated by the Women in Ministry Task Force of the Virginia Annual Conference Found that clergywomen more than their male colleagues prefer nontraditional roles in the church, and are more likely to feel the Conference underutilizes their gifts and provides insufficient support. The study, conducted in 1998, found on the whole that clergywomen earn less than clergymen. Half of female clergy responding had salaries less than \$30,000 (compared to 25% of male clergy), and half of the male clergy had salaries of \$40,000 or more (compared to 15% of female clergy).

In a significant finding, the United Methodist Clergywomen Retention Study determined that a larger proportion of racial ethnic clergywomen have exited local church ministry (particularly among African and Asian American clergywomen), and their exits are more permanent than those of white clergywomen. Despite the fact that a larger proportion of racial ethnic minority clergywomen is committed to the Church as an institution, almost twice the proportion of racial ethnic minority women as white women named "lack of support from the hierarchical system" as their primary reason for leaving the local church setting. The study makes the strongest implication that issues of racism are active in this loss of clergy leadership. On the whole, this study identifies details on hostile climates toward clergywomen for which our whole denomination must claim responsibility.

**Women's Congress: A Spiritual Journey**—During the 1993-1996 quadrennium, the General Commission on the Status and Role of Women reflected on the status and role of women in the United Methodist Church and identified that progress had been made on behalf of some, but not all women in the United Methodist Church. The Commission recognized the need to be vigilant in working on behalf of all women, particularly those

marginalized by race, ethnicity, class or economic status. What emerged was a vision for the next several years of the Commission's ministry: full and equal responsibility and participation for ALL women in the life and ministry of the United Methodist Church.

In 1999, The Women's Congress: A Spiritual Journey called forth women with potential for leadership who may not otherwise have opportunity for education and development in the Church. More than 150 women gathered and were affirmed as daughters created in the image of God and as persons bearing gifts for life and service in God's creation. With the enthusiastic encouragement of those who participated in this spiritual journey, the General Commission on the Status and Role of Women committed itself anew to be a catalyst for similar efforts to call forth women of gift and potential throughout the United Methodist Church.

**Racism/Sexism Task Force**—For several years, the General Commission on the Status and Role of Women and the General Commission on Religion and Race have convened a Task Force on Racism/Sexism to explore and study the impact of the intersection of racism and sexism on racial ethnic minority women within the denomination. At the beginning of the 21st century, one might have expected that the issues of racism and sexism would be moot issues, both in the church and in the secular society. Unfortunately, this is not true, for this double headed sin of racism/sexism still rears its un-Christian head in our lives.

A major three year study was done by the research advisory group, Catalyst. They issued an article in July 1999 which states "ethnic minority women view employers as largely ineffective at combating racism and removing barriers in advancement." While this study was done in a secular setting, could not this also be said of United Methodists?

Racism and sexism place immeasurable pain and suffering on racial ethnic minority women. As a result, we all suffer, for when one of God's children is mistreated, the family is broken. The work of the Joint Task Force on Racism/Sexism is still very much needed to continue to bring awareness, understanding, and sensitivity to racism and sexism which are alive and well in the United Methodist Church. The work of the task force is still needed to enable our church to fully receive the gifts and graces of racial ethnic minority women as we strive to make the church inclusive and welcoming of all.

**United Methodist Women**—Over one million members strong, UMW has outstanding experience preparing women and youth to serve in ministry and

mission. The Women's Division of the General Board of Global Ministries has historically called attention to gaps in the participation of women in the church, especially in positions in finance, treasury, and trusteeship in local congregations. They have also identified the gap in participation of young women in all levels of church life and have embarked on a comprehensive recruitment, training and mission opportunity program targeting teen, college and university women.

Congregations' inability to utilize the recruited and trained women may be a barrier to progress in closing these gaps.

### A Vision of Parity and Equitable Treatment

In The United Methodist Church we have used various tools to set goals for full and equitable participation of women in all levels of our church. For a time, we used encouragement; then for a time we used numerical participation targets. From the indicators described above, we need more and better tools to reach our commitment for full participation. The tool of "parity" may be such a tool.

Parity in participation is reached when participation of a category of individual is comparable to that category's representation in the group as a whole. For example, if women represent 56% of the membership of the United Methodist Church in an annual or central conference, then parity in women in clergy leadership is reached when clergywomen represent 56% of that annual or central conference clergy membership. Parity is a flexible measurement that can be applied to General Conference Committee officers, or local church administrative council membership, or to conference delegations to General Conference.

We have learned over the last 30 years in this journey toward full and equitable participation that it is not enough to be present at the table where decisions are made. It is not enough to be a member of a committee or a board where programs and policies are shaped. Inequities and unjust treatment at the table or in the committee room can create barriers to full participation. We must pay special attention to the hospitality and affirmation that are offered to all who are given access. What are the environments of our church systems that could prevent someone's participation and contributions?

Therefore the General Conference recommitments the United Methodist Church to these recommendations for strengthening the participation of youth, young adult and adult women in the Church:



1. That Conference Boards of Ordained Ministry take action with Cabinets to: a) reach an increased proportion of women in all levels of professional ministry, b) build a more hospitable climate in local churches to receive women as clergy and lay employees, c) create a more favorable setting for the appointment of racial ethnic minority clergywomen and clergy couples, paying particular attention in clergywomen's appointments to salary range equity, size of congregation and/or worship attendance, and provisions for family leave.

2. That all nominating committees in local churches, and annual, jurisdictional, central and General conferences give attention to the nomination of women for membership and leadership in significant numbers according to parity (participation comparable to representation in the body as a whole).

3. That the General Commission on the Status and Role of Women in cooperation with appropriate general agencies collect data on the participation of lay women across the Church with particular emphasis on racial ethnic minority women. This data will be used in preparation for analyzing women's participation at various levels of church life and work, and for supporting networks of women seeking ministry settings in which to serve.

4. That the General Commission on the Status and Role of Women advocate that particular attention be given by the appropriate agencies and institutions to the problems and barriers faced by women in racial and ethnic groups within our churches, including clergywomen.

5. That general program agencies develop new avenues of participation for younger adult members of the Church, particularly youth and young adult women, and that these efforts include staff time and financial resources needed. And that the conferences support the efforts of these agencies with youth and young adult women.

6. That the General Board of Higher Education and Ministry conduct follow-up study and action to address the reasons clergywomen leave local church ministry. That the General Board of Higher Education and Ministry continue to work toward the full acceptance and empowerment of clergywomen including preparation of resources and action plans for cabinets, annual conference leadership, boards of ordained ministry, and clergywomen that address the reasons women leave local church ministry; and, that the General Board of Higher Education and Ministry specifically:

a. Study the disparities for racial ethnic minority clergywomen and prepare action plans for the elimination of racism and sexism in regards to clergywomen;

b. Continue to provide resources for clergywomen including national and international gatherings; and,

c. Coordinate with other United Methodist general church agencies and centers in the gathering of oral and written history of clergywomen from 1956 through 2006.

7. That the training for new district superintendents address strategies and awareness needed to support and retain clergywomen in local church ministries, particularly racial ethnic clergywomen in the different cultural traditions in our churches.

8. That central conferences be encouraged to move forward in their efforts to eradicate barriers to full and equitable participation of women in their programs and ministry settings, utilizing structures, channels and methods appropriate to these settings.

9. That the General Council on Finance and Administration include in its annual statistical report requests for information on the participation of persons by gender and race in our local churches and conferences.

10. That the General Commission on the Status and Role of Women and the General Commission on Religion and Race continue to work cooperatively on the issues of the intersection of race and gender.

11. That the General Commission on Religion and Race, the General Commission on the Status and Role of Women, the Women's Division of the General Board of Global Ministries, and the General Board of Higher Education and Ministry Division of Ordained Ministry explore the feasibility of conducting a consultation with lay and clergy women during the 2001-2004 quadrennium on progress and plans toward full and equitable participation of women in the United Methodist Church, with recommendations from the consultation to be infused into the work of these agencies and units.

\*"United Methodist Clergywomen Retention Study", Anna Howard Shaw Center, Boston University School of Theology, Margaret S. Wiborg, Director; Elizabeth J. Collier, Primary Investigator. October 1997.



**\*\*Study of 190 UM Clergywomen by Jesse Schultz, Constance Shehan, and Marsha Wiggins Frame in August 1999, Sociological Focus.**

Petition Number: 30310-IC-R128-U; GCOSRW

### **Sexual ethics within ministerial relationships in the UMC**

Delete current text on p. 128, *Book of Resolutions*, and replace with the following:

There is little doubt that sexual misconduct in church and society is a significant and troubling topic for our communities and congregations worldwide. We are aware that this unwanted behavior damages the moral environment where people worship, work, and learn. In 1996, the General Conference made a commitment to focus on sexual misconduct within the church and take action to address this brokenness and pain within The United Methodist Church. (1996 *Book of Resolutions*, p. 128)

#### *Power and responsibility*

These words of Ann Smith capture the essence of this critical issue: "The abuse of power occurs when we use power to gratify our own needs rather than to carry out God's sacred trust. It happens when we refuse to own the responsibility of guardianship that comes with the privilege of power...until we understand that power is the responsibility to give, instead of the opportunity to take, we will continue to abuse it." (*Alive Now*, Sept./Oct. 1996)

In accordance with *The Book of Discipline*, ¶65F, all human beings, both male and female, are created in the image of God, and thus have been made equal in Christ. As the promise of Galatians 3:26-29 states, "...all are one in Christ"; therefore, we as United Methodists, support equity among all persons without regard to ethnicity, situation or gender. In our congregations and settings for ministry, we seek to create an environment of hospitality for all persons, male or female, which is free from misconduct of a sexual nature and encourages respect, equality and kinship in Christ.

The parable of the talents in Matthew 25 is a story about the responsible use of gifts. Those in positions of authority in the church, both clergy and lay, have been given much responsibility, vested with a sacred trust to maintain an environment that is safe for people to live and grow in God's love. Misconduct of a sexual nature inhibits the full and joyful participation of all in the community of God. Sexual misconduct in church and ministry settings impedes the mission of Jesus Christ. Ministerial leaders have the responsibility not only to

avoid actions and words which hurt others, but also to protect the vulnerable against actions or words which cause harm.

#### *The context of concern about violence and abuse*

As our children, youth and adults come to worship, study, camps, retreats and schools of mission, they bring a heightened awareness of the issues of sexual abuse, sexual harassment, incest, rape, and sexual assault. In the safety and sanctity of the church's settings, we as church leaders and volunteers can be confronted with questions and disclosures of sexual violence and abuse from persons in our church. We as clergy or lay ministers are asked for guidance and support from vulnerable and sometimes broken individuals. As we enter these pastoral and ministerial relationships, we do so facing the complexity of risk, vulnerability, and moral/ethical dilemmas. It is not only our pastors who find themselves searching for good information and wise advice to share. It is our lay and clergy, volunteer and paid persons who fill ministerial roles with children, youth, young adults and adults. These leaders may find themselves needing information and sufficient training or preparation for their ministry. All will need an appropriate and affirming ethic to guide their own behavior within a ministerial relationship with a group or individual parishioner. Clarity about the nature and scope of sexual misconduct is essential.

Sexual misconduct within a ministerial relationship can be defined as a betrayal of sacred trust, a violation of the ministerial role, and the exploitation of those who are vulnerable in that relationship. Sexual abuse within the ministerial relationship occurs when a person within a ministerial role of leadership (lay or clergy, pastor, educator, counselor, youth leader, or other position of leadership) engages in sexual contact or sexualized behavior with a congregant, client, employee, student, staff member, coworker, or volunteer (1996 *Book of Resolutions*, p. 130).

"Sexualized behavior" is behavior that communicates sexual interest and/or content. Examples are not limited to: displaying sexually suggestive visual materials, making sexual comments or innuendo about one's own or another person's body, touching another person's body, hair, or clothing, touching or rubbing oneself in the presence of another person, kissing, and sexual intercourse.

"Sexual harassment and sexual abuse within the ministerial relationship" represent an exploitation of power and not just "inappropriate sexual or gender-directed conduct." Sexual harassment is a continuum of behaviors that intimidate, demean,

humiliate, or coerce. These behaviors range from the subtle forms that can accumulate into a hostile working, learning, or worshipping environment to the most severe forms of stalking, assault, or rape. It is important to see both sexual harassment and sexual abuse within relationships at work, school, or church as part of this continuum of brokenness. (1996 *Book of Resolutions*, p. 130)

### *Those in Ministerial Roles*

Both laity and clergy fill ministerial roles in our church programs. In addition to clergy or professional staff, any United Methodist may fill a ministerial role by participating in such ministries as:

counseling or leading events for children, youth and adults;

teaching and leading in church schools for children, youth, and adults;

counseling victims of violence, domestic violence or sexual abuse;

counseling couples about marriage, divorce or separation;

filling the pulpit temporarily;

volunteering to chaperone trips, work camps, or special events;

working in Walks to Emmaus and Chrysalis retreats;

mentoring;

supervising church staff members;

and persons in mission.

### *Survey results on our progress*

In 1996, the General Conference confronted the topic of sexual abuse and sexual harassment within the ministerial relationship. It called for the development of policies in our churches, conferences, agencies and schools. It further called for training and advocacy practices. That General Conference also called for a survey of progress as a denomination conducted by The General Commission on the Status and Role of Women in cooperation with other general agencies.

In 1998, a survey of annual conferences in the U.S.A. was conducted to assess our progress in four key areas: prevention, education, intervention and healing. The responding 51 annual conferences in the U.S. identified

what is and is not working, as well as what resources and coordination are needed. They called for additional technical assistance in several areas:

1. Resources for various constituencies within the Church addressing *prevention, education, intervention and healing* after lay or clergy sexual misconduct;

2. More training (entry level, follow-up, and advanced) for the various constituencies within the Church addressing prevention, education, intervention, and healing;

3. Discovery, development and implementation of models for intervention and healing in order to provide a consistent and thorough response when complaints of lay or clergy sexual misconduct are initiated;

4. Development of a model for ongoing assessment of policies, practices and responses of conferences in addressing clergy and lay sexual misconduct;

5. Opportunities for annual conferences to share their resources and experiences in responding to complaints of clergy and lay misconduct of a sexual nature.

### *Before and after...*

Our strategies as lay and clergy in ministerial roles can be described in four broad areas: before the fact, after the fact, community-based, and individual-based. For example, when a board of ordained ministry provides sexual ethics workshops for pastors under appointment that is a "before the fact" strategy. It is also a "community-based" strategy that builds effectiveness in professional practice for that annual conference. A pastor counseling with an individual victim of sexual violence is a strategy "after the fact." It is also an "individual-based" response. A conference team intervention with a congregation after an experience of clergy sexual misconduct is an "after the fact" and "community-based" response.

Wisdom and experience would dictate that our response and strategies be balanced across these categories and that as ministers we focus our attention as much on prevention through professional training and education as we do on intervention through counseling and complaint processes. Wisdom and experience also dictate that we focus on the healing of the community after sexual misconduct occurs as we care for the individual's healing and support.

The wisest investment, of course, is in the prevention and training of anyone and everyone who



may find themselves in paid or volunteer roles of ministerial leadership.

*Therefore, be it resolved that the 2000 General Conference renews its stand in opposition to the sin of sexual misconduct and abuse within the Church. It further recommitts all United Methodists to the eradication of sexual misconduct in all ministerial relationships, and calls for:*

1. The General Commission on the Status and Role of Women to convene and coordinate a cooperative work team to address the areas of prevention, education, intervention, and healing with regard to lay and clergy misconduct of a sexual nature. The team will include persons from the General Board of Global Ministries, the General Board of Higher Education and Ministry, the General Council on Finance and Administration, the General Commission on the Status and Role of Women, and the General Board of Church and Society, and up to four additional persons from throughout the connection with expertise in these areas. The team should begin its work immediately after the 2000 General Conference.

a. The work team's expenses, including but not limited to costs of travel, will be paid from the existing budgets of the participating agencies.

b. The work team will report its findings, actions, conclusions and recommendations to the 2004 General Conference, including proposals for legislation if necessary.

2. The General Commission on the Status and Role of Women, in cooperation with the various sponsoring bodies, to provide resources for leaders of lay events and programs within the Church in order to help train and equip them to raise this important issue with laity (including lay speakers, lay leaders, Christian educators, persons in mission, leaders in Schools of Christian Mission, Walks to Emmaus and Chrysalis, National Youth Ministry Organization events and training, training and projects for young people through the Shared Mission Focus on Young People).

3. The General Commission on the Status and Role of Women, through the cooperative work team, to ensure that resources for laity and clergy in ministerial roles are identified and promoted by the participating agencies for use in conferences, districts or clusters, and local congregations.

4. The Council of Bishops to reaffirm its commitment to preventing and eradicating sexual harassment, abuse and misconduct in the Church through education, training, and sharing of resources. Each episcopal area will develop ongoing plans to coordinate persons involved in prevention and intervention, including but not limited to: district

superintendents, boards of ordained ministry, advocates, intervention and healing teams, trained mediators, and staff-parish relations committees.

5. United Methodist-related schools of theology to provide training on the prevention and eradication of sexual harassment, abuse, and misconduct within the ministerial relationship.

6. Annual Conference Boards of Ordained Ministry to provide education (entry level, follow-up, advanced) for all appointed clergy and for all newly appointed clergy and commissioned members on an annual basis. Annual Conferences are also encouraged to provide similar education and training for those employed in ministerial leadership.

7. The General Board of Church and Society to continue to advocate for just laws that will help eradicate sexual harassment and abuse.

Petition Number: 30473-IC-NonDis-O!; UMCom

### Igniting Ministry media campaign

Whereas, Christ has called disciples to proclaim the gospel of God's redeeming love, to call people everywhere to repentance and new life, and to invite them to become part of the community of the faithful; and

Whereas, the United Methodist Church has inherited a proud, rich heritage of dedicated response to that call, and from Jesus through Paul and John Wesley, our ancestors tirelessly have proclaimed the gospel with media and methods relevant to each generation; and

Whereas, we live in a broken world longing for meaning that we, as disciples, believe is found in the good news of abundant life in God through Jesus Christ; and

Whereas, United Methodist Communications "shall have major responsibility on behalf of the United Methodist Church in the United States to relate to the public media in presenting the Christian faith and work of the Church to the general public . . . (*Book of Discipline*, 1996, ¶1806.2); and

Whereas, United Methodist Communications has led in the development of a media campaign titled "Igniting Ministry," designed to proclaim the gospel by increasing awareness and recognition of the United Methodist Church's basic beliefs, fostering among nonmembers a positive feeling and willingness to visit



a United Methodist church, and renewing commitment among United Methodists; and

Whereas, United Methodist Communications has successfully tested the proposed design in each of the jurisdictions;

Therefore, be it resolved, that the General Conference of the United Methodist Church shall authorize and fund the media campaign, "Igniting Ministry," to be conducted beginning in 2001.

Be it further resolved that the "Igniting Ministry" campaign shall be overseen and directed by United Methodist Communications. United Methodist Communications shall, whenever practical and feasible, consult and collaborate with other general boards and agencies to develop and implement the campaign effectively.

Be it further resolved that the amount of \$20 million (in actual receipts) shall be included in the budgets of the general church to be apportioned to the annual conferences within the jurisdictions to provide financial support for the "Igniting Ministry" campaign initiative. Fund receipts for the campaign shall be disbursed to and administered by United Methodist Communications.

Petition Number: 30533-IC-R241-U; GCCUIC

#### Resolution of Intent—With a View to Unity

Delete current text and title, "Ecumenical Interpretations of Doctrinal Standards" and replace with the following new title and text, p. 241, *Book of Resolutions*:

Whereas, it is common knowledge that the context of the original Thirty-Nine Articles (1563—and specifically Articles XIV, XIX, XXI, XXII, XXIV, XXV, XXVIII, XXX, XXI, XXI) was bitterly polemical, it is of prime importance in an ecumenical age that they should be reconsidered and reassessed. They were aimed, deliberately, at the Roman Catholic Church in a time of reckless strife, and were a mix of the theological and nontheological convictions of embattled schismatics fighting, as they believed, for national survival and evangelical truth. John Wesley's hasty abridgement (1784) of the original Thirty-Nine Articles (down to twenty-four) retained seven out of the ten of these antiRoman references (XIV, XV, XVI, XVII, XIX, XX, XXI) in his enumeration. This reflects his conviction as to their applicability to the Roman Catholic Church as he perceived it at the time. This much must be recognized and acknowledged as

belonging to our inheritance from our Anglican-Wesleyan past.

It is, however, one of the virtues of historical insight that it enables persons, in a later age, to recognize the circumstances of earlier events and documents without being slavishly bound to their historical evaluation, especially in a subsequent epoch when relationships have been radically altered. Such a transvaluation will enable us freely to relegate the polemics in these articles (and the anathemas of Trent, as well) to our memories "Of old, unhappy, far-off tales/And battles long ago" and to rejoice in the positive contemporary relationships that are being developed between The United Methodist Church and the Roman Catholic Church, at levels both official and unofficial.

Therefore, be it hereby resolved that we declare it our official intent henceforth to interpret all our Articles, Confession and other "standards of doctrine" in consonance with our best ecumenical insights and judgment, as these develop in the light of the Resolution of the 1968 General Conference on "The Methodist Church and the Cause of Christian Unity" (*The Book of Resolutions*, 1968, pages 65-72). This implies, at the very least, our heartiest offer of goodwill and Christian community to all our Roman Catholic brothers and sisters, in the avowed hope of the day when all bitter memories (ours and theirs) will have been redeemed by the gift of the fullness of Christian unity, from the God and [Creator] of our common Lord, Jesus Christ (*Journal of the 1970 General Conference, The United Methodist Church*, p 255).

Petition Number: 30534-IC-NonDis-0; GCCUIC

#### Yom HaShoah: The Holocaust Remembered

Whereas, in recent years, Jewish communities have developed the custom of remembering the Holocaust (Shoah) on the Jewish calendar at a designated time each year. This observance has become a powerful means of educating people about this historical atrocity and sensitizing them to present and potential violence rooted in racial hatred; and

Whereas, "In the twentieth century there is particular shame in the failure of most of the Church to challenge the policies of governments that were responsible for the unspeakable atrocities of the Holocaust" (*Building New Bridges in Hope, Book of Resolutions* 1996); and

Whereas, we are currently (May 2000) remembering the 55th anniversary of the end of World War II,

Therefore, be it resolved that the 2000 General Conference calls the United Methodist Church to contrition and repentance of its complicity in "the long history of persecution of the Jewish people" and asks the General Commission on Christian Unity and Interreligious Concerns to give special programmatic emphasis to Holocaust awareness and to prepare resources for use in local congregations, annual conferences and their Conference Commissions on Christian Unity and Interreligious Concerns or equivalent structures to enable them to become more aware of the Holocaust and its impact, and

Therefore, be it further resolved, as a sign of our contrition and our solidarity with the Jewish community, the General Conference urges the promotion of observance of Yom HaShoah, Holocaust Memorial Day, each spring in United Methodist local congregations and urges the General Commission on Christian Unity and Interreligious Concerns, in cooperation with other agencies of The United Methodist Church, in a time of increasing anti-Semitism, to work both with our own denominations' history with regard to this tragedy and find ways to support the work against anti-Semitism in the world today and to prepare resources for local congregations to observe Yom HaShoah.

We continue to pray for God's grace to speak in Jesus' name against bigotry, hatred, genocide, or other crimes against humanity whenever we encounter them.

Petition Number: 30538-IC-R222-U; GCCUIC

#### Continuing membership in World Council of Churches

Amend "Continuing Membership in the World Council of Churches," p. 222, *Book of Resolutions*:

Whereas, the Constitution of The United Methodist Church states that the dividedness in the church of Jesus Christ "is a hindrance to its mission in [the] world" and has committed us to ecumenical involvement; and

Whereas, The United Methodist Church and its predecessor churches have been founding members of the World Council of Churches (WCC); and

Whereas, United Methodist delegates in leadership positions among the over 330 member churches continue to make significant contributions to this worldwide

body, and the General Conference and Council of Bishops have continued to offer strong commitment for the WCC; and

Whereas, we ~~eagerly look forward to rejoice in the celebration of the fiftieth anniversary of its founding and the 1998 VIII Assembly of the World Council of Churches, which will celebrate the fiftieth anniversary of its founding, in Harare, Zimbabwe; and on September 10-22, 1998, with the theme "Turn to God: Rejoice in Hope," in which United Methodists will participate;~~

Whereas, we rejoice in the election of the Reverend Kathryn Bannister (Kansas West Annual Conference) as a President of the WCC;

Therefore be it resolved, that the 1996 2000 General Conference of The United Methodist Church reaffirms its membership in and support of the World Council of Churches, in accordance with the 1996 *Book of Discipline* (§2402.3).

Petition Number: 30539-IC-R347-U GCCUIC

#### Pan-Methodist Unity

Delete current text in "Pan Methodist Unity," p.347, *Book of Resolutions* and replace with the following:

WHEREAS, the Constitution of the United Methodist Church calls for our church to "seek, and work for, unity at all levels of church life . . . through plans of union with churches of Methodist or other denominational traditions" (Constitution, Para.5); and

WHEREAS, the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church and The United Methodist Church petitioned their respective General Conferences to form the Commission on Pan Methodist Cooperation, which had its organizational meeting in May of 1985; and

WHEREAS, on March 22, 1991, the Fifth Consultation of Methodist Bishops, consisting of bishops of The African Methodist Episcopal, The African Methodist Episcopal Zion, The Christian Methodist Episcopal, and The United Methodist churches passed the following resolution:

"In the Fifth Consultation of Methodist Bishops at St. Simon's Island, as an outgrowth of presentation of



papers dealing with the global and national witness of the Christian faith in our world of the present day and accepting the challenge for the church to begin to set its house in order as it relates to the absence of unity within the Body of Christ, this Consultation of Methodist Bishops responds by supporting the following . . ."

WHEREAS, a consensus developed among those bishops attending the Consultation that the mission of the Church compels us to reexamine the relationship among the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, and the United Methodist Church; and

WHEREAS, these four denominations share common history and heritage, with similar polity, episcopal form of leadership, itineracy, and Wesleyan priorities; and

WHEREAS, the 1996 General Conference of the United Methodist Church approved the participation of the United Methodist Church in the formation of a Commission on Union, with six members from each denomination, which had its organizational meeting in December of 1997; and

WHEREAS, new forms of relationships, missional initiatives, and possible union would make a powerful witness to Christ in a world torn by such evils as injustice and racism;

Therefore, be it resolved, that the United Methodist Church continue to participate in the Commission on Pan Methodist Cooperation and the Commission on Union along with the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church through the following:

1. Naming six representatives to each commission by the Council of Bishops reflecting the wholeness of the Church;
2. Providing needed financial support for each commission through the Interdenominational Cooperation Fund;
3. Responding to requests from the Commissions for such staff support from existing denominational staff as it shall deem needful;
4. Receiving regular progress reports through the Council of Bishops and each General Conference;
5. Holding open the possibility of other Methodist denominations joining us in this quest for unity and wholeness; and

6. Not discouraging the continuation of any existing merger, covenant or union conversations.

See Social Principles, Para. 66A; "Pan-Methodist Approach" (BOR 347); "History of Blacks in The United Methodist Church" (BOR 279).

Petition Number: 30732-IC-R372-U GCRR

#### Broadening definition of racial harassment

Amend fourth paragraph of "Racial Harassment," p. 372, *Book of Resolutions*:

Racial harassment is ~~in reality an act of covert or overt racism~~ overt or covert abuse of persons based on race or ethnicity. This abuse can be manifested in ways such as language, inappropriate behavior, or other intimidating or unwanted action. The United Methodist Church, committed . . .

Petition Number: 30733-IC-NonDis-O; GCRR

#### Increase of hate crimes in church and society

Whereas hate crimes result from the intentional selection of victims or property as the object of violence because of the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of the individual victim or owners of the property; and

Whereas the national climate in the past decade has resulted in the increased public attention to hate crimes as evidenced by the Midwest killing spree by Benjamin Smith, the dragging death of James Byrd in Jasper, Texas, the killings and injuries at Columbine High School in Littleton, Colorado, the burning and defacing of churches and synagogues and countless other incidents throughout the United States which have not received widespread public attention; and

Whereas hate crimes have increasingly involved children, youth and young adults as perpetrators and victims thereby causing intense stresses on family units, schools, and churches; and

Whereas the eradication of hate crimes will intrinsically impact the challenge for the church and society to eliminate hatred and bigotry;



Therefore be it resolved that the 2000 General Conference of the United Methodist Church accept and move to implement the following recommendations:

General Church:

Renew the church’s stand and commitment against hate crimes in any form and in any place.

The United Methodist Church through its agencies:

Encourage law-enforcement personnel to maintain records on hate crimes and to bring to justice the perpetrators of such violence and intimidation;

Support hearing on hate crimes, particularly in those states where statistics reveal an increase in the activity of the Ku Klux Klan and other hate groups; and

Support congressional hearings when there are allegation of government involvement or negligence exacerbating such violence.

Annual Conference/Districts:

Call every annual conference to develop specific plans which will enable local churches to respond to hate group activities;

Develop support group(s) for persons active in anti-racism strategies and for persons ministering to victims of hate crimes.

Local Church: Recommend that a response team to deal with hate crime and violence, in church and society, be established by cabinets and bishops (compare with Eastern Pennsylvania model). Attention should be given to providing resources and assistance with children, youth, and young adults in churches, schools, and family units.

Individuals: Persons should not be silent. If you are subject to an act of bigotry or racial violence, tell someone. Tell your family, your friends, neighbors, the church; seek support for yourself. Report the incident to police. Insist that the crime be reported as a “hate crime.”

Petition Number: 30734-IC-NonDis-O; GCRR

**Include an independent monitoring unit at every level of the UMC to eliminate racism**

Whereas, the elimination of racism continues being a challenge for church and society and it is our unfinished agenda; and

Whereas, it is imperative that we challenge the general agencies, institutions, and connectional structures of the United Methodist Church to a full and equal participation of the racial and ethnic constituency in the total life and mission of the Church and that this challenge can best be accomplished by an independent monitoring process; and

Whereas, it is difficult for any organization to monitor itself in order to ensure that ethnic and racial group members of the United Methodist Church will have equal opportunities for service, representation, and voice on every level of the Church’s life and ministry; and

Whereas, the sin of racism is still a painful reality in our life together as demonstrated by the continued difficulties encountered in our efforts to have more cross racial appointments, more equality in the salaries for racial and ethnic minority pastors, and more effective situations in sharing facilities; and

Whereas, the United Methodist Church is seeking new directions for the 21st century which may be reflected in its organizational structure;

Therefore be it resolved that the 2000 General Conference of the United Methodist Church:

1. Renew the church’s stand and commitment against racism in any form and in any place by reviewing, evaluating, and assisting agencies and institutions of the Church as they seek to develop programs and policies to implement the mandate for racial inclusive ness;
2. Ensure that an independent monitoring unit for the elimination of racism and a proponent for racial and ethnic inclusiveness is included at every level of whatever structure the General Conference chooses for the United Methodist Church.

Petition number: 30803-IC-NonDis-O; GCCUIC

**Steps Toward Wholeness:  
Learning and Repentance**

- A Study Guide for United Methodist Congregations in preparation for an Act of Repentance for Racism and Pan-Methodist Conversations on Union
- Study Co-Sponsored by the General Commission on Christian Unity and Interreligious Concerns and the Council of Bishops of the United Methodist Church

- Prepared by Carolyn Henninger Oehler, Ph.D., Executive Director of Scarritt-Bennett Center

## INTRODUCTION

Welcome to a journey now being taken by United Methodists throughout the world. While this study is focused on churches and history centered in the United States, this history and its lessons can be instructive to United Methodists outside the United States as well. The Methodist churches considered here exist side by side in countries outside the United States, and issues of cooperation and unity take different shape there. Yet all are affected by the stories and struggles detailed here, and all are invited to join the study. You have the opportunity to join a movement for healing and reconciliation that has roots in the beginning of our nation and of Methodism. For the next several weeks, you will gather with other members of your congregation to study the amazing, challenging story of the structural racial divisions among Methodist denominations and the potential for their healing. You will meet people who are part of this story, learn about actions and conditions that brought about still-existing racial divides, and have the opportunity to reflect on this story's meaning for us today.

Through this study and the new understandings and commitments gained, you will prepare for the ritual of repentance for racism throughout the United Methodist Church in 2001, and for a closer relationship with our sisters and brothers in the African Methodist Episcopal (AME), the African Methodist Episcopal Zion (AMEZ), and the Christian Methodist Episcopal (CME).

If there are congregations of one or more of the AME, AMEZ & CME churches in your community, invite members to share in this study with you. By so doing, you will add to the study's richness and challenge. This study guide was reviewed by persons from the three Black Methodist denominations to assure as much accuracy as possible.

This guide was written with the hope and prayer that it can be a means of leading its users and their congregations to begin to heal the wounds of past racial divisions, as well as address the racism that continues to divide and wound us. That journey toward healing must include understanding of and contrition or past wrongs, a reception of God's forgiveness and the determination to lead a new life. Further, our journey prepares us for changes in thoughts, words and deeds that demonstrate our intention to establish new relationships with those who have been wronged and excluded by past and present racist attitudes and actions.

A task force of the General Commission on Christian Unity and Interreligious Concerns\* has guided

the development of this guide. They have determined the purpose and scope of the study.

In preparation for an act of true repentance for United Methodists, this study guide is designed to enable participants to:

- acquire information and insights;
- acknowledge participation in church structures that have perpetuated and continue to perpetuate racism;
- rely upon biblical and theological foundations of God's inclusive love;
- build bridges of trust and understanding between persons of varying cultures; and
- renew the church through accepting God's grace and reconciliation.

Brought together by our common identity as United Methodist Christians, we seek the Holy Spirit's presence in our study and on our journey toward racial healing. Committed to Jesus Christ and called to change our racial attitudes and practices, we will use this study as a common basis for understanding where we have been and for shaping where we can go together as the United Methodist Church. Following the action of the 1996 General Conference\* authorizing a Commission on Union, United Methodists began conversation with representatives of the AME, AMEZ & CME churches on what "union" might mean. Recovery from racism is essential to this movement toward unity.

## TO THE LEADER

You will help create a climate where learning can occur. One of the best ways to create such a climate is to establish the expectation that all participants will be respected, listened to, and supported in their efforts to learn. You will set the tone for the study sessions by being yourself, being truly interested in others, welcoming diverse opinions, and providing positive responses and encouragement.

You are not expected to be an expert on the material or to lecture. You are expected to prepare for each session, to be certain the room is arranged in a way which allows for conversations among participants, and to plan each worship session. Being prepared means reading the study guide completely, reading and reflecting on the scriptural references, and involving group members in leading worship and small groups.

## PREPARING FOR THE STUDY

The leader has the following responsibilities: secure a room for the study with movable chairs, a piano (if you or someone in the group can accompany



the hymns), and a table to use as an altar; provide copies of this study guide and *The United Methodist Hymnal* for each participant; and create a worship center to serve as a focus for worship and as a continuing reminder of the center of the study. A lighted candle burning throughout each session symbolizes the presence of the Holy Spirit.

## THE FORMAT OF THESE SESSIONS

This study is designed for six sessions, lasting from 45 minutes to two hours. Each session begins with worship and ends with prayer. The leader may choose the suggested questions and activities most relevant to the group and to the time available. The study may be extended to additional sessions by using more activities or by focusing areas of particular interest and importance to the group. Use the discussions and other activities as springboards to the issues and possibilities for change specific to your own congregation.

### SESSION ONE

#### SETTING OUR COURSE: AN INTRODUCTION TO THE STUDY

Goals of this session:

- introduce the study's focus and concepts;
- become familiar with the study book and some available resources; and
- begin to discuss racism and its effects on our church.

#### OPENING WORSHIP

All references are to *The United Methodist Hymnal*.

Call to Worship: Read "Be Thou My Vision" verse 1, #451

Hymn: "This Little Light of Mine," #585

Scripture: Ephesians 4:1-16

Prayer: "A Covenant Prayer in the Wesleyan Tradition," #607

#### BEGINNING THE STUDY; FOR ADVANCE READING

This study was commended to every local United Methodist Church by the 2000 General Conference. Its purpose is to give today's United Methodists greater awareness of the conditions that have led to the existence of three Black Methodist Churches: the African Methodist Episcopal Church (AME), the African Methodist Episcopal Zion Church (AMEZ), and the Christian Methodist Church (CME). Within these churches' histories lie struggle against racism and an alternative vision of what the Methodist Church—free of racism—could be. These churches have

been characterized as givers of hope, centers of community activity, sources of leadership, and providers of respectability. In learning more about them, we open ourselves more fully to their gifts to us and to our church.

The purpose of the study is specific. It examines selected historic events to increase understanding of conditions leading to the formation of black Methodist denominations. It focuses on what United Methodists can and must do to repair divisions caused by racism and disunity. This is a study about the barriers to and possibilities of Christian unity among the United Methodist Church and the AME, AMEZ & CME churches. There is much more to consider about racism in the United Methodist Church than can be covered in this study. It does not address our church's relationship with ethnic and national groups other than African-Americans.

#### SEEKING AND SPEAKING THE TRUTH IN LOVE

In a subject as complex and intense as this, disagreements and conflicts are almost inevitable. In fact, our own growth often depends on the stimulation of new or disturbing ideas. At the same time, intense feelings can be stimulated by discussions of meaningful and important concepts such as racism, repentance, and reconciliation. It can be helpful to remember our commitment to be the body of Christ together as we take this journey. Here are some guidelines:

\*Accept conflict, by acknowledging that it is a normal, necessary part of our church life. We find biblical support dealing with conflict in Romans 14:1-8, 10-12, 17-19, 15:1-7.

\*Affirm the hope that when God is with us in conflict, we can work through it toward greater spiritual maturity. Ephesians 4:1-16 gives images to understand how to speak the truth in love amid differences. It also reminds us that the early church faced issues that caused conflict.

\*Listen carefully, summarize what you hear, and check your assumptions before responding. Try to understand as well as to be understood.

\*Resist judging, labeling and name-calling, and try to act and respond without defensiveness and overreaction. Read Romans 2:1-4 and Galatians 5:22-26 for biblical understandings of this guideline. (Adapted from "Agreeing and Disagreeing in Love: Commitments for Mennonites in Times of Disagreement," from the General Conference



Mennonite Church and Mennonite Church General Boards, March-April 1995 [mimeographed]).

### WHAT DO WE MEAN BY RACISM?

Racism is a situation in which one race maintains supremacy over another race through a set of attitudes, behaviors, social structures and ideologies. It involves four essential and interconnected elements:

- Power: the capacity to make and enforce decisions is disproportionately or unfairly distributed;
- Resources: unequal access to such resources as money, education, information, safe neighborhoods, drinking water;
- Standards: ethnocentric standards for appropriate behavior which reflect and privilege the norms and values of the dominant race/society;
- Problem definition: defining "reality" by naming "the problem" incorrectly, thus misplacing it.

In the United States, racism can be best understood as a system which differentiates between white people and people of color based on the four elements above. (Adapted from "Expanding the Repertoire," from the Racial Justice Connection, Dr. Loretta J. Williams, president, 617-522-2349, based on an analysis by Women's Theological Center, P.O. Box 1200, Boston, MA 02116, 29.) The Social Principles\* of the United Methodist Church recognize racism as a sin. They identify institutional racism as "the established social pattern that supports implicitly or explicitly the racist value system. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself," the Social Principles declare.

In 1952, the Women's Division of Christian Service of the Board of Missions adopted *A Charter for Racial Justice Policies*, \* committing the organization to engage in the struggle against racism and to take steps to eliminate institutional racism. The General Conference of the United Methodist Church adopted the charter for the entire church in 1980. It reads in part: "The damage of years of exploitation has not been erased. A system designed to meet the needs of one segment of the population cannot be the means to the development of a just society for all. The racist system in the United States today perpetuates the power and control of those of European ancestry. It is often called "white racism." The fruits of racism are prejudice, bigotry, discrimination, and dehumanization."

Institutional racism may be defined as historic systems and patterns that perpetuate White privilege. Once established, institutional racism takes on a life of its own, permitting those who benefit to do so without thought or effort. Institutional racism solidifies

prejudice and discrimination against people of color, perpetuating injustice and exclusion.

As we move through this study, we can see that these aspects of racism influence decisions and attitudes. The continuing operation of institutional racism in churches and society make an act of repentance necessary.

**LEARNING TO ACT:** Review together "What Do We Mean by Racism?" Discuss the definitions of racism provided. In two (or more) small groups, brainstorm current examples in your church and community of personal racism (one group) and institutional racism (one group). Post the lists and share the results. What personal experiences of personal and institutional racism do African-American group members have to share? White members? Clarify together the differences between personal racism and institutional racism? How are they related? Develop and post a definition of racism to which you can refer during each session. You may choose to refine the definition as you study together through the weeks.

**LEARNING TO ACT:** Provide newspapers and newsmagazines, scissors, paste, and poster board to the class working in small groups. Make collages of articles and pictures that illustrate the current struggle against personal and institutional racism. Share the results and post with the lists developed above.

**LEARNING TO ACT:** Review the Glossary, p. xx together, especially "Act of Repentance for Racism," and "White Supremacy or White Privilege." The first will help in understanding this study's purpose and focus. The second will add to the definitions of racism. Discuss and clarify your purpose.

**LEARNING TO ACT:** Divide the scripture passages recommended in the section, "Seeking and Speaking the Truth in Love," among individuals or small groups. Ask each group to identify key words and ideas from their passage. Post these key ideas. Agree on group "rules" for study and discussion. Post them where they can be seen during each session.

**LEARNING TO ACT:** Review "The Wesleyan Family Tree" in the appendix, p. 148. If your personal faith tradition is Methodist, trace it on the chart. Trace the tradition of the United Methodist congregation of which you are now members. What can we learn from this diverse history? Draw a large church building on newsprint. Inside the church, write words or phrases to describe attributes of a reunited church. Outside the church, write what the United Methodist Church would have to give up or change. How would such a reunited church look? What changes would your own

church have to make to become part of a reunited church?

**LEARNING TO ACT:** If you have not already done so, find out if there are AME, AMEZ, and/or CME congregations in your community. Invite members of the congregation(s) to join you for the study. Although the study is designed for United Methodist congregations, the time will be richer and more challenging if you include persons from the churches you will study. If your congregation is predominantly White, consider inviting members of an African-American United Methodist Church to participate also.

**LEARNING TO ACT:** During the group time or during the week, have individuals write a prayer of repentance for racism. Use one or more of these prayers to close the session each time. Choose some (or all) of the prayers to share with the pastor(s) for use in worship in your church.

**PRAYER:** Invite a group member to pray.

## SESSION TWO

### PULLED FROM THE ALTAR: FORMATION OF THE AFRICAN METHODIST EPISCOPAL (AME) CHURCH

A. Goals of this session:

- understand the historical events that resulted in the formation of the AME denomination
- examine the racial tensions and divisions that contributed to this break in the Methodist Church; and
- consider the relationship between conditions then and now in Methodist Churches.

### OPENING WORSHIP:

Call to worship: "Canticle of Covenant Faithfulness," #125 (read responsively)

Hymn: "For the Healing of the Nations," #428

Scripture: Isaiah 58:1-12 (Followed by silent reflection)

Prayer: Let us pray together a prayer written by Richard Allen:

O, infinite amiableness! When shall I love thee without bounds? Without coldness or interruption, which, alas! so often seize me here below? Let me never suffer any creature to be Thy rival, or to share my heart with Thee; let me have no other God, no other love, but only Thee. Whoever loves, desires to please the beloved object; and according to the degree of love is desire; make me, O God! diligent and earnest in pleasing Thee; let me

cheerfully discharge the most painful and costly duties; and forsake friends, riches, ease, and life itself, rather than disobey Thee. Amen.

### FOR ADVANCE READING AND REFLECTION:

Richard Allen is honored as the founder of the African Methodist Episcopal Church. He dictated his memoirs to his son, shortly before his death. The first selection, excerpted here, tells of his birth, early life, and conversion. Allen was born a slave, to parents in bondage to a slave owner in Philadelphia. He wrote:

I was born in the year of our Lord 1760, on February 14th, a slave to Benjamin Chew, of Philadelphia. My mother and father and four children of us were sold into Delaware state, near Dover; and I was a child and lived with him until I was upwards of twenty years of age, during which time I was awakened and brought to see myself, poor, wretched and undone, and without the mercy of God must be lost. Shortly after, I obtained mercy through the blood of Christ, and was constrained to exhort old companions to seek the Lord... I was constrained to go from house to house, exhorting my old companions, and telling to all around what a dear Saviour I had found. I joined the Methodist Society and met in class at Benjamin Wells's, in the forest, Delaware state. John Gray was the class leader. I met in his class for several years.

Following his conversion, Allen received the permission of his slave owner, Stokeley Sturgis, to purchase his freedom, which he did in 1783. Upon gaining his freedom, he became an itinerant Methodist preacher. When he spent a couple of weeks in Philadelphia in 1786, he "saw a large field open in seeking and instructing my African brethren, who had been a long forgotten people and few of them attended public worship." Allen wanted to find a place of worship for these people, who were "in a forlorn state." His desire for a separate place of worship for African-American people was controversial. Meanwhile, Allen and other African-American Methodists attended St. George's Methodist Episcopal Church. In the following selection, Allen recounts the incident that precipitated the eventual separation of black and white Methodists.

A number of us usually attended St. George's church in Fourth street; and when the colored people began to get numerous in attending the church, they moved us from the seats we usually sat on, and placed us around the wall, and on Sabbath morning we went to church and the sexton stood at the door, and



told us to go in the gallery. He told us to go, and we would see where to sit. We expected to take seats over the ones we formerly occupied below, not knowing any better. We took those seats. Meeting had begun, and they were nearly done singing, and just as we got to the seats, the elder said, "Let us pray." We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees, H\_\_\_\_\_M\_\_\_\_\_, having hold of the Rev. Absalom Jones, pulling him up off of his knees, and saying, "You must get up—you must not kneel here." Mr. Jones replied, "Wait till the prayer is over." Mr. H\_\_\_\_\_M\_\_\_\_\_ said "No, you must get up now, or I will call for aid and force you away." Mr. Jones said, "Wait until prayer is over, and I will get up and trouble you no more." With that he beckoned to one of the other trustees, Mr. L\_\_\_\_\_S\_\_\_\_\_ to come to his assistance. He came, and went to William White to pull him up. By this time prayer was over, and we all went out of the church in a body, and they were no more plagued with us in the church. This raised a great excitement and inquiry among the citizens, in so much that I believe they were ashamed of their conduct. [ *Ibid.*, 25-26.]

For a while, the new congregation formed by Allen and others continued as part of the Methodist Episcopal Church, receiving preachers assigned by the annual conference. However, relationships continued to deteriorate. Lack of support and understanding on the part of the White church leaders, coupled with a strong desire by the African-American Methodists for control of their own church affairs, led to the creation of the new denomination, named the African Methodist Episcopal Church, in April 1816.

Allen viewed the racial discrimination at St. George's Church as a manifestation of the decline in the religious fervor of American Methodism. He established the AME church as protest against racism, and to preserve evangelicalism and egalitarianism in American Methodism. He introduced a broader debate on the nature of Wesleyan spirituality, envisioning African Methodism as a movement that emphasized a religion of the warm heart—more faithful to Wesley than the White American Methodist church had become.

In 1891, looking back on the creation of the new church, AME Bishop Daniel A Payne reflected on the decision and its aftermath:

Does it need the eye of a philosopher to see the hand of God in all this? We have often been blamed for our separate organization, and our fathers have been blamed for bringing about that

organization. The blame is as unjust as it is cruel. Let it be fastened upon those who pulled our fathers from their knees as they humbly bowed themselves in the sanctuary to worship that God who has declared himself to be no respecter of persons. Let the censure fall with ten-fold weight upon the heads of those who still perpetuate invidious distinctions in the house of the living God. [ Daniel Alexander Payne, *History of the African Methodist Episcopal Church, The American Negro: His History and Literature Series* (Nashville: Publishing House of the AME Sunday-School Union:1891), 8.]

**LEARNING TO ACT:** Review Allen's life. Have someone read aloud Allen's account of the incident at St. George's Church, when he and others were ordered to move while they were praying. Reenact that incident, when Allen, Absalom Jones, and William White knelt in prayer. Three class members kneel or sit at the altar. Someone prays as the three bow their heads. During the prayer, other class members—"the ushers"—pull "Allen," "Jones," and "White" off their knees and try to drag them from the altar. The three worshipers try to continue their prayers and then, pushing aside those who are persecuting them, leave.

Ask participants in the reenactment: How did you feel when you were playing your part? As the worshipers? As the ushers? As one praying? As Allen, Jones, or White?

Ask the audience: What did you see and feel? If you had been worshiping at St. George's when this happened, what do you think you would have done?

Ask everyone: In what ways are African-American people being "pulled away from the altar" in our churches today? What are you doing or what can you do about it?

**LEARNING TO ACT:** Reflect on the words of Bishop Daniel Payne, written more than 100 years ago (above). How do we "perpetuate invidious distinctions in the house of the living God" related to race today in The United Methodist Church? Toward Black Methodist denominations? In your local congregation? Add your ideas to the chart from the previous session on personal and institutional racism.

**LEARNING TO ACT:** Allen was a passionate preacher, and believed that God was empowering an oppressed people in their struggle for justice. He believed that Wesleyan spirituality and its resulting religious fervor had diminished among American Methodists. This lack allowed racism to flourish. Examine the links between Wesleyan spirituality and



racism by looking at some of Charles Wesley's hymns. In pairs, choose and discuss one of the following hymns: "O Come and Dwell in Me," #388; "A Charge to Keep I have," #413; "Forth in Thy Name, O Lord," #438; "Christ, From Whom All Blessings Flow," #550; "All Praise to Our Redeeming Lord," #554; "Jesus, United By Thy Grace," #561; "Give Me the Faith Which Can Remove," #650. What are some of the essential elements of Wesleyan spirituality expressed in these hymns? How would a stronger and deeper spirituality help us as individuals and as a church resist racist attitudes and practices? Sing one or more of the hymns you have discussed. Could one of them be a theme song for your church as you participate in this movement for repentance and unity?

**LEARNING TO ACT:** Reread Isaiah 58:1-12. How does the prophet link worship and spirituality to acts of social righteousness? How does this linkage speak to the connection between our beliefs and attitudes about racial justice and our practices in our church and our community? List the ways and places in which your church is working for social justice.

**LEARNING TO ACT:** Individually, write two or three sentences or phrases that express what you have learned during this session. Share these learnings. Write your comments on newsprint to post whenever you meet for this study.

**LEARNING TO ACT:** Write your prayers for repentance for racism, especially toward the AME church, this week.

**PRAYER:** Invite one or more group members to pray the prayers they have written.

### SESSION THREE

#### ZION STANDS ALONE: FORMATION OF THE AFRICAN METHODIST EPISCOPAL ZION (AMEZ) CHURCH

Goals of this session:

- gain greater understanding of the historical events that resulted in the formation of the AMEZ denomination; and
- reflect on the gaps between an inclusive gospel and current racial attitudes and divisions.

Opening worship:

Call to worship: "Many and Great, O God," #148 (read by leader)

Hymn: "There Is a Balm in Gilead," #375

Scripture: Exodus 13:17-22 (followed by silent reflection)

Prayer: Read Ephesians 3:14-21

#### FOR ADVANCE READING AND REFLECTION

The African Methodist Episcopal (Zion was officially added to the name in 1848) Church was founded in New York City in October 1796, when James Varick and about 30 other African-American Methodists withdrew from John Street Methodist Episcopal Church and formed their own congregation. At this point, the African-American congregation was still related to the Methodist Episcopal Church. Its organization was a direct result of the dissatisfaction of African-American Methodists over the treatment they were receiving in the Methodist Episcopal Church. J.W. Hood, an AME Zion bishop, described the state of the church at the time of the split:

[The Negro] was wanted in the church for the support he gave it, for the numbers he enabled sectarians to claim in exhibiting their strength, and with the minority, who were truly pious, he was wanted there for the good of his soul. For these and other reasons he was not kept entirely out of the church. But in the church he was hampered and regulated. His privileges were proscribed and limited; every possible effort was made to impress him with a sense of inferiority. Preachers were selected who delighted in discoursing to him upon such texts as "Servants, obey your masters," and who were adept at impressing the Negro with inferiority in the most ingenious and least offensive way . . .

However:

The fathers [of the AME Zion Church] agreed that they had no fault to find with doctrines, form of government, and evangelistic and soul-saving emphases of Methodism, but they could not endure the constant humiliation and restriction imposed by the people into whose hands Methodism had fallen. The founders were opposed to slavery and inhumane treatment of slaves, so that they could logically remain Methodists because of the spirit of the originators and the meaning of the first-born movement in England and America.

By 1820, the AMEZ Church was ready to break its organizational ties to the Methodist Episcopal Church, which still refused to ordain African-American elders. William Walls continues with the story:

We come now to the most dangerous period of the effort to form the African

Methodist Episcopal Zion Church . . . There were those who wanted to be a Negro unit in the Methodist Church. There were others who wanted nothing less than separation and independence from the Mother Methodist Church. There were still others who felt a sympathy with the black groups in other areas, such as the AME Bethel Church and the African Union Church of Wilmington, De., and preferred to see a unity of them all . . . Those who had definitely decided on withdrawing from the white church and forming a denomination of freedom and self-assertion began a part of their action by appointing a committee of five to form a Discipline for the new church group. In a church meeting held at the Rose Street Academy on September 18, 1820, they appointed James Varick, chairman, George Collins, secretary, Charles Anderson, Christopher Rush, and William Miller the committee to draw up the Discipline of the independent church movement. It was to conform with the Methodist Church Discipline, as relating to doctrines, polity, and spiritual government.

The AME Zion Church was known from the beginning as an anti-slavery church, in part because of its strong itinerancy of preachers for abolition. Harriet Tubman, Sojourner Truth, Katherine Harris, and Frederick Douglass are some of its well-known members. Historian Bishop William J. Walls extolled the strong, influential women in this tradition. "A sort of pertinacity was bred into these women who stood by the side of the men, fought the battles of freedom, and expanded the church across the continent and across the seas," he wrote.

**LEARNING TO ACT:** "With a background in Wesley Methodism, the AME Zion Church has expressed itself theologically as it struggled over the Gospel's assurances of dignity, hope, and salvation through the love of Christ and the surrounding realities of slavery and oppression. Key terms of Christian faith—salvation, freedom, Kingdom of God, etc.—carry different meaning to the imagery than that of Whites. Sadness mingles with joy, and hope rises in special identification with the release of the Israelites from bondage in Egypt, as Blacks sing their own version of "Let My People Go." St. John's Methodist Episcopal Church in New York (and other congregations of the time as well) preached an inclusive gospel affirming new birth in Christ while practicing racial separation and discrimination. Those who left to form the AME Zion Church felt the dissonance keenly. Where are the gaps in your congregation between the gospel preached and expressed in theological statements and in relationships with African-American members? With the AME, AMEZ & CME churches? If you have guests from one of

these denominations or an African-American United Methodist Church, ask them for their perceptions. How can aspects of your congregation's life be changed to create a more hospitable community? What will you do to bring about the changes?

**LEARNING TO ACT:** With a partner or in small groups, write an ad for a New York newspaper published in September 1796 invited people to come to St. John Church. Write another ad for December 1796 inviting people to come to St. John Church. Share and compare your work.

**LEARNING TO ACT:** "Our Theological Task,"\* a statement suggesting ways to apply our doctrinal perspectives, includes this statement on the theological basis for unity: "Christian unity is founded on the theological understanding that through faith in Jesus Christ we are made members-in-common of the one body of Christ. Christian unity is not an option; it is a gift to be received and expressed." Set up a role play between your church and an AME, AME Zion, or CME congregation. Your churches are planning to unite. What does each congregation need to consider making unity possible? How might United Methodists receive the gift of unity in relationship to the AME, AMEZ & CME churches? What about your congregation?

**LEARNING TO ACT:** Individually write two or three words or phrases that express what you have learned in this session. Discuss them as a group and add those that express the group's learning to the newsprint posted last time.

**LEARNING TO ACT:** Write prayers for repentance this week, focusing on the AMEZ church.

## CLOSING PRAYER

## SESSION FOUR

### FREE AFRICAN-AMERICANS: FORMATION OF THE CHRISTIAN METHODIST EPISCOPAL (CME) CHURCH

Goals of this session:

- understanding the historical events that resulted in the formation of the CME denomination;
- examine the ways in which the Methodist Church responded to slavery; and
- understand the theological price paid for support of slavery.

OPENING WORSHIP:



Call to worship: "What Does the Lord Require," #441 (read first verse in unison)

Hymn: "'Tis the Old Ship of Zion," #345

Scripture and reflection: Psalm 51:1-17, #785 (read responsively)

Prayer: "Litany for Christian Unity," #556

## FOR ADVANCE READING AND REFLECTION

The Colored Methodist Episcopal Church in America, later renamed the Christian Methodist Episcopal Church, was formed in the aftermath of the Civil War. Former slaves and former slave owners could no longer worship in the same churches. The newly freed slaves wanted to be treated with dignity, respect, and equality. The former slave owners wanted to continue patterns of inequality and domination established during slavery. The forces leading to the formation of the CME church had gathered strength from the very beginning of the United States.

A moral alienation gripped the entire nation between its founding and the Civil War, as the United States struggled with the contradictions of being a nation founded on principles of democracy and freedom, yet one that legalized and institutionalized slavery. The Methodist Church was part of that theological and moral struggle. Early attempts of the American Methodist Church to stand against slavery faltered in the face of the opposition of slave-holding members.

The ideological justification for this retreat [from an anti-slavery position] was, and continued to be, that the Church must preach to the slave even if it could not emancipate him. The argument may have been a rationalization to some, but not to the preachers who had brought 42,500 Negroes into the Church by 1816—and that fact signified to the Methodists that the Gospel was being faithfully preached. Furthermore, a twenty-five-fold increase in membership in one generation brought the Church's numerical strength by 1816 to 172,000. White and black together could "testify" that faith in Christ, trust in His love, and joyful hope in a future life freed them from present cares and bondage. Preaching the Gospel, as far as the Methodists were concerned, led primarily to a willful affirmation of faith in Christ and a determination to be righteous in personal encounters and actions. Although this faith was nourished in the society of true believers, it did not necessarily lead to an assault upon social institutions—as Methodist clergy found. With such a view of Christian piety Asbury could

write, "What is the personal liberty of the African which he may abuse, to the salvation of his soul, how may it be compared?" [Asbury's *Journal*, II, 591. February 1, 1809]. [Donald G. Mathews, *Slavery and Methodism: A Chapter in American Morality 1780-1845* (Princeton, New Jersey: Princeton University Press, 1965), 25.]

Bishop Othel Hawthorne Lakey wrote this about the Gospel and Methodism being preached to the slaves:

However, the Gospel preached to the slaves did a lot more for the slaves than slave owners and even some of the Methodist preachers had intended. . . . They thought it would make them better slaves—and sometimes it did. They thought it would make them more docile—and for some slaves it did. But the Gospel preached to the slaves did a lot more than that. Through the Gospel preached by Methodists, slaves came to know the God of Abraham, Isaac, and Jacob; the God of Moses delivering and enslaved people. David the Shepherd boy fighting Goliath, Daniel delivered from his den of lions. . . . They came to know the God who loved them, and accepted them as his children. They came to know of Jesus Christ who died to save them from their sins, and they came to experience the presence of the Holy Spirit that they could feel in their souls. The Gospel proclaimed God's power and judgement over all men—including slave owners—and over all earthly powers—including those powers that held them in the chains of bondage. It was the power of God that could deliver them and set them free.

The power of the Gospel and the Methodist presentation of that Gospel gave hope and focus to the struggle for freedom, while the Methodist Church foundered on its irreconcilable attitudes toward slavery and slave-holding Methodists.

One cannot summarize the pattern of confrontation and avoidance concerning slavery that gripped the Methodist Episcopal Church from its beginning in 1784 until the General Conference of 1844. Wesley's vigorous opposition to slavery and an evangelical mission to slaves coexisted with a powerful pro-slavery sentiment and economic and social investment in slavery.

The most extreme abolitionists seceded [from the Methodist Episcopal Church] in 1842-43 to form the Wesleyan Methodist Church in America. Non-slaveholding was made a condition of membership. Fifteen



thousand members were enrolled in a year and a half. The secession was not so significant in numbers as it was in the reaction which it produced. Attention was focused on the slavery issue. Official papers became more outspoken, and discussions on the matter were again permitted in the annual conferences. . . . The two sides were wider apart than ever before, and the stage was now set for the General Conference of 1844. . . . The Plan [of Separation] provided for a complete division of properties between the Northern and Southern sections of the church. The Methodist Episcopal Church, South, was organized at Petersburg, Virginia, in 1846.

After 1860, many African-American Methodists left the Methodist Episcopal Church, South for the AME and AMEZ churches. The northern Methodist Episcopal Church actively recruited Black members from the southern church, and the southern church seemed unable to understand the role and status freed African-American members would need to assume in the church. The situation was described as follows:

[The Church, South] was unprepared to revise radically its conception of the proper place of the blacks in the Connection. Though the Negro was cordially urged to remain in the Church, it was expected that he would continue in an inferior and subordinate relation. There was no disposition to concede him any real voice in the management of the affairs of the Church. He was admitted to neither an unrestricted pastoral nor legislative relation. The freedmen, on the other hand, felt that they should enjoy freedom and equality in their Church life.

C.H. Phillips, who later became a CME bishop, wrote of the complex relationship between White and African-American Methodists in the South. Although some bishops in the South owned slaves, in opposition to John Wesley's passionate opposition to slavery, yet Methodists in the South still worked ardently for the religious instruction and conversion of slaves, the so-called "mission to the slaves." Phillips wrote:

Thus the religious nature of the slave was developed; thousands took on the civilization by which they were environed, and thousands more cast their lot with the Methodists. It was not unnatural that the Southern Methodist Church should, after the war, have shown a disposition to do what was best for her colored contingent. Gradually this contingent was either going into the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, or into the Methodist Episcopal Church. Such were the persecution, misrepresentation, ridicule, and

stratagems brought to bear against the Church, South, and especially its colored communicants, that many were led away; for out of the 207,000 on the roll before the Civil War, only 78,000 were found at its close. To save this remnant was the supreme thought of the leaders of the Church, South. To organize them into an ecclesiastical body occurred to them as the only feasible thing to be done. Consequently, when the General Conference in 1866 asked, "What shall be done to promote the religious interests of the colored people?" that same body wisely resolved that >when two or more Annual Conferences shall be formed, let our bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.

The first General Conference of the new church in 1870 adopted the following resolution:

That while we thus claim for ourselves an antiquity running as far back as any branch of the Methodist family on this side of the Atlantic Ocean, and while we claim for ourselves all that we concede to others of ecclesiastical and civil rights, we shall ever hold in grateful remembrance what the Methodist Episcopal Church, South, has done for us; we shall ever cherish the kindest feelings toward the bishops and General Conference for giving to us all that they enjoy of religious privileges, the ordination of our deacons and elders; and at this Conference our bishops will be ordained by them to the highest office known in our Church. No other church organization has thus been established in the land. We most sincerely pray, earnestly desire, and confidently believe that there will ever be the kindest feelings cherished toward the Methodist Episcopal Church, South, and that we may ever receive their warmest sympathy and support.

**LEARNING TO ACT:** Those who formed the CME Church, both African-American and White, believed social, political and religious realities made such a choice necessary. The denomination was formed with rights to property and fully ordained clergy, given by the Methodist Episcopal Church, South. Set up a debate and role play between persons favoring the formation of the CME Church and those who believe that African-American and White

members should remain in the Methodist Episcopal Church, South. Have both "African-American" and "White" speakers on each side. Following the role play, apply some of the arguments that were made to today's racial divisions in churches. Do situations today that make continuing structural racial separation necessary or even desirable? How easy is it to rationalize separation as inevitable?

**LEARNING TO ACT:** In order for a Methodist "mission to the slaves" to be undertaken, Methodist theology had to spiritualize the doctrine of freedom in Christ. In doing this, those who preached to the slaves helped to create a racially-based salvation story. This approach assured slave-owning Methodists that Christians could enslave other Christians and that baptism liberated the soul from sin but not the body from bondage. The basis of slavery, then, moved from its rationalization of enslaving persons because they were heathens to enslaving persons based on their race (color). The belief articulated first by Paul that through baptism there is neither slave nor free but that all are one in Christ Jesus (Gal. 3:28) splintered on the reality of one Methodist owning another. Knowing of the compromise of the early Methodist Church regarding the doctrine of "freedom in Christ" promised to all who are baptized, do you see anything that could have been done differently? What other core beliefs has The United Methodist Church compromised to maintain racial separation? What about your local church?

**LEARNING TO ACT:** Randall Albert Carter, an early leader in the CME Church, described the motivation that prompted the "Colored Methodists" to establish their own denomination. "They wanted to try the experiment of making a church of colored people who, though but yesterday slaves, would work and live in the territory which was then owned and controlled by their former masters. In that little band of pioneers were men destined to leave their impress indelibly upon the thought of coming generations. Think you of the afflictions, necessities, distresses, tumults, journeyings often... hunger and thirst, fastings often, cold and nakedness which would be theirs, as they sought to foster and nourish this tender plant of God." Look back at the charts you made on institutional and personal racism during the first session. Can you make connections between today's evidence of racism and the situation that gave rise to the CME Church? What has changed? What hasn't?

**LEARNING TO ACT:** Individually write two or three words or phrases that express what you have learned in this session. Discuss them and add those that express the group's learning to the newsprint posted last time.

**LEARNING TO ACT:** If the AME, AMEZ & CME church exists in your community, arrange to attend

Sunday worship with the congregation. If you already have a collegial relationship with one of these congregations, arrange for a joint activity, such as a pulpit/choir exchange, combined worship service, or community outreach project. Report your experiences to your congregation and share possibilities for a continuing relationship. Share what you have learned about similarities between your two congregations. Were there unique events or aspects?

**LEARNING TO ACT:** Write prayers for repentance this week, focusing on the CME church.

## CLOSING PRAYER

## SESSION FIVE

### THE CENTRAL JURISDICTION: THE PRICE OF METHODIST REUNIFICATION

Goals of this session:

- understand dynamics affecting the reunification of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South;
- assess effects of a racially segregated denomination;
- meet Central Jurisdiction leaders and learn of the challenges they faced.

## OPENING WORSHIP:

Call to worship: "Spirit of the Living God," #393 (read by leader)

Hymn: "We Shall Overcome," #533\*

Scripture: Philippians 2:1-5 (silent reflection)

Prayer: "For the Unity of Christ's Body," #564 (unison)

## For Advance Reading and Reflection:

In 1939, delegates from three branches of The Methodist Church met in Kansas City for the Uniting Conference that would create The Methodist Church. As it had been throughout the life of these churches, the place of African-American members caused a major debate in the conference. Major J. Jones, former president of Gammon Theological Seminary, recalls the situation:

When the Uniting Conference met in 1939 in Kansas City, the black delegates representing the nineteen black Annual Conferences into which most black members had been separated were some of the most



distinguished black persons in American religion. The grandchildren of slaves, they were the unquestioned leadership within the Methodist Episcopal Church. . . . Most were close to and somewhat responsible to much of the white power structure of the Methodist Episcopal Church. The black people who were delegates to the Uniting Conference were the recognized leadership of the approximately 350,000 black people who had, for one reason or another, elected to join and remain in the majority white church. Surely they were aware of the fact that they were the primary reason that union of the three branches of Methodism had not taken place in all of the prior attempts.

The Plan of Union was clearly a contrivance to solve "the Negro Problem." It was a Machiavellian scheme to segregate the church officially for the first time, without calling it segregation, to appease the Southern church (and perhaps the Northern and Methodist Protestant churches, too). Placing all black Methodists in a central structure, while organizing the white members geographically, the plan clearly subordinated the black membership to the whites, stepping backward from the inclusiveness the black membership sought and the principles the gospel proclaims.

Speaking against the plan for a Central Jurisdiction, the president of Bennett College, David D. Jones, said:

Everybody knows the plan is segregation and segregation in the ugliest way because it is couched in such pious terms. My friends, what does segregation do to people? It sets them aside. It labels them, it says that they are not fit to be treated as other people are treated. My friends, you have that privilege of saying that to us, but surely you will expect us to be men enough not to say it ourselves.

Other voices were raised against the plan for an African-American jurisdiction in the new church. In a statement adopted in March 1937, the Women's Missionary Council of the Methodist Episcopal Church, South, acknowledged that this "temporary expedient" may be necessary. However:

as making for permanent division within the Christian Church in America, we know it [the plan for the Central Jurisdiction] falls far short of Jesus' ideal for the Kingdom. . . . Is the proposed plan for the unification of Methodism as regards the place given the Negro the best plan capable of realization? Do the expected gains outweigh the losses? Will the feature of

racial segregation tend to be permanent, or is it possible to keep ourselves so aware of its ethical imperfections on the basis of Christian brotherhood that we will desire to reconsider this aspect of church organization from time to time, working ever toward a more brotherly union?

Why didn't African-American members of the uniting Methodist denominations walk out of the Uniting Conference and refuse to accept the segregated structure of the new denomination? Jones suggests the following reasons:

First of all, there were those who made the simple answer that black people had been a part of the Methodist movement since its inception in America and did not intend to withdraw or separate themselves from their religious heritage and history. Second, most of them were economically related to the church, and to withdraw from the Methodist Episcopal Church was to withdraw from their support. Third, there were many who felt that they could better address the issues of separation from within the church than from outside it. Fourth, there were many who reasoned that even though it would be divided constitutionally by race, there would still be broader leadership opportunities available within the new structure than were available in the church prior to Union. Indeed, they reasoned that the new Central Jurisdiction gave more opportunity for black leadership than had ever existed before. Though debatable, there were many who felt that the positives far outweighed the negatives. Within The Methodist Church, they reasoned, there would be opportunity for broader leadership of even white people.

**LEARNING TO ACT:** Major Jones wrote (above) about some of the reasons that African-American Methodists did not withdraw from the church when the segregated Central Jurisdiction was formed. Imagine you are an African-American member of the uniting church in 1939. Would you stay in the new, segregated church or leave? Why? Or ask two members of the group to prepare to take opposite sides of the question and debate in front of the group. Discuss their reasons for their decisions. Do you think African-American United Methodists still debate whether to remain in this church? Why or why not?

**LEARNING TO ACT:** View the video "Black Methodism: Legacy of Faith" (see bibliography for details on ordering from EcuFilm). Created as a segment for the television program "Catch the Spirit,"



the video explores the history of African-Americans in The United Methodist Church. After viewing the video, pose the following questions: What gifts have African-Americans brought to the United Methodist Church? What are the possibilities of genuine multi cultural life and worship in the United Methodist Church? In your church?

**LEARNING TO ACT:** The majority of leaders present at the Uniting Conference believed that the White Methodists weren't ready for a racially inclusive church. Looking at the statement of the Women's Missionary Council (above), do you think the leaders may have underestimated church members' commitment to racial justice and inclusion? Are today's church members, including this study group, ready to provide leadership today toward racial healing? In small groups, brainstorm about what you and your local church can do to further racial justice and inclusion. Delegate someone to share your ideas with your pastor(s) and Administrative Council. What will you do?

**LEARNING TO ACT:** Many African-American United Methodists remember belonging to churches in the Central Jurisdiction, which was finally abolished by the 1968 General Conference. Discover who some of these United Methodists are and invite one or more to share their experiences in the Central Jurisdiction and in the United Methodist Church with your study group or congregation.

**LEARNING TO ACT:** Individually write two or three words or phrases that express what you have learned in this session. Discuss them and add those that express the group's learning to the newsprint posted last time.

**LEARNING TO ACT:** Write prayers for repentance this week, focusing on the racial divisions within The United Methodist Church.

## CLOSING PRAYER

## SESSION SIX

### REPENTANCE AND FORGIVENESS: GETTING A NEW HEART AND SOUL

Goals of this session:

- gain deeper understanding of repentance and forgiveness;
- plan how to involve your congregation in the United Methodist act of repentance; and
- covenant to live out new attitudes of racial inclusiveness through renewed relationships with AME, AMEZ, and CME churches in your community.

## Opening Worship:

Call to Worship: "For God's Gifts," #489

Hymn: "Lift Every Voice and Sing," #519\*

Scripture: Ezekiel 18:30-32; Matthew 3:7-12 (reflect in silence)

Prayer: (sing) "Remember Me," #491

## FOR ADVANCE READING AND REFLECTION

"The Quadrennial Program on Race" was a joint program of the Board of Social Concerns\* and the Women's Division of Christian Service of the Board of Missions.\* It responded to the 1960 General Conference\* mandate concerning racial relations in the church and the end to segregation in the Methodist Church and in U.S. society. A local church manual (1961) includes this question and observation, linking race and class, and defining racism as "this mammoth problem of our times":

Can our church generate sufficient dynamics to overcome the social class factors which are implicit in the problems with which we deal? Methodism tends to be monogamously married to the middle class in America. . . . Middle class is tremendously concerned with status. It is a conforming group. If its potential could be harnessed it would transform the earth. Can Methodism bring to bear its extensive resources on this mammoth problem of our times, is the great issue before us. Unless we can, we will have betrayed our trust as Christians, and will have "sold short" millions who look to us for leadership.

The United Methodist Church was formed in 1968 with the union of the Evangelical United Brethren Church and the Methodist Church. As a result of great struggle and prophetic witness, the Plan of Union eliminated the Central Jurisdiction, merging its members and churches into the five jurisdictions, which are determined solely by geography. The Constitution mandated in Article IV a vision of inclusiveness:

The United Methodist Church is a part of the church universal, which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, status, or economic condition shall be legible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted into its membership in

any local church in the connection. In The United Methodist Church, no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status, or economic condition.

Establishing this church law, however, neither reflected repentance of past actions nor eliminated institutional racism.

Gilbert H. Caldwell wrote about the essentials for an inclusive United Methodist church (1988). These essentials also apply to our relationships with the AME, AMEZ & CME denominations whose origins we have considered. It will take courage, confession, and creativity, said Caldwell, to create a church in which racism no longer cripples and divides. About confession, he noted:

The most immediate expression of courage by followers of Christ is for us to be bold and trusting enough to *confess* our racial sins of omission and commission. . . . Many of us have been so blind to, or accepting of, our negative racial attitudes and practices that we have never imagined that we were called to confess. Our failure to confess has allowed us to accept, perpetuate, and participate in church and society in ways that violated our expressed belief in God as Creator and Jesus as Lord.

Whether they have chosen to be members of the AME, AMEZ & CME churches or to be part of the majority White United Methodist Church, African-American Methodists have found that Methodism has provided a spiritual home. The tradition we all share both judges our racism and provides the spiritual and theological resources for healing. In an article appropriately called "A Vision of Hope," William McClain wrote:

The people called Methodists were from the very beginning able from time to time to evidence unusual solicitude toward black people. That was why Betty and Aunt Annie Switzer and Richard Allen and Black Harry Hosier joined them. That is why Richard Allen offered his passionate confession that he preferred Methodism, even after having had to depart from St. George's Church to found the African Methodist Church. James Varick, Peter Williams and other blacks who left John Street in New York remained Methodists, although African Zionists. . . .

There is even another group of black Methodists—black *United* Methodists now. This is the group of black people who joined the Methodist movement from the very start, who found their spiritual home in the Methodist Episcopal Church, who have remained a part of this body throughout its social metamorphosis, its changing structure, and its checkered history. . . . a remnant in the grand community of United Methodism. It is they who have defended their presence and prodded the church for reform, renewal, and change. It is they who have fought for justice and inclusiveness and who have insisted that they have as much claim on The United Methodist Church as any other United Methodists. They have stayed through the compromises on slavery, structural separation, and the committees to end segregation and discriminatory hiring practices at all levels of the church. They have pushed for and prodded the church for renewal and change. And they have been at the center and the leaders for programs to be correctives to be in witness and service. . . . They have persisted. . . . And they have witnessed change.

## REPENTANCE AND LIVING A NEW LIFE

The prophets called Israel to repentance (Jeremiah 4:8). John the Baptist (Matthew 3:7-12) and Jesus Christ (Luke 13: 1-5) called for repentance. The early church, reflected in Acts 2: 38-42 and Romans 2:1-11, also expected repentance. What do we mean by repentance? Repentance is turning away from a life of sin, rebellion, or perversity toward God. This turning toward God opens a new way of life, and changes actions, thoughts, and feelings. The word *metanoia* is sometimes used to capture this turning away from evil and toward God.

Repentance happens in three stages. First, our life is evaluated in light of scripture and the faith community's standards for us. Secondly, we must honestly confess our sins. And finally, we are opened up to receive God's forgiveness. Repentance is based on God's gracious will and our response to God's invitation to repentance. Repentance is not a single, once-and-for all act, but an ongoing responsiveness to God's will through grace. We live a new life when God accepts our repentance.

Remember the conversation in the first session about institutional racism? Because our sin of racism was built into the systems and patterns of our United Methodist church, and because White privilege has been institutionalized over hundreds of years, our repentance for racism is corporate. While none of us



doing this study was alive when the Black Methodist churches were begun, we are part of the same system that caused these divisions. Thus, we repent on behalf of our denomination, as well as for our individual shortcomings.

During the piloting of this study guide, the Rev. Roger Booker, pastor of Caleb AMEZ Church, San Antonio, TX., shared his response to participating in the study. He referred to "living with a wounded limb... in a society that continues to beat on my wounded limb." He wrote:

My immediate need is to stop pounding on my wounded limb. What am I saying here? Though my household income may be four times the required amount to qualify for a \$30,000 home loan, I am made to provide information beyond reasonableness before I submit my loan application. After submitting the application, repeated call backs are necessary to give more data and proof of my ability and capability to make the mortgage note. I live in handshaking distance to my neighbor who contracts for the same service I contract for, but my cost is \$800 more expensive. I purchase a new automobile from the same dealership as my working counterpart and get charged a two or three percent higher interest rate than my working counterpart. The list can go on indefinitely, but [it is] not necessary. I think you get my point. So to acquire information on a journey of history toward healing is not what I need now. I want the bleeding and the beating to stop. To acknowledge that the church structures continue to perpetuate racism is missing the mark. The church leaders and church members have and are participating in the continuous racist modality. Live according to the Word. Recognize that sin abounds in the church because of the racist attitudes within the church. Either you are for me or you are against me. Either you treat me fairly or you treat me unfairly. If the leaders and members will just lean and rely on Biblical foundations of God's love, it will make the journey of history toward healing inviting.

**LEARNING TO ACT:** Review the "Act of Repentance for Racism" in the glossary, p. 148. How will you talk about repentance for racism? Practice telling a member of your congregations about the Act of Repentance. Then practice telling a member of the AME, AMEZ & CME churches. Are there differences in what you would say and how you might feel about the conversation?

**LEARNING TO ACT:** Bishops of the AME, AMEZ & CME churches and the United Methodist Church have met six times in consultations to work on issues of unity and cooperation. During the sixth consultation in April 1995, the bishops, meeting in regional groups, addressed what were called "The Hard Questions." Use some of these questions to discuss the problems and possibilities of closer relationships between these denominations.

1. What are the roadblocks to our being in mission together?
2. What are the racial impediments we face?
3. How should we deal with empowerment issues?
4. What do we have in common?
5. When is diversity not sin?
6. Why are we not prepared to minister to all?

**LEARNING TO ACT:** Reread the observation above written in 1961 about the (then) Methodist Church. How far have we come in the four decades since this was written? Do you agree that our inability to deal decisively with our racial divisions betrays our trust as Christians? Can you relate this idea to Allen's critique of the new American Methodist church (Session II)? How might an attitude and an act of repentance for the historic racial denominational divisions and for the continuing racial divisions and injustice in our churches and society harness our potential to "transform the earth"? The United Methodist Church? Our relationships with the AME, AMEZ & CME churches?

**LEARNING TO ACT:** One of the United Methodist bishops, in discussing the Act of Repentance for Racism, said that there needs to be some weeping, some sorrow, some remorse by those of us who make up The United Methodist Church for our racial sins past and present. Have one group member read aloud Booker's statement (above). Maintain silence for a few minutes to receive the words and feelings behind the words.

Let us weep together for the pain and loss, the dehumanization and exclusion, the violation of the most sacred Christian beliefs and principles caused by racism in The (United) Methodist Church. Sing together the African-American spiritual, "Were You There," #288. Sing it slowly, with feeling.

Just as we were "there" at the crucifixion of Jesus, we were "there" when Allen was pulled from the altar;



we were "there" when Varick refused to be segregated and slighted; we were "there" when The Methodist Church, South, could not contain both former slaves and former slave owners; we were "there" when The Methodist Church was racially segregated as a condition of reunion. Weep.

**LEARNING TO ACT:** Read aloud the passage from Ezekiel used in the opening worship (18:30-32). Notice that God's call for repentance is to Israel as a nation, not to individuals. Repentance and turning away from past sins will result in a major transformation: a new heart and a new spirit. What can it mean for The United Methodist Church—as a whole—to repent for racism past and present and "get a new heart and a new spirit?" (vs. 31) How can you prepare your congregation for such repentance? Make a list of the steps your group will take and who will have responsibility for each one.

**LEARNING TO ACT:** This study is concluding. Our journey toward healing the divisions caused by racism continues. Covenant together to share with your congregation what you have learned and the actions you have taken or will take as a result of your study. Write a statement to remind yourselves of what you intend to do and the changes you plan to make in your life and the life of your congregation. If you have shared this study with members of the AME, AMEZ & CME denominations, you may wish to plan an act of repentance for racism with their congregation. Agree on ways that you will intentionally continue the relationship between your congregations. May God bless and keep us in our journey toward wholeness.

**CLOSING PRAYER** "Psalm 130," #848 (read in unison)

## APPENDIX

**HISTORICAL TIME LINE OR "THE WESLEYAN FAMILY TREE"** in *Proceedings of the Sixth Consultation of Methodist Bishops of the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, United Methodist Church, April 26-28, 1995, Austin, Texas.*

## GLOSSARY

### ACT OF REPENTANCE FOR RACISM

The United Methodist Church is engaged in a process of prayer, study, and reflection leading to the denomination's repentance for the racist acts that made the creation of AME, AMEZ & CME denominations necessary. All United Methodist congregations are invited to engage in this study, to repent for racism and to work for closer relationships and cooperation with the AME, AMEZ & CME denominations.

The 2000 General Conference worshipped together using a specially prepared liturgy including an Act of Repentance for Racism. General Conference adopted this study guide for use in local churches in 2001. Annual conferences will be asked to use the repentance liturgy in their 2001 annual sessions. Following this act of repentance, local churches will be asked to hold their own acts of repentance.

The General Commission on Christian Unity and Interreligious Concerns believes corporate acts of repentance and seeking God's forgiveness for the sin of racism are essential to our future as a denomination and to our ability to fulfill our God-given mandate of Christian unity. A Commission on Union, authorized by the 1996 United Methodist General Conference, began meeting in 1997 to discuss union of the AME, AMEZ & CME churches and The United Methodist Church. A consultation on union is scheduled for autumn of 2000.

### AME: THE AFRICAN METHODIST EPISCOPAL CHURCH

The AME church today has more than 2.5 million members, primarily in the United States and Africa. Through the Pan-Methodist movement, it joins with three other historic Wesleyan traditions to work toward a closer relationship and possible reunion. [See Session II]

### AMEZ: THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

The AMEZ Church today has over 1.5 million members. Like the AME and CME churches, it is part of the Pan Methodist movement. [See Session III]

### BOARD OF SOCIAL CONCERNS

Predecessor to the General Board of Church and Society, the Board of Social Concerns was one of the general agencies of The United Methodist Church. Prior to the formation of the General Commission on Religion and Race (1968), this board challenged the church on racism issues.

### CHARTER FOR RACIAL JUSTICE POLICIES IN AN INTERDEPENDENT GLOBAL COMMUNITY

The Women's Division of the General Board of Global Ministries of the United Methodist Church wrote and adopted the current version of the charter in 1978. The original charter was adopted by the (Methodist) Division in 1952. It was adopted by the 1980 General Conference. The charter contains a section, "Because We Believe," that outlines basic beliefs as a foundation for working against racism; and

a section, "We Will," that commits the church to specific actions to combat racism. Order from Service Center, 7820 Reading Road, Cincinnati, OH 45222-1800.

#### CME: THE CHRISTIAN METHODIST EPISCOPAL CHURCH

Originally the Colored MEC, the church took its current name in 1954. It now has more than 700,000 members in the United States and Africa. Like the AME and AMEZ, the CME is part of the Pan-Methodist movement. [See Session IV]

#### COCU: THE CONSULTATION ON CHURCH UNION (to be called Churches Uniting in Christ)

COCU is no longer what its name implies. Organized in 1962, nine mainline denominations joined a quest for merger or organic union. After 10 years of work, the denominations decided to focus instead on "covenant communion" through which they would seek closer cooperation without merger. The nine participating denominations are: AME, AMEZ, CME, Disciples of Christ, Episcopal Church, International Council of Community Churches, Presbyterian Church USA, United Church of Christ, and The United Methodist Church.

#### GENERAL COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS

The General Commission on Christian Unity and Interreligious Concerns, an agency of The United Methodist Church, is called to work for expressions of Christian unity in every aspect of our church's life and to strengthen dialogue with other living faith communities, cultures and ideologies. The commission develops educational resources to stimulate ecumenical and interreligious relationships. The commission also engages in dialogue, cooperation, and unity discussions with the AME, AMEZ & CME Churches. The full description of the commission and its responsibilities may be found in *The Book of Discipline of the United Methodist Church*, 1996 ¶1900ff.

#### GENERAL COMMISSION ON RELIGION AND RACE

The General Commission on Religion and Race, a United Methodist general agency, was created by the 1968 Uniting Conference. This commission challenges the church's general agencies, institutions, and connectional structures to achieve full and equal participation of the racial and ethnic constituency in the church's life and mission. Among its responsibilities are providing resources for local church religion and race work, and providing programs of sensitization and education on racism's nature and meaning. A full

description of the commission and its responsibilities may be found in the *Discipline* ¶2001-8.

#### GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

The General Conference is composed of 600-1000 delegates, half clergy and half lay. The General Conference meets every four years to exercise full legislative power over the church. For a full discussion of General Conference and its powers, see the Constitution in the *Discipline* ¶12-15.

#### LIFT EVERY VOICE AND SING

With words by James Weldon Johnson and music by J. Rosamond Johnson, this hymn is considered the national anthem of African-Americans. It was composed in 1921.

#### OUR THEOLOGICAL TASK

This section of the *Discipline* encourages theological reflection and discussion. The task is defined as critical and constructive, individual and communal, contextual and incarnational, and practical. Guidelines for our theological task are scripture, tradition, reason, and experience. See the *Discipline* ¶69.

#### PAN-METHODISM

This term was coined in the 1970s in proposing a steering committee that would coordinate mission opportunities among the AME, AMEZ, CME, and UMC. The movement began in 1971 at the World Methodist Conference in Denver where Episcopal leaders of the four denominations voiced support for such a multilateral conversation. The movement led to the current Commission on Pan-Methodist Cooperation, now in its 11th year, and to a Commission on Union, organized in 1997.

#### SOCIAL PRINCIPLES OF THE UNITED METHODIST CHURCH

The Social Principles are a prayerful and thoughtful effort on the part of the General Conference to speak to the human issues in the contemporary world from a sound biblical and theological foundation as historically demonstrated in United Methodist traditions. They are intended to be instructive and persuasive in the best of the prophetic spirit. The Social Principles call all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice. (*Discipline*, Part III, Social Principles)



## WE SHALL OVERCOME

This African-American spiritual, adapted by William Farley Smith in the *United Methodist Hymnal*, became the theme song of the U.S. Civil Rights movement in the 1960s. It has been sung all over the world by people seeking freedom from oppression and tyranny.

## WHITE SUPREMACY OR WHITE PRIVILEGE

White supremacy, as it is used here, does not refer to extremist elements of the American socio-political landscape, such as "skin-heads" or neo-Nazi militia. Rather, it refers to the centuries-old system of privilege that grants preferences (or supremacy) in every arena of American social existence to those of apparent European heritage, based on skin color alone. (Recipients of these preferences are referred to by the culture—and nationality—transcending category of "Whites" to designate their privileged status.) These preferences extend to every sphere of life: social, economic, and political. They manifest in myriad ways, including greater access to education and employment, medical care, housing, financial markets, social mobility, and fair and humane treatment under the justice system, and are granted for no other reason than appearing to have been born of European parentage.

## WOMEN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS

Predecessor to the Women's Division of the General Board of Global Ministries, this organization of women organized for mission has historically been in the forefront of advocacy and education on racial issues.

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Petition Number: 30831-IC-NonDis-O; GCCUIC

### Interdenominational Cooperation Fund remitted through GCFA

#### Financial Support

United Methodist financial support of the ecumenical organizations in ¶¶2403 and 2404 shall be remitted from the Interdenominational Cooperation Fund through the General Council on Finance and Administration in accordance with ¶818. The general agencies of the Church may make such payments to these ecumenical organizations as they deem to be their responsibility and proportionate share in the cooperative programs (see ¶¶1903.14 and 1903.15). Such payments shall be reported to the General Council on Finance and Administration, and that council shall include a summary report of United Methodist support in its annual financial report to the Church. United Methodist financial support of ecumenical dialogues and multilateral conversations, approved by the General Commission on Christian Unity and Interreligious Concerns, shall also be remitted from the Interdenominational Cooperation Fund in the same manner.

Petition Number: 30832-IC-NonDis-O; GCCUIC

### World Methodist Council and Commission on Pan-Methodist Cooperation

Delete current text and replace with the following new text in 2403:

#### 2403. Methodist Unity—

##### 1. World Methodist Council—

a. The United Methodist Church is a member of the World Methodist Council, its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body. The council is a significant channel for United Methodist relationships with other Methodist churches and with autonomous Methodist churches, affiliated autonomous Methodist churches, affiliated united churches formerly part of the United Methodist Church or its predecessor denominations, and other churches with a Wesleyan heritage.

B. Each affiliated autonomous Methodist church and each affiliated united church that is a member of the World Methodist Council may choose to send delegates either to the General Conference as proposed in ¶547.3 and 550 or to the World Methodist Council (receiving from the General Administration Fund the expense of travel and per diem allowances thereto). But no such church shall be entitled to send delegations at the expense of the General Administration Fund to both the World Methodist Council and the General Conference.

#### 2. Commission on Pan-Methodist Cooperation—

Given the historical relationship and shared traditions of the denominations of the Wesleyan tradition called Methodists in America, there shall be a Commission on Pan-Methodist Cooperation developed jointly among the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church and the United Methodist Church. The membership of the commission shall consist of six (6) persons from each member denomination, with each denomination naming two (2) bishops, two (2) clergypersons, one layman and one laywoman, to include at least one young adult.

This commission shall work to define, determine, plan, and, in cooperation with established agencies of the several denominations, execute activities to foster meaningful cooperation among the four Methodist denominations in the collaboration. Such cooperation shall include, but not be limited to, evangelism, missions, publications, social concerns, and higher education. Each denomination will pay the expenses of its delegation to participate in commission affairs. The commission may develop one or more Pan-Methodist coalitions to further meaningful cooperation on a particular activity or issue.

Each quadrennium, the commission shall plan and convene a Consultation of Methodist Bishops. The commission shall report to each of its member



denominations through their General Conferences. The commission may be expanded by the inclusion of other denominations of the Wesleyan tradition called Methodists in America, and the commission shall establish guidelines to provide for such expansion. Before another Wesleyan or American Methodist denomination may become a part of the commission, it must have the approval of its general conference.

3. Commission on Union—Growing from the continuing work of the Commission on Pan-Methodist Cooperation and the Consultations of Methodist Bishops, the Commission on Union was formed by the General Conferences of The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, and The Christian Methodist Episcopal Church and The United Methodist Church, to explore possible union and related issues. These churches commit themselves to the goal of full reconciliation and union and to continued participation in the commission. The membership of the commission shall consist of six (6) persons from each member denomination, with each denomination naming two (2) bishops, two (2) clergypersons, one layman and one laywoman, to include at least one young adult. Each denomination will pay the expenses of its members in the work of the commission. The commission shall report to each of its member denominations through their General Conferences. 4. Striving Toward Union—

As a result of our heritage as a part of a people called Methodist, The United Methodist Church commits itself to strive toward closer relationship with other Methodist or Wesleyan churches wherever they may be found (§5).

Petition Number: 30833-IC-NonDis-O; GCCUIC

#### Covenantal or conciliar relationships

Add the following new text to 2404 and renumber accordingly:

#### 2404. *Covenantal or Conciliar Relationships*—

The United Methodist Church strives toward greater Christian unity through its participation in councils of churches and/or covenantal relationships. The United Methodist Church may establish covenants with other Christian churches through bilateral or multilateral efforts.

1. The Consultation on Church Union (Churches Uniting in Christ)—

The United Methodist Church is a member of the Consultation on Church Union (Churches Uniting in Christ), its predecessor Methodist and Evangelical United Brethren churches having been involved in its very beginnings and in all its committees and plenary consultations. The United Methodist Church is in covenantal relationship with other churches in the Consultation on Church Union (Churches Uniting in Christ).

2. National or Regional Ecumenical Organizations—

a. The National Council of the Churches of Christ in the U.S.A.—

The United Methodist Church is a member of the National Council of the Churches of Christ in the U.S.A., its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

b. Other National or Regional Ecumenical Organizations—

The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall be in dialogue with United Methodists in whatever countries they may reside, and shall coordinate, explore, and advocate United Methodist participation in regional ecumenical and interfaith organizations and shall address the ICF funding committee of the GCCUIC on financial needs and the advisability of support of these organizations.

3. The World Council of Churches and Other International Ecumenical Organizations—a. World Council of Churches—

The United Methodist Church is a member of the World Council of Churches, its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

b. Other International Ecumenical Organizations—

The General Commission on Christian Unity and Interreligious Concerns, in consultation with the Council of Bishops, shall be in dialogue with United Methodists in whatever countries they may reside, and shall coordinate, explore, and advocate United Methodist participation in international ecumenical and interfaith organizations and shall address the ICF funding committee of the GCCUIC on financial needs and the advisability of support of these organizations.



Petition Number: 30971-IC-NonDis-O Carla Thompson,  
Christ UMC, Memphis, Tn; 377 individuals

**UMC become an observer in National Assoc. of  
Evangelicals and World Evangelical Fellowship**

Insert the following paragraph after 2407:

The United Methodist Church shall seek observer status in the National Association of Evangelicals and the World Evangelical Fellowship. United Methodist observers to these bodies shall be appointed by the Council of Bishops.

Petition Number: 31260-IC- NonDis-O; Donna R Duke,  
Englewood UMC, Venice, FL; 355 indiv

**Eliminate General Commission on the Status and  
Role of Women**

We petition that the General Commission on the Status and Role of Women be eliminated and all language in *The Book of Discipline* regarding it be deleted.

Petition Number: 31261-IC-NonDis-O Donna R Duke,  
Englewood, UMC, Venice, FL; 356 indiv

**UMC withdraw from the National Council  
of Churches and delete all references to it  
in the BOD**

We petition that the United Methodist Church withdraw from the National Council of Churches. All language in the *Discipline* regarding the National Council of Churches shall be deleted. Use the money we save to fund more missionaries.

Petition Number: 31586-IC-NonDis-O; Theodore L  
Agnew, First UMC, Stillwater, OK

**Continue membership in World Methodist Council  
per 2401**

Resolved: that the 2000 General Conference of the United Methodist Church continue membership in the World Methodist Council as described in ¶2401 of the *Book of Discipline*, together with adequate financing to facilitate said membership.

Petition Number: 31588-IC-NonDis-O; Theodore L.  
Agnew, First UMC, Stillwater, OK

**Continue UMC membership in COCU per 2402.1**

Resolved: that the United Methodist Church continue membership in the Consultation on Church Union, as described in the 1996 *Book of Discipline*, ¶2402.1, with financial support equaling the fair-share proportion for the UMC.

Petition Number: 31589-IC-NonDis-O; Theodore L.  
Agnew, First UMC, Stillwater, OK

**Continue membership in NCCC and support it  
with money as per 2402.2**

Resolved: that the 2000 General Conference of the United Methodist Church continue the membership of the Church in the National Council of the Churches of Christ in the USA, as described in ¶2402.2, and that the UMC support the NCCCUSA financially at a fair-share level.

Petition Number: 31590-IC-NonDis-O; Theodore L  
Agnew, First UMC, Stillwater, OK

**Continue membership in WCC  
and pay our fair share financially as per 2402.3**

Resolved: that the 2000 General Conference of the United Methodist Church continue membership of the UMC in the World Council of Churches (as described in the 1996 *Book of Discipline*, ¶2402.3) and to insure that the UMC pays its fair share of funding needs of the Council.

Petition Number: 31746-IC-NonDis-O; Jeanne  
Knepper, University Park UMC, Portland, OR

**UMCom monitor misrepresentation within official  
and unofficial UM publications and report it**

Whereas, the United Methodist Church embraces people of diverse opinions; and

Whereas, the United Methodist Church affirms that a diversity of opinions is a blessing, even as we struggle with its challenges; and

Whereas, while we commend honest disagreement, we also regret that misrepresentations and published falsehoods tear our connectional fabric apart;

Therefore be it resolved that the United Methodist General Commission on Communications be directed to monitor the problems of misrepresentation within official and unofficial United Methodist publications and to report findings of inaccuracy through their communications network.

Petition Number: 31770-IC-NonDis-O Steve Tippit,  
Union UMC, Belleville, IL

**Embracing the gift of the historic episcopate**

Whereas, a majority of the world's Christians belong to churches which maintain the historic episcopate; and

Whereas, the United Methodist Church believes that the Lord of the church is calling Christians everywhere to strive toward unity and therefore it will seek, and work for, unity at all levels of church life; and

Whereas, John Wesley sought unsuccessfully to provide the Methodist Church in America with orders in continuity with the primitive church from both Anglican and Orthodox bishops; and

Whereas, the Methodist Church in American has practiced the maintaining of its orders and ordination rituals since Christmas 1784, back to John Wesley and through Wesley's ordination in the Church of England and further back to the primitive church; and

Whereas, the COCU documents envision the member churches embracing the historic episcopate as a valuable sign of our oneness in Christ and our continuity with the primitive church; and

Whereas, the 1996 General Conference of the UMC entrusted to the Council of Bishops, in cooperation with the General Commission on Christian Unity and Interreligious Concerns, with the responsibility to guide the Church including the steps and procedures necessary to prepare for the recognition and reconciliation of ordained ministries; and

Whereas, the acceptance of the gift of the historic episcopate from a church or churches which maintain the practice would be a monumental step down the road toward the unity of the church for which our Lord prays; and

Whereas, the United Methodist Church has established full fellowship of Word and Sacrament with Lutheran churches in Europe which maintain the historic episcopate; and

Whereas, our agreements with churches such as the Church of Norway commit us to mutual participation in the ordination of bishops, priests and deacons,

Therefore, be it resolved, that the Council of Bishops, in cooperation with the General Commission on Christian Unity and Interreligious Concerns be in conversation with the leadership of those churches with which we are in communion and which maintain the historic episcopate to develop and implement a plan to receive from our brothers and sisters in Christ this gift.

Petition Number-31779-IC-NonDis-O Multi-Ethnic  
Center, Columbia, MD

**Annual conferences' responsibility  
in eradicating racism**

Whereas, conferences with the United States are becoming more diverse; and

Whereas, it is predicted that within the United States, the population of persons of European descent will be less than 50% before 2050; and

Whereas, racism has been a systemic and personal problem within the US and the UMC and its predecessor denominations since its inception; and

Whereas, the UMC is committed to the eradication of racism; and

Whereas, it takes significant change, learning, time and healing to eradicate racism; and

Whereas it takes significant attitudinal and systemic change to learn and to incorporate the gifts and contributions of the different racial-ethnic persons within the church's ministry, structures and mission;

Therefore, be it resolved that every annual conference within the US have a strategy and program which educates and supports systemic and personal changes to end racism and work multi-culturally, and

Be it further resolved, that an educational program which will include understanding systemic racism, a strategy for its eradication, appreciation and valuation of diversity, and guidelines for working with different groups in communities towards

becoming an inclusive church be offered at least yearly within the annual conference, and

Be it further resolved that all clergy and lay leadership be encouraged to participate in such a program and that all newly ordained clergy be required to participate in the program, and

Be it further resolved, that the General Commission on Religion and Race include as part of its review process the adherence of annual conferences in equipping and supporting leadership to eradicate racism and work multi-culturally, and that as annual conferences develop and implement programs, results will be forwarded by the Conference Commission on Religion and Race to the General Commission on Religion and Race.

Petition Number: 31823-IC-NonDis-O; David J. Law,  
First UMC, Northville, MI

#### **Broaden scope of GCRR**

Whereas, in order to provide United Methodists with opportunities to explore, appreciate and support human diversity and to insure that social justice is not denied on the basis of ability, age, ethnicity, gender, nationality, race, religion, sexual orientation, socioeconomic or other inherent status (individual congregations could adopt a mission statement to meet their specific local needs); and

Whereas, race remains a major concern, other aspects of human diversity are also important in bringing ministry to communities,

Therefore be it resolved, that the 2000 General Conference broaden the scope of the General Commission on Religion and Race and of local Religion and Race Committees to Religion and Diversity.







# Local Church

## THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

### Additional Proposed Changes to the *Discipline*

#### ¶206.

Petition Number: 31911-LC-206.1-D; David K Johnson, Bering Memorial UMC, Houston Tx

**CC may vote to use labels or logos that identify missional outreach cooperation**

Amend 206.1:

Local churches, with the guidance of the Holy Spirit, may enhance their witness to one another and to the world by showing forth the love of Jesus Christ through forms of mutual cooperation: , including, by affirmative vote of their charge conferences, associations with other local United Methodist churches, organizations, unofficial caucuses, bodies, grass-roots movements, and programs, subject to the limitations of the first and second Restrictive Rules, and that, by affirmative vote of their charge conferences, may use labels, designations, descriptions, and/or logos identifying such associations.

#### ¶245.

Petition Number: 31912-LC-245-D; David K Johnson, Bering Memorial UMC, Houston TX

**CC may vote to use labels or logos of others in outreach ministry**

Add a concluding paragraph to 245:

A local church is free to associate with one or more other local United Methodist congregations with similar missional focuses, if such affiliation is supportive of and is deemed necessary to the pursuit or enhancement of the local church's primary task and mission. By affirmative vote of its charge conference, a local church may associate with other local United Methodist churches, organizations, unofficial

caucuses, bodies, grass-roots movements, and programs, subject to the limitations of the first and second Restrictive Rules, and that, by affirmative vote of their charge conferences, may use labels, designations, descriptions, and/or logos identifying such associations.

#### ¶249.

Petition Number: 31913-LC-249.11-D; Kathleen M Ehrsam, Lewisburg District Lay Leader, Selinsgrove, PA

**Change "speakers" to "ministers"**

Amend 249.11:

The charge conference shall inquire annually into the gifts, labors, and usefulness of the lay ~~speakers~~ ministers related to the charge and recommend to the district and/or conference committee on lay ~~speaking~~ ministries those persons who have met the standards set forth for a local church lay ~~speaker~~ minister and/or for certified lay ~~speaker~~ minister.

#### ¶249.

Petition Number: 31914-LC-249.12-D; Jack Shitama, Penn-Delaware

**CC set pastoral compensation within guidelines established by annual conference**

Amend 249.12:

The charge conference shall in consultation with the district superintendent set the compensation of the pastor and other staff appointed by the bishop: within



the guidelines, if any, that may be set by the annual conference.

## ¶262.

Petition Number: 31915-LC-262.2-D; Natl Association of Annual Conference Lay Leaders

### Lay leader be full member of PPR

#### Amend 262.2

There shall be a committee on pastor-parish relations (staff parish relations) of not fewer than five nor more than nine laypersons representative of the total charge. However, . . . committee. One of the five to nine persons shall be a young adult the lay leader. One of the five to nine persons shall be the lay member of the annual conference. One of the five to nine persons may be a senior high youth. All shall be members . . . provides otherwise. No staff member or . . . may serve on the committee. In addition to the five to nine persons, a lay member of annual conference shall also be a member serve on the committee. In the event that the lay leader is not an elected member . . .

## ¶262.

Petition Number: 31916-LC-262.2f)(1)-D; John A Carr NY, Mickey Stringfield LA

### Add people with disabilities

#### Amend 262.2f) (1):

. . . and continually interpreting to the people the nature and function of the ministry, including cross-racial appointments, appointments of women, appointments of persons with disabilities, and sensitivity to open itineracy.

## ¶2551.

Petition Number: 31851-LC-2551-D; Thomas A Lambrecht, WI

### Allow exemption from trust clause.

Add a new paragraph to 2551 and number them:

2. When a local congregation of the United Methodist Church votes to withdraw from the denomination, it shall be released from all the provisions of this chapter. The written acknowledged certification by the district superintendent that the congregation has voted to withdraw under the provisions of this subparagraph shall constitute a release and discharge of all real property owned by that congregation from the trust clause or clauses. The action of the local congregation must satisfy these requirements in order to be valid:

a) The vote to withdraw from the United Methodist Church must take place at a special session of the church conference, called according to the provisions of ¶248 and ¶250, provided that one of the means used to notify members of the time, place, and purpose of the session shall be by certified mail to each family containing full members of the congregation.

b) The vote to withdraw from the United Methodist Church must be by written ballot and must receive a two-thirds majority of all full members attending the session in order to pass.

c) Congregations withdrawing from the United Methodist Church forfeit the right to use the words "United Methodist" in their name.

d) Congregations withdrawing from the United Methodist Church forfeit any claim upon the annual conference or other unit or agency of the United Methodist Church, including monetary claims and the right to a pastor appointed by the bishop.

e) Congregations withdrawing from the United Methodist Church must repay any financial assistance received from the annual conference during the five (5) years preceding the action to withdraw. All mortgages, liens, loans, or other contractual obligations entered into by the congregation before the action to withdraw remain in effect as the responsibility of the local congregation. The action to withdraw releases the annual conference and the United Methodist Church from any contractual obligations on behalf of the congregation, such as guaranteeing a loan.

f) Congregations withdrawing from the United Methodist Church will keep their land, buildings, and other assets in exchange for a four-year graduated payment of all apportionments. In the year action is taken to withdraw, the congregation must pay 100% of the apportioned amounts. In the second year, the congregation must pay 75%, in the third year 50%, and in the fourth year 25%. In each

case the percentage is based on the amount apportioned in the first year of withdrawal.

g) When a group of members of the withdrawing congregation desires to retain their membership in the United Methodist Church and begins a new congregation of the United Methodist Church under the provisions of ¶263 within one year of the action to withdraw, the withdrawing congregation shall distribute to the new United Methodist congregation a portion of the net assets of the withdrawing congregation. This portion shall equal the percentage of the membership of the withdrawing congregation formed by the remaining United Methodist members. The membership of the withdrawing congregation shall be counted as of the date of the action to withdraw. The number of remaining United Methodist members shall be counted as of the date the new United Methodist congregation is organized. Such members shall have held membership in the withdrawing congregation at the time of its action to withdraw, and shall be constituting members of the new United Methodist congregation. The net assets of

the withdrawing congregation shall be counted as of the date of the action to withdraw.

h) The withdrawal of the congregation from the United Methodist Church shall become effective immediately upon the action to withdraw, except that the withdrawing congregation shall not be released from the trust clause or clauses until the district superintendent has certified its compliance with the provisions of this paragraph (¶2551.2). This means that the apportionment payments (¶2551.2e) must be received by the annual conference treasurer before the congregation is released from the trust clause or clauses. When a withdrawing congregation owes a portion of its net assets to a group of remaining United Methodist members organizing a new United Methodist congregation, the withdrawing congregation shall complete payment of what it owes before being released from the trust clause or clauses. If the withdrawing congregation fails to fulfill the provisions of this paragraph (¶2551.2) and ceases to operate as a congregation, the property belonging to the withdrawing congregation shall revert to the United Methodist Church under the trust clause(s), according to ¶2548.

## Additional Proposed Resolutions

Petition Number: 31848-LC-NonDis-O; Katherine B Fuller, Willoughby UMC, Willoughby, Ohio

### **Every church set up a church media library ministry.**

Whereas, the tradition of John Wesley valued education,

Therefore, be it resolved, that every church establish, affirm, and support a church media library ministry—a resource center for the entire congregation.

Be it further resolved that the library's ministry team shall choose media and provide media services, based on the goals of the church, in order to provide resources for Bible study and personal discipleship, spiritual growth and outreach, and ministering to the special needs of people.

Petition Number: 31815-LC-NonDis-O; June Render Leckrone, Portsmouth, VA

### **Retain membership vows as written and baptized infants as preparatory members**

Whereas, included in paragraph 4 Article IV of the constitution of the United Methodist Church is the statement: "When they take the appropriate vows to be admitted into its membership in any local church in the connection," and,

Whereas, the 1996 General Conference accepted the document, "By Water and the Spirit," and

Whereas, the committee that prepared "By Water and the Spirit" with the final preparation by Gayle Felton, chose to omit membership vows at the time of confirmation. The child's name would be placed on the membership rolls following the sacrament of infant baptism. At confirmation the child would be given full membership and the child's name would be included on the roll for apportionment; and

Whereas, in 1998 the Judicial Council declared the section on membership as stated in "By Water and the Spirit" to be unconstitutional because membership vows were not included. According to our constitution any membership statement that does not include membership vows will be declared null and void,

Therefore, be it resolved that the 2000 General Conference vote to keep our constitution as it is currently written regarding membership vows and that baptized infants continue to be preparatory members.

Petition Number: 31837-LC-NonDis-O; Roy E. Jacobsen, NY

### **Church council to elect teachers, counselors and officers; nominations shall be by work-area chair**

Whereas, the 1996 *Discipline* dropped the provisions concerning the election of all teachers, counsellors and officers of the church school in ¶270.1 of the 1992 *Discipline*; and

Whereas, such action may jeopardize the local church's desire to create a safe environment for children and may actually increase the potential for placing children at risk; and

Whereas, the 1992 *Discipline* ¶270.1 ensures the fact that all such persons having direct contact with children in the Church School will be made known and officially approved by the Church Council,

Therefore, be it resolved that the church council shall elect teachers, counselors, and officers for the church school except where these are subject to election by the charge conference. Nominations for these positions shall be made by the work area chairperson of education or nurturing ministries upon the recommendation of the superintendent of the church school and after consultation with the pastor and such other groups or persons as the church council may designate. It is recommended that the committee on nominations and personnel be a resource in this process.



# Central Conferences

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 3

Nashville, Tennessee

## Additional Proposed Changes to the *Discipline*

¶537.

Petition Number: 31884-CC-537.21-D; Local church  
covenant steering committee, Aldersgate UMC,  
Highland Village, TX

**Central Conference BOD shall contain the UMC  
doctrine and doctrinal standards**

Amend 537.21:

A central conference shall have authority to edit and publish a central conference *Discipline*, which shall contain ~~in addition to the Constitution of the Church such sections from the general Discipline of the United Methodist Church~~ all sections of the *Discipline* concerning doctrine, doctrinal standards, and general discipline as may be pertinent to the entire Church and also such revised, adapted, or new sections as shall have been enacted by the central conference concerned under the powers given by the General Conference.



















# General Council on Finance and Administration

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

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Volume I  
March 31, 2000

Nashville, Tennessee

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**Report of the General Council  
on Finance and Administration  
for the 1997-2000 Quadrennium**



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## INTRODUCTION

The reports presented by the General Council on Finance and Administration in this Advance Edition of the *Daily Christian Advocate* are informational in nature and provide an accounting of the Council's stewardship and that of the general agencies in several specific areas of responsibility. ¶704 of the 1996 Book of Discipline provides that "all the general agencies of the Church ... shall account for receipts and expenditures of

funds in a format designed by the General Council on Finance and Administration. A quadrennial report of such accounting shall be included in the report of the General Council on Finance and Administration made to the General Conference." Another portion of that paragraph calls for annual reports from general agencies on their contributions to entities that are not formally part of The United Methodist Church.

&806 states that GCFA is to be accountable to The United Methodist Church through the General Conference in all matters relating to the receiving, disbursing and reporting of general church funds, and that agencies receiving such funds are to be fiscally accountable to GCFA. The reports on the pages that follow have been compiled by GCFA in fulfillment of the requirements of those two directives. These reports reflect information reported in the 1996 audits issued by Price Waterhouse LLP, and the 1997 and 1998 audits issued by KPMG Peat Marwick LLP, for the general agencies of The United Methodist Church. In addition, preliminary unaudited figures prepared by the general agencies are provided for 1999.

The layout and format of this report by GCFA has been revised from those of prior quadrennia in an effort to provide delegates and other interested readers a better overview of the finances of the general agencies and funds. The first report is a summary of "The Fiscal and Administrative State of the Church" by the General Secretary and Treasurer as made to the council at its November meeting. It sets the context for reading and understanding the rest of these reports. The next section contains a series of reports by each general agency that summarizes the financial activities of the agency over the last four years, its current financial situation, and some of its plans for future projects and programs. These reports also incorporate the information from the former "Report on Improvements and Economies" in fulfillment of the responsibilities in &807.6 of the 1996 Discipline.

The following definitions may be useful in reviewing the various asset categories in these tables:

*Unrestricted.* The only limits on the use of unrestricted net assets are the broad limits resulting from the nature of the organization, the environment in which it operates, and the purposes specified in its articles of incorporation or bylaws, and limits resulting from contractual

agreements with suppliers, creditors, and others entered into by the organization in the course of its business. Self-imposed limits may be made by voluntary resolutions by the governing board of an organization to designate a portion of its unrestricted net assets for a specific program, purpose or activity. They are not available for any other use unless the designation is rescinded by subsequent actions of that board. Some of these funds may be committed but not yet distributed. Plant, property and equipment are unrestricted net assets that are invested in buildings, equipment and/or land. They are not available for any other purpose unless the physical assets are sold.

*Temporarily Restricted.* These funds are restricted for particular uses by either the General Conference or an outside donor or organization. The passage of time, or the implementation or occurrence of the specified programs, purposes or activities can meet these restrictions. The funds may not be used for any other purposes unless the General Conference or outside donors or organizations agree. Some of these funds may be committed but not yet distributed.

*Permanently Restricted.* These funds are restricted for particular uses by either the General Conference or an outside donor or organization. These restrictions normally require that the assets be invested to provide a permanent source of income for a specified program, purpose or activity. The funds may not be used for any other purposes unless the General Conference or outside donors or organizations agree.

Following this series of reports are summary statements related to the general church funds and certain other funds for which the Council is directly accountable. These reports are in fulfillment of specific reporting directives to the Council contained in the 1996 Book of Discipline in &&704, 807.3, and 811.1. These reports do not include either the United Methodist Publishing House or the General Board of Pension and Health Benefits, as those entities do not receive general church funds.

# THE FISCAL AND ADMINISTRATIVE STATE OF THE CHURCH

## A REPORT TO THE GENERAL COUNCIL ON FINANCE AND ADMINISTRATION FROM THE GENERAL SECRETARY

Dear Friends:

This 1999 Annual Meeting of the General Council on Finance and Administration of The United Methodist Church marks several milestones:

- It is our last meeting of the 20<sup>th</sup> Century.
- It is the 61<sup>st</sup> annual meeting of the Council.
- It is a time of the greatest wealth transference in this country's history.
- It is the end of my first quadrennium as General Secretary.

Therefore, while it has not been part of GCFA's culture to have the General Secretary make a verbal report, it seemed fitting at the end of 1999 to reflect as the chief financial officer of GCFA on the Fiscal and Administrative State of the Church.

The time allotted for delivery of this first report is limited, so I've selected my subject with care. Budgeting is the focus. Budgeting opens a direct door to a lot of issues. One of those issues is agency reserves and what we're doing with them and what we're *not* doing with them. That will lead us into looking at the process of budget building. And that will lead into vision and goals, and why we as the Church have trouble with both.

During the 1996 General Conference, as part of the deliberations of the Financial Administration Legislative Committee, it was observed that reserves of some of the agencies seemed awfully high. Since that time, discussion and concern about reserves have been wide spread across the Church.

At GCFA, we listen.  
We listen . . . we deliberate . . . we act . . .  
(sometimes with reasonable speed).

The issue identified in the legislative committee paralleled existing concerns that the Council has had about growing reserves levels, intentions for their use, the possibilities of

budgeting to include reserves, and about why we as a Church were not doing anything about this issue.

Let me share some background on how the growth in reserves came about, as those of us who keep track of these things see it.

For several years GCFA provided a guideline — a rule of thumb—that agencies should carry a reserve for contingencies of about 25% of their annual expense budget. That worked okay for awhile, but like many "rules of thumb," it turned out not to be good policy for the long haul. Certainly not for the decade of the '90s.

Not when you consider what happened next, after those reserves had inched up to the rule-of-thumb level, and more.

What happened was . . . God came along and shook up the basket.

God multiplied our loaves and fishes. Doubled them . . . tripled . . . maybe even quadrupled them. Our once-paltry reserves grew enough to feed a multitude.

Some of the multiplier effect was due to dedicated and loving people whom God has motivated to make gifts to a particular agency.

Some of the increase came from the blessings of a rising stock market acting on those gifts and on those reserves.

An incredible combination of events — or happenstance? Maybe so! Maybe not! But certainly an opportunity. An opportunity not seen in many lifetimes.

God's gracious gifts!

Why in the world didn't we expect it? After all, we'd been praying for it!

And guess what? God just keeps on shaking the basket. Adding more loaves and fishes.

But our blessings don't stop here. We have also been blessed with increased participation in apportioned giving. Let me just do a little bragging . . . We at GCFA have added a few ingredients to the basket. In the past quadrennium we've helped build trust and confidence in the financial integrity of the



Church and its general agencies. That trust has been reflected in improved apportionment giving.

That's the way it works. It works in your churches and your annual conferences, too. Build confidence in the fiscal integrity and stewardship practices of your churches and the money and the blessings follow. And that's something to celebrate!

But back to the 25% "rule of thumb" for reserves. The real reason why it wasn't a workable policy was not that it helped create all this prosperity, it was because the "rule of thumb" had no real link to the diverse reasons *why* reserves are needed.

So we addressed that particular problem. We studied the issue and we identified the reasons why general agencies need reserves—on an agency-by-agency basis, because our agencies aren't all cut from the same pattern.

With the help of outside volunteer consultants with nationally recognized reputations in not-for-profit organizational financial analysis, we performed a comprehensive, in depth, specific analysis of each agency's reserves. We—and our experts—identified five broad categories of need for agency reserves. Well, *actually*, we identified six, but of those six we've only started to get a handle on five. The sixth I'll talk about later. Right now, I'll just tick off the five we're working with:

1. We start with reserves for cash flow to assure that the agency won't come up short at some point in the year and have to shut down or slow down.
2. "Inter-generational equity" for sustaining or growing the asset base for the future so that the next generation won't have to pay for assets that depreciated and became valueless on our watch.
3. We've identified a need for budget fluctuation reserves, because expenses and income vary widely over the course of a quadrennium. Without adequate reserves for this, we're on a roller coaster.
4. Reserves for major repairs on plant and equipment. To fund the heating and cooling system replacements, the roofs that fail, the parking lot that turns to gravel.
5. Reserves required for market fluctuations, so that, when the value of invested funds drops, we won't be scrambling to replace temporary losses because we'll have built market expectations into the mix.

We used these categories to fix an optimum reserve level for each agency. We took a snapshot in time: December 31, 1998. (Remember, now. This is a single snapshot. We will repeat this process and create a moving picture so we can understand our relationship to reserves across time.)

But, back to the present. What did the snapshot show? It's a *good* picture. Some agencies are above the optimum level, and some are very close to having enough. That's good news.

Best of all . . . as a result of seeing the picture . . . the agencies have collaborated with the two councils, and we are able to present a budget to General Conference that for the second quadrennium reflects minimal increases to the apportionments of the annual conferences. And we have set aside over \$16 million included in the budget but set aside pending General Conference action. That's *very good* news.

AND THAT'S A FIRST. We and the agencies are proud of it.

We're proud of it for two reasons. One, it is a small increase. Secondly, and of *PHENOMENAL SIGNIFICANCE*, it is a *PRECEDENT SETTER* in *INTERAGENCY COOPERATION*. The agencies and the councils pulled together, worked this out by sitting down and talking . . . and listening. . . and cooperating.

The agencies are proud of that. I'm proud of that. And I hope you are, too.

Let me take an important side step at this point. Some of you may be skeptical — you wanted more — you wonder why some of the agencies with the largest reserves didn't make further reductions. I don't want you to be misled. In some cases the monies poured into the budget from agency reserves don't draw them down to the optimum levels the guidelines identify. Not yet. This is our first snapshot. . . we have begun a process that is still being worked on collaboratively. A process — not a finished work—because times and conditions change.

Now let's talk about the sixth category of reserves.

Step six, in my opinion, is the biggest and most challenging step of all. That step is to be able to use reserves to meet long-term goals. Our inability to take this step is not due to the adequacy of reserves but to the inadequacy of long-range vision.

To take this step, we've got to be fiscally nimble. We have to be quick. We must be flexible. And we must have a vision — a vision

that leads us to address emerging social, societal, and Church issues—a vision that allows us to address them in a framework of knowing who we are and where we want to go as United Methodists. Our challenge is to work together, not just exist as a haphazard collection of boards and agencies that may or may not be pulling in the same direction.

Do you know why we are not able to take that sixth step? That all-important objective of using reserves to meet long-term goals? It is because we've not designed our budget-building process to address long-range goals. We're not structured to do it. There's a flaw in the design.

Consider this short case history: Not long ago a member of the board of one of our agencies made an interesting observation. This person said something like this: "It's really exciting having money on hand that permits us to do some good things we haven't been able to do before. But you know what? I get the feeling at our board meetings that we don't have a plan. No goal. We approve requests to fund pet projects people bring us, we spend money on them, and they usually are great projects. But they aren't unified into part of a larger vision. They don't fit into a cogent whole. They're just piece-meal stuff. As the Church, we should be doing better than just piecemeal stuff."

He's right.

Friends, for the Church, for God and God's Son, Jesus Christ, we should be doing more than piecemeal stuff.

Under our current system, when the Spirit moves a new idea at General Conference, funding for the new idea must either be squeezed out of an existing agency budget, or added to the recommended bottom line. It's a little like the proverbial "house that Jack built." When Jack started, he had a blueprint. The blueprint had been approved by all the proper authorities. But then, every time a new idea came along, he just tacked it on.

No one was checking to see if the existing infrastructure would sustain the new addition. No one was checking to see if a program already existed that was like it. . . similar in style. . . identical in emphasis. . . equal in function.

No one was asking the questions, "Can the foundation bear this added superstructure? Will it sustain this addition?"

You might ask, "How did we allow this to happen?" How we got where we are in the budgeting process and the structure of the

general Church has to do with history. History, dating back to 1968.

The structure we live and work in (and that drives our budgeting and our programming methodology) was conceived and born in the union between The Methodist Church and The Evangelical United Brethren Church. The structure that resulted from the unification was patched together from the forms of organization of the predecessor bodies. The result was the creation of parallel councils: the General Council on Finance and Administration and the General Council on Ministries. The idea was to accommodate the structures of both denominations in the merger and create dual and separate responsibilities. *The Discipline* was constructed to give the General Council on Ministries the responsibility of coordinating agency programs. And to give GCFA the responsibility for recommending the budgets for those programs.

It chopped programming and budgeting responsibilities right down the middle. Two entities. Two types of responsibilities. Two separate functions. All to try to make one organization called "United" work. There were compelling reasons to do this at the time.

Now, three decades later, what is the result? How does it work — today?

Compounding this *structural* problem is an attitude that confuses "busy-ness" with real productivity.

We keep so busy following our self-invented rules that we don't have any time or incentive to stand at the top of the mountain and look out there with any vision. As a general secretary, I stand for a second on that mountain top and start to look out . . . and there's a tug pulling me to yet another "busy-ness" meeting of the general Church and away from visioning. And the problem is, there is not one single organization in the world that can operate successfully without a vision.

Not long ago I sat down and figured out how many days a year we require every general secretary to be out of the office at "busy-ness" meetings. Meetings where we are "expected." Over thirty days. Each and every year. If you take vacation and sick time out of the work year, those thirty-plus days are ten percent of a general secretary's time spent conferring — being where we are expected to be.

The point is, the system we live with is costly in money and time. We sacrifice vision at the



altar of busy-ness. We don't get our money's worth. It saps the vitality right out of the Church and its leaders.

And I'm not the only one that knows it.

A word about the budgeting processes. In my journeys across the Church I talk to people at every Church level. They know the budgeting process has many deficiencies. They want more input into the budget-setting; more say about where their money goes. They want authority decentralized; they know that we're trying to work in a system that was designed in the sixties and didn't even work then, because the reason for the design was to try to please everybody by giving everybody something, and the results were predictable.

Where do we go from here? What are the challenges that face The United Methodist Church as we seek a budgeting process that is a servant of mission and ministry, a servant rather than a driver? Let me suggest three challenges which I will ask the Council to address next quadrennium.

First, the General Conference needs a process to make sound judgements about priorities. GCFA has taken preliminary action in this area. We refused to squeeze items into the budget on which the General Conference has not indicated their desire for continuance. This year when the General Conference passes an item with financial implications, the sponsoring entity will be requested to submit information to assist GCFA in making a logical and informed financial recommendation. All requests for funding referred to GCFA from the General Conference will be handled in the same manner. Then, when GCFA reports its recommendations to General Conference, it will share its rationale. After General Conference, GCFA will need to evaluate and refine this process.

Second, annual conferences must be strengthened. The Funding Patterns Task Force has identified areas in which it believes additional research could show how to strengthen and enhance the resources available to local churches and annual conferences. Their research points to the need for a budget-planning process that recognizes areas of local church and annual conference strengths. General agencies can best serve by providing resources and support which will complement those local church and annual conference

strengths. Crucial to strengthening the annual conferences is finding a way to *reverse* the trend since the eighties where a diminishing proportion of local church giving is used for ministry development at the annual conference level. An example: recent work with the Iowa annual conference has resulted in exploration of a long-range plan for their financial health. This is just a beginning in this area. Other recommendations for ways GCFA can directly support annual conference efforts will be shared with the new Council as they begin their work for the new quadrennium.

Third, GCFA must take seriously its Disciplinary responsibility to identify administrative duplication within or among the agencies of the Church receiving general Church funds and to take that into account in the budget building process. The Council currently has no mechanism for making these judgements.

As a starting point, GCFA examined its own operation using the services of its external auditors to perform a functionality review. The functionality review identified areas that needed consolidation, as well as areas where the cost did not justify the end product. A functionality review is one tool that could be used in cooperation and consultation with the agencies receiving general church funds to explore areas of possible administrative duplication, and to make recommendations for change. We need to consider initiating a churchwide functionality review.

These are three challenges that the Council will have before it next quadrennium.

Recognize what I am talking about is changing the administrative culture of a denomination. If we can build on what we have accomplished this quadrennium, we can continue, working together, to examine our administrative culture—fit it to enable our common vision.

We can do it!

We can do it working together.

To sum it up, the message I want you to hear is that somehow—in some strange way we have been delivered to a "land of milk and honey." Now it's our responsibility, working together, using our resources, our time, our talent, our treasures, to build a future which matches God's yearnings for God's good creation. So our blessing may be, "Well done, good and faithful servant."



## GENERAL BOARD OF CHURCH AND SOCIETY

### New Ways of Working

With the few program dollars available to the General Board of Church and Society, the board's principal program assets are staff members. Therefore, the board and management have concentrated on the perfection of the evaluation and review process to ensure the appropriate use of the board's resources. This process is accomplished primarily by the board, functioning as policy-makers, prioritizing the program mandates assigned by the General Conference. The board takes responsibility for the enumeration and ranking of these priorities thereby assigning a percentage of the board's resources that will be devoted to each issue. As the board meets over the

course of a quadrennium it examines the progress

made in each of the priorities and monitors the expenditure of resources to accomplish their goals. Both formative and summative evaluations are made by the board member policy-makers which evaluate the cost effective/program effective results of the ministries.

This process has come to greater perfection as its practice reaches the conclusion of the second quadrennium in which it has been employed. The process enables staff persons who implement the policies of the board to consistently fulfil the directives of the board in response to the mandates of the General Conference.

### Consolidated Financial Review

The decline in the Investment portfolio was due to sales to fund the building renovations. The increase in fixed assets resulted from renovations performed on 100 Maryland Avenue. The increase in other liabilities was due to retainage recorded for the building renovations.

Investment income has declined because of a lower rate of return due to assets being held in more liquid investments, as well as a decline in the investment portfolio due to sales to fund the building renovations.

Program expenses were increased as new

programs were initiated. Management and general expense declined as a result of a reclassification of 80% of the General Secretary's office expense to be in conformity with FASB 117.

Fundraising/Capital Campaign expense has increased as a Capital Campaign to fund building renovations started during 1986. Rental property expense increased due to studies that were prepared in preparation of the building renovations. There were also increased repair and maintenance costs for 110 Maryland Avenue, which has not been renovated.

**GENERAL BOARD OF CHURCH AND SOCIETY**  
**Statement of Financial Position**

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998*	1997	1996
<i>Unrestricted</i>									
Cash	\$ 4,062	\$ 4,029	\$ 3,978	\$ 3,922	Accounts Payable and Accrued Expenses	\$ 409,454	\$ 394,497	\$ 359,421	\$ 335,224
Investments	10,810,203	11,681,585	14,401,967	12,396,105	Due to Temp. Restr.	4,088,314	2,949,402	2,562,408	1,835,473
Accounts Receivable	354,059	554,104	347,609	239,877	Other Liabilities	72,787	219,074	54,708	54,617
Pledges Receivable	202,597	343,468	338,180		Total Liabilities	\$ 4,570,555	\$ 3,562,973	\$ 2,976,537	\$ 2,225,314
Due from GCFA	4,589,382	2,888,745	2,335,078	2,448,412	Net Assets				
Inventory, At Cost	55,487	55,487	53,222	56,653	Designated-Program	\$ 95,455	\$ 131,086	\$ 65,412	\$ 140,485
Prepaid Expenses and Other Assets	89,285	97,136	115,507	100,715	Designated-Endowme	6,338,330	6,338,330	-	-
Note Receivable	100,000	100,000	100,000	100,000	Designated-Building	7,524,865	3,149,650	1,074,330	6,394,024
Fixed assets, net	327,448	397,146	907,331	666,633	Uodesignated	2,926,323	6,089,311	14,486,593	7,252,494
Building Renovations	4,923,005	3,149,650	-	-	Total Net Assets	\$ 16,884,973	\$ 15,708,377	\$ 15,626,335	\$ 13,787,003
Total	\$ 21,455,528	\$ 19,271,350	\$ 18,602,872	\$ 16,012,317	Total	\$ 21,455,528	\$ 19,271,350	\$ 18,602,872	\$ 16,012,317

*Temporarily Restricted*

Due from Unrestricted	\$ 4,088,314	\$ 2,949,402	\$ 2,562,408	\$ 1,835,473	Net Assets	\$ 4,088,314	\$ 2,949,402	\$ 2,562,408	\$ 1,835,473
Total	\$ 4,088,314	\$ 2,949,402	\$ 2,562,408	\$ 1,835,473	Total	\$ 4,088,314	\$ 2,949,402	\$ 2,562,408	\$ 1,835,473

\* Net assets were restated after the audit to reflect Board actions in prior years, after consultation with the outside auditors (KPMG)

# **GENERAL BOARD OF CHURCH AND SOCIETY** **Statement of Activities**

	1999		Total All Funds			
	Unrestricted	Temporarily Restricted	1999	1998	1997	1996
<b>Congregational Support and Revenue</b>						
Congregational support						
Apportionments received	\$ 1,903,799	\$ 563,826	\$ 2,467,625	\$ 2,407,072	\$ 2,467,579	\$ 2,363,163
Designated for P B & I	-	-	-	-	-	-
Special gifts from members	-	-	-	-	-	-
Other Methodist support	-	-	-	267,146	346,904	339,538
Total congregational support	1,903,799	563,826	2,467,625	2,674,218	2,814,483	2,702,701
<b>Revenue</b>						
Rental income	1,164,254	-	1,164,254	902,484	1,008,351	863,102
Capital Campaign contributions	-	1,242,641	1,242,641	377,326	509,528	27,699
Publications	58,767	-	58,767	65,495	77,906	79,596
Service income	52,710	-	52,710	67,928	70,196	55,401
Chaplain fees	11,100	-	11,100	57,190	58,664	60,255
Investment income	1,474,348	41,612	1,515,960	534,890	1,912,921	1,505,867
Benefit Trust income	81,570	-	81,570	93,277	95,956	129,349
Other	40,338	6,174	46,512	154,370	207,186	205,554
Net assets released from restrictions	715,341	(715,341)	-	-	-	-
Total revenue	3,598,428	575,086	4,173,514	2,252,960	3,940,708	2,926,823
Total support and revenue	5,502,227	1,138,912	6,641,139	4,927,178	6,755,191	5,629,524
<b>Expenses</b>						
Program:						
Christian Social Action	51,962	-	51,962	49,499	57,449	61,200
Communications	303,202	-	303,202	359,768	324,592	304,280
Ministry of God's Creation	417,258	-	417,258	435,678	394,098	372,338
Ministry of God's Human Community	426,763	-	426,763	446,337	425,592	405,683
Ministry of Resourcing Congregational Lif	416,250	-	416,250	476,260	414,552	362,417
United Nations Chapel Ministry	-	-	-	-	55,469	53,503
United Nations Office	239,460	-	239,460	242,478	172,556	99,761
Special Program on Substance Abuse Viole	82,102	-	82,102	160,201	196,526	188,901
Peace with Justice	117,791	-	117,791	61,735	107,876	83,143
Episcopal Drug Initiative	-	-	-	36,078	73,128	45,004
National Plan Hispanic Ministry	71,516	-	71,516	73,274	95,704	(9,249)
Substance Abuse Training Seminars	49	-	49	32,973	7,798	28,394
Enough is Enough Gambling Project	14,241	-	14,241	4,020	4,830	60,217
Ethnic Local Church Grants	170,618	-	170,618	162,781	126,554	169,697
Youth Offender Project	25,000	-	25,000	41,205	41,162	43,029
Immigration Project	-	-	-	31,534	15,629	-
Concern for Workers	7,590	-	7,590	65,958	4,558	-
Eco-Justice Working Group	5,000	-	5,000	7,147	-	-
Anti-Racism	4,518	-	4,518	12,673	3,900	-
Emerging Issues	10,007	-	10,007	25,500	6,500	-
Sovereign of Dineh Nation Project	2,416	-	2,416	10,998	-	-
TUMU/ COPA	-	-	-	12,479	-	-
General Secretary's Office - Program Relate	196,703	-	196,703	198,397	212,044	-
Other programs	4,928	-	4,928	17,900	24,412	36,215
Total Program expenses	2,567,374	-	2,567,374	2,964,873	2,764,929	2,304,533
<b>Supporting Services</b>						
Management and general	690,068	-	690,068	566,326	859,387	1,027,729
Fund-raising/ Capital Campaign	190,408	-	190,408	202,216	97,557	44,863
Rental property expenses	877,781	-	877,781	724,727	467,051	438,660
Total supporting services	1,758,257	-	1,758,257	1,493,269	1,423,995	1,511,252
Total Expenses	4,325,631	-	4,325,631	4,458,142	4,188,924	3,815,785
Change in Net Assets before reclass	1,176,596	1,138,912	2,315,508	469,036	2,566,267	1,813,739
Change in Net Assets	1,176,596	1,138,912	2,315,508	469,036	2,566,267	1,813,739
Net assets, beginning of year	15,708,377	2,949,402	18,657,779	18,188,743	15,622,476	13,808,737
Net assets, end of year	\$ 16,884,973	\$ 4,088,314	\$ 20,973,287	\$ 18,657,779	\$ 18,188,743	\$ 15,622,476



# GENERAL BOARD OF CHURCH AND SOCIETY

## Diversification of Financial Resources

	1999		1998		1997		1996	
Dispersion of Revenue	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Congregational Support	2,467,625	37.2%	2,674,218	54.3%	2,814,483	41.7%	2,702,701	48.0%
Rental income	1,164,254	17.5%	902,484	18.3%	1,008,351	14.9%	863,102	15.3%
Capital Campaign contributions	1,242,641	18.7%	377,326	7.7%	509,528	7.5%	27,699	0.5%
Publications	58,767	0.9%	65,495	1.3%	77,906	1.2%	79,596	1.4%
Service income	52,710	0.8%	67,928	1.4%	70,196	1.0%	55,401	1.0%
Chaplain fees	11,100	0.2%	57,190	1.2%	58,664	0.9%	60,255	1.1%
Investment income	1,515,960	22.8%	534,890	10.9%	1,912,921	28.3%	1,505,867	26.7%
Benefit Trust income	81,570	1.2%	93,277	1.9%	95,956	1.4%	129,349	2.3%
Other	46,512	0.7%	154,370	3.1%	207,186	3.1%	205,554	3.7%
<b>Total</b>	<b>6,641,139</b>	<b>100.0%</b>	<b>4,927,178</b>	<b>100.0%</b>	<b>6,755,191</b>	<b>100.0%</b>	<b>5,629,524</b>	<b>100.0%</b>
Dispersion of Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Cash	4,062	0.0%	4,029	0.0%	3,978	0.0%	3,922	0.0%
Investments	10,810,203	50.4%	11,681,585	60.6%	14,401,967	77.4%	12,396,105	77.4%
Accounts receivable	354,059	1.7%	554,104	2.9%	347,609	1.9%	239,877	1.5%
Pledges receivable	202,597	0.9%	343,468	1.8%	338,180	1.8%	-	0.0%
Due from GCFA	4,589,382	21.4%	2,888,745	15.0%	2,335,078	12.6%	2,448,412	15.3%
Inventory, at cost	55,487	0.3%	55,487	0.3%	53,222	0.3%	56,653	0.4%
Prepaid expenses and other assets	89,285	0.4%	97,136	0.5%	115,507	0.6%	100,715	0.6%
Note receivable	100,000	0.5%	100,000	0.5%	100,000	0.5%	100,000	0.6%
Fixed assets, net	5,250,453	24.5%	3,546,796	18.4%	907,331	4.9%	666,633	4.2%
<b>Total</b>	<b>21,455,528</b>	<b>100.0%</b>	<b>19,271,350</b>	<b>100.0%</b>	<b>18,602,872</b>	<b>100.0%</b>	<b>16,012,317</b>	<b>100.0%</b>
Dispersion of Expenses	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Programs	2,567,374	59.4%	2,964,873	66.5%	2,764,929	66.0%	2,304,533	60.4%
Management and general	690,068	16.0%	566,326	12.7%	859,387	20.5%	1,027,729	26.9%
Fund-raising/ Capital Campaign	190,408	4.4%	202,216	4.5%	97,557	2.3%	44,863	1.2%
Rental property expenses	877,781	20.3%	724,727	16.3%	467,051	11.1%	438,660	11.5%
<b>Total</b>	<b>4,325,631</b>	<b>100.0%</b>	<b>4,458,142</b>	<b>100.0%</b>	<b>4,188,924</b>	<b>100.0%</b>	<b>3,815,785</b>	<b>100.0%</b>
Dispersion of Net Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Unrestricted - Undesignated	2,926,323	14.0%	6,089,311	32.6%	14,486,593	79.6%	7,252,494	46.4%
Unrestricted - Designated	6,433,785	30.7%	6,469,416	34.7%	65,412	0.4%	140,485	0.9%
Unrestricted - Plant	7,524,865	35.9%	3,149,650	16.9%	1,074,330	5.9%	6,394,024	40.9%
Temporarily restricted	4,088,314	19.5%	2,949,402	15.8%	2,562,408	14.1%	1,835,473	11.7%
<b>Total</b>	<b>20,973,287</b>	<b>100.0%</b>	<b>18,657,779</b>	<b>100.0%</b>	<b>18,188,743</b>	<b>100.0%</b>	<b>15,622,476</b>	<b>100.0%</b>

## **Diversification of Financial Resources**

Sources and uses of funds by the General Board of Church and Society are clearly and appropriately matched. All funds accruing to the board are used in the manner designated by both the World Service funds of the church, as well as the income from investments designed to support the ministries of the board. Given the declining economy of board program resources, long term sources of revenue will not exceed long term use.

The organization is sustainable as the church continues to support its ministries. We now have revenues to meet our current needs. These revenues include utilizing the earnings from the board's investments - sometimes referred to as reserves. The board's working assets supply funds for ministry which compensate for the shortfall of support from the general church.

Beginning in the year 2001, a shortfall of funding may cause the erosion of the board's working assets (reserves) in the new quadrennium. However, examining various factors, the economy of the next quadrennium will remain somewhat stable as the board continues to utilize reserve funds to support its ministries.

Assets and resources are not being replenished consistently to sustain the organization. A development feature will be created in the board business organization to address the funding questions in the future. Any losses of funding will, of course, have a substantive impact on the future of Church and Society ministries. It has been said by objective observers that GBCS accomplishes the most programming with the relatively fewest funds of any church agency.

## **Outlook**

The board will continue to repay its self-loan for capital improvements to The United Methodist Building. Depending on the continuing effectiveness of the capital campaign, this may have a material impact on the board's ability to use earnings to supplement its program budgets

and, perhaps, the issues of maintenance of its property assets. Under these circumstances, plans, and programs projected for implementation in the new quadrennium will be implemented pending the final decisions by the General Conference.

## RESERVE ANALYSIS - UNRESTRICTED FUNDS

### SUMMARY BY AGENCY

AGENCY NAME:	GBCS
UNRESTRICTED EXPENSES FOR 1998 *	\$3,705,880
* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION	
DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98	\$15,708,377
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/ 31/ 98	2,949,402
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/ 31/ 98	0
TOTAL NET ASSETS @ 12/ 31/ 98	\$18,657,779
<u>UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98</u>	
UNRESTRICTED - UNDESIGNATED	\$2,542,515
UNRESTRICTED - DESIGNATED	9,619,066
UNRESTRICTED - PLANT	3,546,796
TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98	\$15,708,377
<u>RESERVES REQUIRED FOR OPERATIONS</u>	
CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)	\$699,154
FIXED ASSETS REPLACEMENT COST RESERVES (1.2)	395,472
RESERVES FOR BUDGET FLUCTUATIONS (1.3)	0
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)	0
RESERVES FOR UNREALIZED GAINS (1.5)*	449,740
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$1,544,366
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIE	\$14,164,011
<u>RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION</u>	
AGENCY TOTAL	\$9,619,066
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	(128,718)
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$9,490,348
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	\$4,673,663

\* An adjustment to published numbers was made to reflect the correct gain after an analysis by GBCS.



## GENERAL BOARD OF DISCIPLESHIP

### New Ways of Working

The General Board of Discipleship has implemented the following improvements and economies to become a more efficient and/or effective organization during the 1997-2000 quadrennium. The Board made major investments in upgrading and/or acquiring electronic systems that make work more efficient and program delivery faster and of better quality. These systems and equipment include:

- telephone system with voice mail capability; toll-free numbers for more economical access by both customers and staff;
- financial processing and asset management systems;
- a centralized local area network with e-mail and internet capabilities and reduced maintenance, hardware and software costs;
- on-site and off-site credit card authorization and event registration capability for reduced handling of cash and decreased bad debt expense;
- order fulfillment, personnel management, mail list management, contributions and gifts management, and property preventive maintenance systems.

The Board established new and/or expanded existing partnership arrangements with sister agencies and other organizations for more effective and economical program delivery and administrative support.

- all UMC agencies: continued participation in a contract with AT&T for long-distance services recently amended to achieve additional savings of about 3 cents per minute
- Drew University, California-Pacific Annual Conference, GCCUIC, GBGM, GBHEM, UMPH and several affiliate organizations: one-time or long-term sharing of program and administrative costs
- five sister UMC agencies: continued participation in a contract for travel services for significant savings on air, hotel and car reservations permitting redirection of staff time into program development
- several external vendors: continued

outsourcing of services for publication, warehousing and distribution, web page design, copying and printing, graphics arts, facility cleaning, lawn care, security, and some publication design

- Augsburg-Fortress Press: strategic alliance to publish a devotional magazine
- UMPH: a strategic alliance for marketing and distribution of agency publications
- GBHEM, GCUMM, NYMO: shared systems and costs for telephone, custodial, mail, maintenance, copying/printing, graphics arts services, lawn care, and security.

The Board has focused continual efforts on the delivery of its programs and services to maximize the use of staff time, manage costs within budgeted resources, ensure resources meet customer needs, and maintain the flexibility needed to respond to emerging needs across the Church. Accomplishments include:

- maximized the use of temporary and contracted resources to meet heavy workload needs, which saved administrative and benefit costs of additional permanent staff;
- increased volume discount buying of consumable supplies, used the internet for supply purchasing, and took full advantage of purchase discounts and sales tax exemptions;
- established GBOD and Upper Room web sites; established an electronic publishing staff to facilitate customer access to agency publications, newsletters, staff contact and interaction and program announcements;
- created a meeting planning office to work with hotels and conference centers to obtain better prices and other economies for major events and meetings, and to free program staff for program development;
- established and/or realigned business operations offices to better manage day-to-day financial and business operations;
- expanded the use of off-site lockboxes to better control and make timely deposits;
- established growing Discipleship Resources and Upper Room on-line bookstores;
- expanded and enhanced in-house group

training opportunities with quality instructors in the state-of-the-art Learning Center;

- decreased meeting costs by increasing the use of the Learning Center video conferencing capability;
- continued to outsource conference calling capability at a reasonable cost, freeing up staff time for program development;
- refined and realigned business practices to take full advantage of a team environment, focus on customer needs, create customer networks, maximize learning opportunities, and remain responsive to emerging ministry needs, especially in the African American, Native American, Hispanic, Korean and international faith communities.

The Board also made improvements in several other more general areas.

- expanded awareness and use of recycling, acquired more recycled products, and continued to focus on energy conservation with the building energy management system
- held only 5 Board of Director meetings
- used the Scarritt-Bennett Center as often as possible for large Nashville meetings, including the Board of Director meetings
- operated with almost 30 fewer Board members this quadrennium
- continued to develop, review and operate within quadrennial and annual budget plans to ensure sound financial operations
- continued to monitor the level of program reserve funds and to incorporate their use into the quadrennial and annual budget plan.

General Board of Discipleship  
Statement of Financial Position

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
					<i>Unrestricted</i>				
Cash and Equivalents	\$ 43,216	\$ 470,479	\$ 396,594	\$ 113,289	Accounts Pay/Accrued Ex	\$ 1,432,227	\$ 2,046,674	\$ 1,353,473	\$ 877,875
Due to from GCFA	4,458,393	6,923,274	7,356,618	7,297,729	Accrued Royalties	202,948	197,193	117,133	139,437
Investments	16,241,218	15,318,427	12,404,735	10,536,211	Deferred Income	4,613,005	3,927,256	4,021,425	4,284,159
Notes/Accounts Rec.net	2,664,480	1,818,336	2,317,193	2,682,070	Due to Other Funds	830,906	581,809	725,711	727,030
Inventories	2,463,632	2,217,016	1,798,462	1,544,939	<b>Total Liabilities</b>	\$ 7,079,086	\$ 6,752,932	\$ 6,217,742	\$ 6,028,501
Prepaid Expenses/Other	688,096	504,423	623,651	514,321	<b>Net Assets</b>				
PP&E-Cost	\$ 16,430,080	\$ 15,844,665	\$ 14,065,163	\$ 11,982,714	Designated	\$ 11,862,158	\$ 12,908,798	\$ 15,310,137	\$ 14,803,214
Accum. Depreciation	(9,039,175)	(7,574,173)	(5,029,451)	(4,719,013)	Undesignated	15,008,698	15,760,717	11,405,086	9,120,545
PP&E-Net	\$ 7,390,907	\$ 8,170,492	\$ 8,035,712	\$ 7,263,701	<b>Total Net Assets</b>	26,870,856	28,669,515	26,715,223	23,923,759
<b>TOTAL</b>	\$ 33,949,942	\$ 35,422,447	\$ 32,932,965	\$ 29,952,260	<b>TOTAL</b>	\$ 33,949,942	\$ 35,422,447	\$ 32,932,965	\$ 29,952,260
<i>Temporarily Restricted</i>									
Due from Unrestricted	\$ 474,186	\$ 225,089	\$ 368,991	\$ 370,310	Net assets	474,186	225,089	368,991	370,310
<b>TOTAL</b>	\$ 474,186	\$ 225,089	\$ 368,991	\$ 370,310	<b>TOTAL</b>	\$ 474,186	\$ 225,089	\$ 368,991	\$ 370,310
<i>Permanently Restricted</i>									
Due from Unrestricted	\$ 356,720	\$ 356,720	\$ 356,720	\$ 356,720	Net Assets	356,720	356,720	356,720	356,720
<b>TOTAL</b>	\$ 356,720	\$ 356,720	\$ 356,720	\$ 356,720	<b>TOTAL</b>	\$ 356,720	\$ 356,720	\$ 356,720	\$ 356,720



## General Board of Discipleship Statement of Activities

	Unaudited 1999			Total All Funds		
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Unaudited 1999	
<b>Congregational Support &amp; Revenue</b>						
Congregational Support						
Apportionments Received	\$ 6,298,684	\$	\$	6,298,684	\$ 6,161,835	\$ 6,113,347
<b>TOTAL CONGREGATIONAL SUPPORT</b>	<b>\$ 6,298,684</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$ 6,298,684</b>	<b>\$ 6,161,835</b>	<b>\$ 6,113,347</b>
<b>Revenue</b>						
Sale of Literature	\$ 16,988,825	\$	\$	\$ 16,988,825	\$ 16,729,529	\$ 15,894,881
Registration/Services Fees	6,428,082	26,025		6,454,107	6,454,107	2,545,546
Investment Income	2,770,408	62,481		2,832,889	2,832,889	1,086,692
Unrealized Gain/(Loss)	(2,934,802)			(2,934,802)	(2,934,802)	1,372,915
Contributions	610,881	211,526		822,407	822,407	673,947
Fees from Other Agencies	300,242			300,242	288,942	295,514
Rental Income	176,237			176,237	168,735	164,756
Benefit Trust Income	438,900			438,900	460,445	689,993
<b>Total Revenue</b>	<b>\$ 24,778,773</b>	<b>\$ 300,032</b>	<b>\$ -</b>	<b>\$ 25,078,805</b>	<b>\$ 24,131,446</b>	<b>\$ 20,862,793</b>
<b>Total Support and Revenue</b>	<b>\$ 31,077,457</b>	<b>\$ 300,032</b>	<b>\$ -</b>	<b>\$ 31,377,489</b>	<b>\$ 30,293,281</b>	<b>\$ 26,976,140</b>
<b>Expenses:</b>						
Cost of Literature Sold	\$ 4,728,243	\$	\$	\$ 4,728,243	\$ 4,122,058	\$ 4,153,758
<b>Program Services:</b>						
United Methodist Men						752,708
Discipleship Ministries	8,282,531	50,935		8,333,466	8,333,466	4,382,384
Discipleship Resources	1,155,149			1,155,149	1,182,767	982,606
The Upper Room	10,808,920			10,808,920	10,057,983	9,719,965
<b>Total Program Expenses</b>	<b>\$ 24,974,843</b>	<b>\$ 50,935</b>	<b>\$ -</b>	<b>\$ 25,025,778</b>	<b>\$ 21,344,994</b>	<b>\$ 18,267,461</b>
<b>Support Services:</b>						
Gen. Sec.'s Office/Support Svcs.	\$ 4,814,864	\$	\$	\$ 4,814,864	\$ 3,720,251	\$ 3,744,787
Customer and Support Services	3,086,409			3,086,409	3,086,409	3,233,349
<b>Total Support Services</b>	<b>\$ 7,901,273</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$ 7,901,273</b>	<b>\$ 7,137,897</b>	<b>\$ 6,978,136</b>
<b>TOTAL EXPENSES</b>	<b>\$ 32,876,116</b>	<b>\$ 50,935</b>	<b>\$ -</b>	<b>\$ 32,927,051</b>	<b>\$ 28,482,891</b>	<b>\$ 25,245,597</b>
Change in Net Assets	(1,798,659)	\$ 249,097	\$ -	(1,549,562)	\$ 1,810,390	\$ 1,730,543
Net Assets at Beginning of Year	28,669,515	225,089	356,720	29,251,324	27,440,934	22,920,246
<b>Net Assets End of Year</b>	<b>\$ 26,870,856</b>	<b>\$ 474,186</b>	<b>\$ 356,720</b>	<b>\$ 27,701,762</b>	<b>\$ 29,251,324</b>	<b>\$ 24,650,789</b>

## Consolidated Financial Review -Narrative 1997 - 2000 Quadrennium

Congregational Support	Explanatory Notes for Changes
1996-1997-1998-1999: +3%	World service apportionment - no material change
<b>Revenue</b>	
1996-1997: +8%	Growth in products sold (+6%); exceptional market returns (+250%); increased cost of services plus fees from new GCUMM (+38%); expanded rental property/renegotiated existing leases (+137%); fewer events/less registration income (-18%); decrease Benefit Trust income (-34%); increase in gifts to support programs (+23%)
1997-1998: +7%	Growth in products sold (+5%); very favorable market returns (+16%); more events/more registration income (+24%)
1998-1999: +4%	More events/new events/increased registration income, esp. Youth '99 w/\$2.0 million alone (+107%); very favorable but volatile market returns (realized gains/+152% but unrealized gains/-290%); growth in gifts to support programs (+27%)
<b>Cost of Goods Sold</b>	
1998-1999: +15%	Increase in materials and labor costs but also an increase in publications produced for sale
<b>Program Services Costs</b>	
1996-1997: +9%	Transferred UMM work to new GCUMM (-100%); expanded programs/events and related resources; added QUEST staff/resources from General Secretary's office (+11%-14%)
1997-1998: +12%	Continued major growth in number and material/labor cost of new programs/events and resources, esp. international work
1998-1999: + 8%	Continued growth in number and material/labor cost of new programs, events and resources
<b>Management &amp; General Cost</b>	
1996-1997: -5%	Transferred QUEST staff/resources from General Secretary's office to program unit
1997-1998: +7%	Increased cost of services; began write-off of major investment in upgrading and purchasing new technology systems
1998-1999: +10%	Continued write-off of major technology and systems upgrades and purchases; increased cost of outside goods and services
<b>Fund Raising Costs</b>	
Not applicable	
<b>Change in Net Assets</b>	
1996-1997: +61%	Exceptional market returns, additional rental and service fee income coupled with decrease in men's ministry expense
1997-1998: -35%	More modest market returns coupled with marked cost increases for expanded events, programs and publications
1998-1999:	
<b>Other Material Changes</b>	Significant income growth from investments consciously budgeted and used for expanded programs, especially in the international community; moved Discipleship Resources from deficit to profitable publishing unit this quadrennium

# General Board of Discipleship Diversification of Financial Resources

## UNAUDITED

	1999		1998		1997		1996	
DISPERSION OF REVENUE	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
General Funds	\$ 6,298,684	20.0	\$ 6,161,835	20.3	\$ 6,132,733	21.4	\$ 6,113,347	22.7
Sale of Literature	16,988,825	54.0	16,729,529	55.2	15,894,881	55.5	14,996,807	55.6
Interest & Dividends	2,832,889	9.0	1,124,626	3.7	1,086,692	3.8	782,987	2.9
Contributions	822,407	2.6	646,723	2.1	673,947	2.4	546,015	2.0
Capital Gains	(2,934,802)	(9.3)	1,548,022	5.1	1,372,915	4.8	442,483	1.6
Benefit Trust Reimbursement	438,900	1.4	460,445	1.5	456,451	1.6	689,993	2.6
Rental Income	176,237	0.6	168,735	0.6	164,756	0.6	69,622	0.3
Service Fees-Other Agencies	300,242	0.9	288,942	1.0	295,514	1.0	213,683	0.8
Registration/Service Fees	6,454,107	20.8	3,164,424	10.5	2,545,546	8.9	3,121,203	11.5
<b>TOTAL</b>	<b>\$ 31,377,489</b>	<b>100.0</b>	<b>\$ 30,293,281</b>	<b>100.0</b>	<b>\$ 28,623,435</b>	<b>100.0</b>	<b>\$ 26,976,140</b>	<b>100.0</b>

## DISPERSION OF ASSETS

Cash Equivalent	\$ 5,189,705	15.3	\$ 7,898,176	22.3	\$ 8,376,863	25.4	\$ 7,925,339	26.5
Investments	16,241,218	47.8	15,318,427	43.2	12,404,735	37.7	10,536,211	35.2
Accounts Receivable	2,664,480	7.8	1,818,336	5.1	2,317,193	7.0	2,682,070	8.9
Inventories	2,463,632	7.3	2,217,016	6.3	1,798,462	5.5	1,544,939	5.2
Net Property, Plant & Equipment	7,390,907	21.8	8,170,492	23.1	8,035,712	24.4	7,263,701	24.2
<b>TOTAL</b>	<b>\$ 33,949,942</b>	<b>100.0</b>	<b>\$ 35,422,447</b>	<b>100.0</b>	<b>\$ 32,932,965</b>	<b>100.0</b>	<b>\$ 29,952,260</b>	<b>100.0</b>

## DISPERSION OF EXPENSES

Cost of Literature Sold	\$ 4,728,243	14.4	\$ 4,122,058	14.5	\$ 4,101,506	15.9	\$ 4,153,758	16.5
Program Services:								
Discipleship Ministries	8,333,466	25.3	5,982,186	21.0	4,382,384	17.0	3,933,891	15.6
Discipleship Resources	1,155,149	3.5	1,182,767	4.1	982,606	3.8	887,664	3.5
The Upper Room	10,808,920	32.9	10,057,983	35.3	9,719,965	37.6	8,539,440	33.8
United Methodist Men	-	0	-	0	-	0	752,708	3.0
General Administration	7,901,273	23.9	7,137,897	25.1	6,646,829	25.7	6,978,136	27.6
<b>TOTAL</b>	<b>\$ 32,927,051</b>	<b>100.0</b>	<b>\$ 28,482,891</b>	<b>100.0</b>	<b>\$ 25,833,290</b>	<b>100.0</b>	<b>\$ 25,245,597</b>	<b>100.0</b>

## DISPERSION OF NET ASSETS

Unrestricted - Undesignated	\$ 15,008,698	54.2	\$ 15,760,717	53.9	\$ 11,405,086	41.6	\$ 9,120,545	37.0
Unrestricted - Designated	4,471,251	16.2	4,738,306	16.2	7,274,425	26.5	7,539,513	30.6
Unrestricted - Plant	7,390,907	26.7	8,170,492	27.9	8,035,712	29.3	7,263,701	29.5
Temporarily Restricted	474,186	1.6	225,089	0.8	368,991	1.3	370,310	1.5
Permanently Restricted	356,720	1.3	356,720	1.2	356,720	1.3	356,720	1.4
<b>TOTAL</b>	<b>\$27,701,762</b>	<b>100.0</b>	<b>\$ 29,251,324</b>	<b>100.0</b>	<b>\$ 27,440,934</b>	<b>100.0</b>	<b>\$ 24,650,789</b>	<b>100.0</b>



## Diversification of Financial Resources

The General Board of Discipleship is composed of three primary business lines or ministry tracks: resourcing church leaders in annual conferences and local churches, publishing books, and publishing magazines. The primary publications enterprise, The Upper Room, is by the *Book of Discipline* a self-supporting organization. The primary services enterprise, Discipleship Ministries and its publishing unit, Discipleship Resources, is supported by apportionment dollars. As can be seen in the accompanying chart, the major sources of revenue are, therefore, the sale of literature, the receipt of an annual World Service apportionment, and the receipt of event registration and service fee dollars. The product sales remained fairly steady across the quadrennium at about 55% of total revenue. World Service income decreased slightly from about 23% to 20% of total revenue. Event income varies with the number and size of large events from year to year. Most of the large events occur on a biannual or quadrennial basis. In an average year, such income approximates 10% of total revenue. In a year like 1999 when the largest event, Youth '99 occurred, event income increased markedly to almost 21% of total revenue. Youth '99 accounted for about \$2.4 million of the \$6.5 million registration/service fee income in 1999. Events are usually planned not just to be self-supporting but also to earn money for follow-on events. This quadrennium has also produced significant investment returns, a welcome but not guaranteed source of funds.

Agency assets are concentrated in cash and cash equivalents, a significant investment portfolio, and the real estate, buildings, furnishings, and business equipment and technology acquired by the organization. Investments have grown by almost 15 percentage points over the quadrennium to 48% of the agency's asset value. Cash and equivalents have decreased from about a quarter of the asset value to 15% of the asset value, whereas, the real and personal property has remained at about 22-24% of total asset value. Receivables have remained fairly constant, and inventories have grown slightly. Little change is anticipated in the mix of assets.

The cost of goods sold has remained reasonably constant, actually decreasing slightly, over the quadrennium, even as the literature sales have increased by 13%. The cost of program ministries in the Upper Room has fluctuated but remained in a fairly constant range of 34-38% of total expenses. Discipleship Resources costs have grown slightly as the increase in publications produced and related income has considerably improved over the quadrennium. DR began to operate profitably again in 1998 after a quadrennium of deficit operations. Discipleship Ministries cost has risen significantly over the quadrennium, a reflection of the demand for and growth in new and expanded programs, especially in the international community. DMU also added an operations office and assumed responsibility for the QUEST staff formerly housed in the General Secretary's office. During this period, overhead costs remained steady at about 25% of total expenses, decreasing slightly in 1999.

The undesignated reserves of the agency have shown steady growth over the quadrennium, due largely to healthy earnings from investments. Designated reserves have decreased, especially after 1997, as large expenditures were made to upgrade and expand technological resources, refurbish the Denman Building for the new Learning Center, and support new and expanded Discipleship Ministries programs. There is adequate provision for replacing and maintaining aging facilities and equipment, and adequate undesignated reserves to cover emergencies, and initiate new and expanded programs. The 1998 reserve analysis indicates, however, a \$1.25 million dip below the optimum reserve threshold. It will be necessary during the coming quadrennium to carefully monitor the rate at which reserves are drawn down so that the agency's future is not jeopardized.

With large reserve usage being a short-term goal, with marketplace costs in general still expected to increase, with expanded program demand expected to increase, growth in publications and event registration income is not expected to be large enough to support cost increases and expanded program demands without growth in the World Service apportionment. Even with apportionment

growth, the agency will need to be alert to additional sources of funds and explore more ways of cooperating with sister agencies and others to develop and deliver programs across the Church. As need arises to identify other funding sources, the agency will work with GCFA and the United Methodist Church Foundation leaders to develop plans and a course of action. The goal is to respond to programming needs throughout the worldwide Church without any major staff reductions and/or program retrenchment.

The organization is sustainable, and resources are being adequately replenished at the present time. Although not expected in the short-term, a major and continuing market downturn would certainly adversely impact the assets and revenue of the organization. Other sources of income are adequate so that the agency's future does not depend solely or primarily on its investment portfolio. Furthermore, the investment portfolio is sufficiently diversified to take advantage of a wide cross-section of investment opportunities.

## Reserve Analysis Explanatory Comments

Of the net assets of \$13,198,020, \$356,720 represents the gifts of several donors who required the amount of the original gift to be reserved and only the dividend and interest earnings to be used. These amounts are classified as Permanently Restricted. The cumulative earnings from the aforementioned invested gifts total \$225,089 and are spent, as needed, for the specific purposes designated by the donors. These amounts are classified as Temporarily Restricted. The remainder of the net assets (\$12,616,211) does not carry specific restrictions about their maintenance or use.

The planned use of the unrestricted net assets consists of amounts designated for facility upkeep and maintenance (\$2,959,019), designated for near-term capital expenditures (\$54,030), designated by the Board for identified, in-process programs (\$3,437,166), designated for specific programs by the General Conference - National Hispanic Plan and Ethnic Minority Local Church Grants (\$433,543), and an amount undesignated for a particular use and available for the capital, emergency and programming needs of the agency (\$5,732,143).

From an operational perspective, \$10,005,005 of the \$12,616,211 of unrestricted net assets have been targeted to support the operations of the

agency in the following ways: reserved to maintain the average amount of cash required to pay bills from month to month on a timely basis (\$2,831,360); reserved to replace major facilities and furnishings as the need arises (\$1,969,574); reserved to cover budget fluctuations caused by the irregular receipt of World Service and other revenue to match expenses (\$3,175,365); reserved for major facility maintenance and repair needs based on value of the assets and the maintenance and repair experience (\$1,326,050); and reserved as required by accounting principles to cover the estimated value of unrealized gains on agency investments (\$702,656).

The comparison of the \$2,611,206 of net unrestricted assets available for discretionary use (after consideration of operating reserve needs) with the adjusted amount of dollars designated for specific purposes (\$3,925,049 less \$54,030 = \$3,870,709) discloses that the agency is \$1,259,503 under the optimum amount of reserves needed by the agency according to this reserve analysis model. That reflects the Board's intentional inclusion in the 1997-2000 quadrennial and annual budgets of planned drawdowns of reserves that were considered to be in excess of reasonable short-term and long-term capital, program, and ongoing operational needs.

RESERVE ANALYSIS - UNRESTRICTED FUNDS  
SUMMARY BY AGENCY

AGENCY NAME:	GBOD <sup>1</sup>
UNRESTRICTED EXPENSES FOR 1998 *	\$10,762,419
* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION	
DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$12,616,211
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98	225,089
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98	<u>356,720</u>
TOTAL NET ASSETS @ 12/31/98	\$13,198,020

UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED	\$5,732,143
UNRESTRICTED - DESIGNATED	3,925,049
UNRESTRICTED - PLANT	<u>2,959,019</u>
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$12,616,211

RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)	\$2,831,360
FIXED ASSETS REPLACEMENT COST RESERVES (I.2)	1,969,574
RESERVES FOR BUDGET FLUCTUATIONS (I.3)	3,175,365
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)	1,326,050
RESERVES FOR UNREALIZED GAINS (I.5)	<u>702,656</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$10,005,005
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	\$2,611,206

RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL	\$3,925,049
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>(54,340)</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$3,870,709
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	(\$1,259,503)

<sup>1</sup> Excluding assets of the Upper Room



## Outlook

The General Board of Discipleship's plans and projections for the future include a continuation of many of the current administrative and program initiatives. There are, however, several challenges that require the agency's attention.

Agency leadership will continue to focus on the core process of the church, and on resourcing church leaders for their disciple-making work. Systems thinking will be primary to this work as program staff engage in and invite church leaders to engage in a new way of thinking about church, and about being faithful to God's call. The challenges that confront the agency cluster around program delivery, staying in touch with ever-changing customer needs, and the continuing technological revolution that affects the way people communicate, what they see and listen to, how they experience themselves and the world around them, and what gives them meaning and hope.

The Board will continue to prepare, refine, and revise quadrennial and annual budget plans in order to monitor and manage the agency's financial resources. Without plans and constant vigilance over them, there is no hope of a sound financial present or future. The financial resources are not limitless. Agency investments are not guaranteed to provide windfall earnings forever. Expanding programs plus increasing costs of doing business highlight the need for greater dependence on World Service apportionments, increasing income earned from events, and careful budget planning and execution. Sound financial management must also include an eye to controlled spending, as well as to wise maintenance and use of reserve funds and to other sources of funds so that unplanned, surprise cutbacks in staff and unnecessary program retrenchment are avoided.

The Board will continue to partner with sister agencies and other ministry organizations in Nashville and throughout the connection around administrative and program work. Experience has shown that the partners almost always benefit from the shared responsibilities, the shared learning and knowledge gained, and the shared costs.

Outsourcing the warehousing, order fulfillment, and distribution of agency publications will

continue, as will the outsourcing of printing and copying, graphics arts, custodial service, security service, lawn care service, web page design and development, and some publication design functions. In all instances, cost savings and other economies have resulted, primarily in reduced personnel and facility costs, which have allowed more focus on program development and delivery.

The Board must come to terms with constant travel and face-to-face gatherings vis a vis internet capabilities, publications on-line, interactive electronic opportunities, video conferencing, and new cutting age communication opportunities still in the incubator stage. The impact of these new ways of delivering program resources is unclear. However, failure to address the issues and weigh the cost of changing business practices to meet changing customer needs and demands, and invest in more and better technology, may lead to an organization that is unable to deliver a clear and relevant message. The impact may be felt on the levels and kinds of staff needed, the knowledge and skills required, the financial ability to acquire and use expensive electronic systems and equipment, and the willingness of customers to buy the publications and services offered.

Another area of challenge is the emerging "shout" from around the world for support and assistance of the church international. The spiritual hunger is deep; the violent and oppressive settings are daunting; the lack of financial resources, communication tools, adequate transportation, basic educational and health opportunities; and the availability of good water and dependable utilities is formidable. But the "shout" for help is deafening. The cost of responding is monumental, from travel costs to language barriers to translating and providing resources to safety concerns to communications barriers. The cost to resource the church world-wide is almost unfathomable, which provides further impetus for cooperative work with sister agencies and others to develop international program strategies and design and deliver the needed programs.

## GENERAL BOARD OF GLOBAL MINISTRIES

### New Ways of Working

The Apostle Paul, the most awesome missionary the Christian faith has known, consistently used dynamic language to express his determination to spread the Gospel. "Straining forward" and "pressing on" are but two of Paul's phrases that reveal his missionary passion. Such language is also appropriate to describe God's call to the General Board of Global Ministries and to measure fidelity to its four quadrennial goals:

- Witness to the Gospel for initial decision to follow Jesus Christ.
- Strengthen, develop and renew Christian congregations and communities.
- Alleviate human suffering.
- Seek justice, freedom and peace.

"Straining forward" describes the Board's determination to enter the new millennium actively embracing, and strongly braced by, the love of God in Christ Jesus, commending to the whole world in word and deed God's gift of redemption through Christ. "Pressing forward" in the 1997-2000 quadrennium, the Board took bold initiatives to assure a new generation of mission leaders for global service, to become more sensitive to the diverse cultural realities of the times, and to identify those places where the hope and healing of Christ are the most acutely needed.

"Pressing on" reflects the Board's resolve to continue and revitalize historical mission commitments: partnerships with annual and central conferences, ministries with women and children, health and economic opportunity for those at the margins of hope, and advocacy for peace with justice. "Pressing on" across the last four years, the Board enlarged the Volunteers in Mission program, reemphasized quality health care, assumed an expanded role in global relief ministries (particularly in Bosnia and Kosovo), honed a "restorative justice" approach for persons in the criminal justice system, and rejoiced with the 3,790 United Methodist congregations in "covenant" to support missionaries.

Language such as "straining forward" and "pressing on" suggest an inward attitude as well as outward direction. If the Board's overarching goal is God's mission, then God's mission must characterize the life and programs of the Board. The agency's Directors and personnel during the quadrennium engaged in serious Bible study, theological reflection, and ecumenical and interfaith dialogue; forthrightly discussed the reality of racism within personal and institutional life; and grappled with the theology of mission in an "on-line" world.

The quadrennium now ending was first for the Board in a new structure designed to undergird and facilitate Methodism's "connection" as it strains forward and presses on in missions. The objective is an organizational form and operational style guided by John Wesley's decisive and inclusive dictum: "the world is my parish." One major result of the structural changes can be found in an impressive listing of new initiatives. Another is the increased collaboration of the Board with other denominational agencies and entities, a fact clearly reflected in the work in response to General Conference mandates Restorative Justice, Town and Country Ministries, and Korean American Ministries. A comprehensive, collaborative and global approach has increased mission energy and effectiveness.

The Board today works in 59 countries and is exploring other possibilities, including Mongolia, Manchuria, and former Soviet republics of central Asia. It has an impressive number of other Methodist and ecumenical partners in many places, and the new structure facilitates forceful, often collaborative mission. For example, the United Methodist Committee on Relief in 1999 took a major role in Action by Churches Together's (ACT, the relief and development arm of the World Council of Churches) ecumenical post-bombing redevelopment effort in Kosovo. UMCOR is one of the five implementing agencies in the ACT Kosovo recovery effort and is able to take such a leading role due, in part, to its record in

Bosnia. The remarkable Volunteers in Mission program has become more integrated into health and justice ministries. Mission personnel is now understood and enumerated from a holistic and global perspective. The Board commissioned more than 500 new missionaries during the quadrennium.

While administrative adjustments continue, the new structure has energized the Board in its roles as mission connector-resourcer, initiator, networker, and agency of delivery-for persons, congregations, institutions and conferences. The Board connects mission personnel with mission places and mission supporters with mission needs. It connects peoples of faith from many cultures in the common joy of discipleship. Most important, the Board of Global Ministries connects those who have not heard or heeded the Gospel to the power of God in Jesus Christ.

The Board is engaged in an ongoing evaluation of the new structure which seeks to better serve the connection through global approaches to mission once done under rubrics such as “foreign” and “home” or “world” and “national” (meaning the U.S.).

While major organizational restructures often stir uncertainties and invite criticism (and both have occurred during the Board’s restructure), the prognosis for GBGM is for health and vigor. Never before has enthusiasm for mission been higher, requests for mission engagement more plentiful, and volunteers for mission service more numerous. One new and promising feature of the structure is the use of what are called “cross-functional teams” set in place with the task to address short or long-term mission issues across unit boundaries. For instance, the Inner City Church Development initiative called into being a cross-functional team focused on that topic, since inner city ministry cuts across many functional responsibilities. Other teams are concerned with staff training, children and youth, resource development, and mission studies among many others.

The test for all Christian mission structures is the degree to which they help believers to be engaged in God’s mission. To date, the new structure seems to provide a supportive context in which to “strive forward” and “press on” in the name of Jesus Christ.

Financial Review

Points of Discussion	Explanation
Growth in Total Assets	Increase in market value of investments.
Growth in Liabilities	Accrual of health benefit cost for missionaries.
Growth in Congregational Support	Increase in World Service, Advance Specials and Special offerings as well as Endowments.
Growth in Revenue	Increase in investment income.
Growth in Non-Operating Revenue	Increase in net appreciation of assets and sale of property.
Changes in Program Services Costs	New Mission Personnel program as well as distribution made from realized gains to institutions under agreement.
Management & General	General increase in compensation and benefits as well as increase in operating cost such as rent, telephone, etc.
Fund-raising Cost Increase	Additional staff to bring to full compliment of fund-raising staff. New fund-raising initiative.
Excess Support and Revenue Changes	Decline in net changes is due to new programs initiated.



ASSETS	Unaudited 1999	1998	1997	LIABILITIES & NET ASSETS	Unaudited 1999	1998	1997
Cash and cash equivalents	(\$469,374)	\$1,396,207	\$6,131,281	LIABILITIES:			
Investments	212,756,199	209,728,374	186,691,744	Accounts payable, accrued expenses and other liabilities	\$7,212,582	\$4,626,010	\$4,807,306
Investments in U M Development Fund	2,503,577	2,389,558	2,260,899	Due to field treasurers	5,984,427	4,601,802	4,570,637
Receivable:				Due to Women's Division	0	0	53,033
Accrued investment income	950,707	700,299	714,175	Due to Health and Welfare Ministries Dept.	0	129,404	180,271
Due from Collins Almaror Forest			513,302	Due to Collins Pension Plan			
Due from Collins Pension Plan		593,561		for Missionaries Trust	0	0	13,066
Due from Collins Health Benefits Trust	698,146		394,689	Due to Temporarily Restricted Fund	68,872,223	71,003,837	64,138,188
Due from GCFA	12,275,421	11,040,246	12,042,408	Due to Permanently Restricted Fund	78,213,366	75,017,094	74,582,851
Due from U M Development Fund	3,846	3,587	7,205	Annuities payable	1,528,041	1,052,334	860,756
Due from UMCOR	183,102	62,281	1,878,838	Investments held for others	18,466,174	18,089,712	15,455,918
Due from Women's Division	672,244	414,994		Accumulated postretirement benefits obligation	3,245,614	3,162,095	3,541,622
Contributions receivable, net of allowance	509,336	644,346	408,779	Total Liabilities	\$183,522,427	\$177,682,288	\$168,203,648
Amounts held by Japan North America Commission	3,180,083	3,180,083	3,279,687				
Mortgage loans to churches and staff,				Net Assets:			
less net allowance for doubtful loans				Undesignated	38,235,350	55,640,792	80,072,385
Other	10,791,241	10,522,666	11,456,260	Designated	73,365,466	58,129,727	39,483,491
Prepaid expenses and other assets	2,369,209	2,522,139	1,137,220	Total Net Assets	\$111,600,816	\$113,770,519	\$119,555,876
Buildings and equipment, net	127,450	601,088	529,252				
Prepaid pension cost	2,350,785	1,430,107	1,139,501				
Beneficial interest in Collins Almaror Forest	8,994,148	8,994,148	21,947,161				
	37,227,123	37,227,123	37,227,123	Total Liabilities and Net Assets	\$295,123,243	\$291,452,807	\$287,759,524
<b>TOTAL</b>	<b>\$295,123,243</b>	<b>\$291,452,807</b>	<b>\$287,759,524</b>				
				<b>Temporarily Restricted</b>			
Due from Unrestricted	\$68,872,223	\$71,003,837	\$64,138,188	Total Net Assets	\$68,872,223	\$71,003,837	\$64,138,188
				<b>Permanently Restricted</b>			
Due from Unrestricted	\$78,213,366	\$75,017,094	\$74,582,851	Total Net Assets	\$78,213,366	\$75,017,094	\$74,582,851

The General Board of Global Ministries of the United Methodist Church was reorganized effective January 1, 1997, as a result of a resolution adopted at the 1996 quadrennial meeting of the General Conference of The United Methodist Church. As a result of the reorganization, comparative financial information for 1996 is not presented.

# **GENERAL BOARD OF GLOBAL MINISTRIES** **Statement of Activities**

	Unaudited				1997 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	1,999 TOTAL	
<b>REVENUES</b>					
World Service:					
Appropriations	21,998,052			21,998,052	20,847,473
Racial Ethnic Local Churches		1,020,830		1,020,830	1,020,830
National plan for Hispanic Ministries		365,400		365,400	356,000
Native American Comprehensive Plan		233,812		233,812	228,500
Substance Abuse and Related Violence		399,330		399,330	390,150
Mission Initiatives Focus 2000		234,464		234,464	225,712
Native American Awareness Sunday		114,693		114,693	103,008
World Communion Offering		526,744		526,744	560,748
Human Relations Day		506,860		506,860	464,012
Advance Special Gifts					
Support for persons in mission		6,127,508		6,127,508	6,556,942
Other		9,473,678		9,473,678	8,283,674
Women's Division appropriations	11,612,032			11,612,032	10,750,737
United Methodist Development Fund appropriation		251,612		251,612	212,000
United Methodist Committee on Relief appropriation	1,692,000	205,651		1,897,651	1,967,656
Interest income on mortgages and loans	982,541	128,700		1,111,241	912,939
Investment Income	4,775,386	1,716,017	16,340	6,507,743	4,878,678
Collins Almanor Forest income distribution					5,554,000
net of property taxes	4,236,576			4,236,576	3,959,951
Bequests	728,753	2,339,260		6,627,393	4,454,530
Other contributions	1,722,097		3,559,380	1,722,097	1,039,497
GCFA Benefits Trust distribution	1,415,110			1,415,110	1,372,679
Service fees	2,634,151			2,634,151	2,573,610
Japan shared support	303,651			303,651	248,789
Other	427,688	1,419,118	11,365	1,858,171	1,957,793
<b>TOTAL</b>	<b>52,528,036</b>	<b>25,063,677</b>	<b>3,587,085</b>	<b>81,178,799</b>	<b>73,909,909</b>
Net assets released from restrictions	29,266,412	(28,843,558)	(422,854)		
<b>TOTAL REVENUES</b>	<b>81,794,448</b>	<b>(3,779,881)</b>	<b>3,164,232</b>	<b>81,178,799</b>	<b>70,128,153</b>

## GENERAL BOARD OF GLOBAL MINISTRIES

## Statement of Activities

	Unaudited				1998 TOTAL	1997 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	1,999 TOTAL		
<b>EXPENSE</b>						
Community and Institutional Ministries	6,534,017			6,534,017	6,339,560	5,947,909
Evangelization and Church Growth	4,657,288			4,657,288	3,782,963	3,454,347
Mission Contexts and Relationship	9,119,556			9,119,556	8,446,292	8,617,793
Mission Education	680,411			680,411	703,398	548,561
Mission Resource Center	897,190			897,190	797,919	643,220
Mission Volunteers	625,780			625,780	535,318	266,368
Mission Personnel	22,056,307			22,056,307	21,535,297	7,467,635
Board-Wide Mission Emphases	6,864,862			6,864,862	6,324,021	7,168,473
Advance special projects	8,919,951			8,919,951	16,042,380	13,372,565
Distribution to Institutions under agreements, Board and Directors Designations and Scholarships	27,047,391			27,047,391	15,056,149	8,223,880
<b>TOTAL PROGRAM EXPENSES</b>	87,402,753			87,402,753	79,563,297	55,710,751
<b>Supporting Services</b>						
Management and General	15,650,208			15,650,208	15,066,785	11,889,746
Fund-raising	2,192,995			2,192,995	2,258,287	1,863,048
<b>TOTAL SUPPORTING EXPENSES</b>	17,843,203			17,843,203	17,325,072	13,752,794
<b>TOTAL EXPENSES</b>	105,245,956			105,245,956	96,888,369	69,463,545
<b>(DECREASE) INCREASE IN NET ASSETS</b>	(23,451,508)	(3,779,881)	3,164,232	(24,067,158)	(22,978,460)	664,608
<b>Non-operating activity-Net appreciation in fair value of investments</b>						
Sale of Properties	20,081,805	1,648,268	32,040	21,762,113	24,492,995	31,860,858
Net Assets	1,200,000			1,200,000		
	(2,169,703)	(2,131,614)	3,196,272	(1,105,045)	1,514,535	32,525,466
<b>NET ASSETS AT BEGINNING OF YEAR</b>	113,770,519	71,003,837	75,017,094	259,791,450	258,276,915	225,751,449
<b>NET ASSETS AT END OF YEAR</b>	111,600,816	68,872,223	78,213,366	258,686,405	259,791,450	258,276,915



## Diversification of Financial Resources

A retired missionary, who had spent his ministry in Africa, wrote to GBGM and said "The Lord has blessed us greatly over the last few years and some of our investments have doubled, tripled and even quintupled since we retired". He went on to say that he and his wife want to start a pension fund for the African ministers and volunteered to contact other missionaries who had served in Africa, confident that all who had knowledge of the financial difficulties of retired African ministers, would be enthusiastic about helping. He was impressed and gratified that the Board of Directors of GBGM had already started a Central Conference Pension Fund and wanted his contribution added to the established fund.

1999 was the fifth consecutive year during which the Dow Jones Industrial Average (DJIA) soared to new heights. The recent history of the DJIA at year end follows:

1995 = 5,117

1996 = 6,448

1997 = 7,908

1998 = 9,181

1999 = 11,497

The investment portfolios of GBGM shared in the growth of the U.S. economy. As a result, the church rejoices about these new earnings, which are making possible greater strength and diversity in the ministries of Jesus Christ worldwide.

A summary of some of the larger amounts voted for specific programs by the Board of Directors since the unusual increase in investment income started in late 1996 are as follows: Recruitment of 1100 missionaries and deaconesses [\$5,080,000], Mission Volunteers [\$2,500,000], Partnership Fund [\$5,000,000], Inner City Development Program [\$5,000,000], East Africa Annual Conference (Rwandan refugees) [\$500,000], Agricultural Development [\$2,500,000], Central Conference Ministers Pensions [\$2,500,000], Oklahoma Indian Mission Conference Pension Fund [\$1,000,000], Pensions and Health Benefits for Existing Missionaries [\$20,854,301], Regional GBGM Offices (non USA) [\$500,000], Harare Fund

[\$600,000], Africa Office [\$175,000] Millennium Fund (matching funds Africa, Europe former Soviet Union) [\$9,000,000], GBGM Web Page and Online Magazine [\$930,000], Programs with the church in Puerto Rico [\$520,000], Programs with the church in Cuba [\$941,000], Global Care Health Facilities [\$9,960,000], Kosovo Emergency [\$900,000], A Primary Medical Care Center in Semipalatinsk, Kazakhstan [\$3,000,000], Hunger Advocates in Annual Conferences [\$300,000], Food Resources Bank [\$600,000], International HIV/AIDS Prevention & Education Training Consultation [\$200,000], Funds Legally Restricted to Future Deaconess & Missionary Pensions & Health Benefits [\$32,019,000].

In a recent (September 1999) General Council on Finance and Administration reserve analysis of the unrestricted funds of GBGM, that organization calculated the net assets over the required unrestricted reserves for GBGM to be approximately \$11,675,000 as of December 31, 1998. In April 1999, before the GCFA reserve analysis was completed, the directors of GBGM voted to allocate more than the available amount to specific programs. This situation will be reviewed after the General Conference resource allocations are known.

The denomination has never been in such an advantageous position as now to enter the new millennium with many diverse evangelical programs, as listed above, where GBGM in cooperation with annual conferences and local churches can participate in Christian mission all over the world. It is estimated that the programs listed above can be financed for approximately three years from the realized and yet unrealized capital gains as of this writing.

It anticipates no reduction from World Service. The continuation of GBGM mission programs at this level will require the denomination through the local churches and annual conferences related to these programs to actively participate in the ongoing funding.

## GENERAL BOARD OF GLOBAL MINISTRIES

## Diversification of Financial Resources

	Unaudited		1998		1997	
	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
<b>Dispersion of Revenue</b>						
World Service	24,017,424	23.1%	22,869,453	23.2%	23,007,858	22.6%
Mission Initiatives	234,464	0.2%	225,712	0.2%	220,599	0.2%
Special Day Offerings	1,148,296	1.1%	1,127,768	1.1%	954,783	0.9%
Women's Division/ UMCOR	13,509,683	13.0%	12,718,393	12.9%	11,849,579	11.6%
Advance Specials	15,601,186	15.0%	15,358,117	15.6%	14,032,631	13.8%
Interest & Dividends	7,618,985	7.3%	5,791,617	5.9%	6,453,845	6.3%
Net Appreciation in fair value of Investmen	22,962,113	22.0%	24,492,995	24.9%	31,860,858	31.2%
Bequests	6,627,393	6.4%	4,454,530	4.5%	3,805,283	3.7%
Collins Forest Income	4,236,576	4.1%	3,959,951	4.0%	3,115,749	3.1%
Benefit Trust Distribution	1,415,110	1.4%	1,372,679	1.4%	1,261,900	1.2%
Other	6,769,682	6.5%	6,031,689	6.1%	5,425,926	5.3%
<b>Total- Includes Non Operating Revenues</b>	<b>104,140,913</b>	<b>100%</b>	<b>98,402,904</b>	<b>100%</b>	<b>101,989,011</b>	<b>100%</b>
<b>Dispersion of Assets</b>						
Cash Equivalent	(469,374)	-0.16%	1,396,207	0.48%	6,131,281	2.13%
Investments	215,259,776	72.94%	212,117,932	72.78%	188,952,643	65.66%
Accounts Receivable	31,633,335	10.72%	29,686,202	10.19%	31,832,563	11.06%
Prepaid Expenses & Other	127,450	0.04%	601,088	0.21%	529,252	0.18%
Building & Equipment	2,350,785	0.80%	1,430,107	0.49%	1,139,501	0.40%
Prepaid Pension Cost	8,994,148	3.05%	8,994,148	3.09%	21,947,161	7.63%
Beneficial Interest in Collins Almamor Fores	37,227,123	12.61%	37,227,123	12.77%	37,227,123	12.94%
<b>Total</b>	<b>295,123,243</b>	<b>100%</b>	<b>291,452,807</b>	<b>100%</b>	<b>287,759,524</b>	<b>100%</b>
<b>Dispersion of Expenses</b>						
Community and Institutional Ministries	6,534,017	6.2%	6,339,560	6.5%	5,947,909	8.6%
Evangelization and Church Growth	4,657,288	4.4%	3,782,963	3.9%	3,454,347	5.0%
Mission Context and Relationship	9,119,556	8.7%	8,446,292	8.7%	8,617,793	12.4%
Mission Education	680,411	0.6%	703,398	0.7%	548,561	0.8%
Mission Resource Center	897,190	0.9%	797,919	0.8%	643,220	0.9%
Mission Volunteers	625,780	0.6%	535,318	0.6%	266,368	0.4%
Mission Personnel	22,056,307	21.0%	21,535,297	22.2%	7,467,635	10.8%
Board-Wide Mission Emphases	6,595,100	6.3%	6,041,083	6.2%	6,900,620	9.9%
New World Outlook	269,762	0.3%	282,937	0.3%	267,853	0.4%
Advance Special Projects	8,919,951	8.5%	16,042,380	16.6%	13,372,565	19.3%
Distribution to Individual and Institutions	27,047,391	25.7%	15,056,150	15.5%	8,223,880	11.8%
Management and General	15,650,208	14.9%	15,066,785	15.6%	11,889,746	17.1%
Fund Raising	2,192,995	2.1%	2,258,287	2.3%	1,863,048	2.7%
<b>Total</b>	<b>105,245,956</b>	<b>100%</b>	<b>96,888,369</b>	<b>100%</b>	<b>69,463,545</b>	<b>100%</b>
<b>Dispersion of Net Assets</b>						
<b>Unrestricted</b>						
Undesignated	38,235,350	14.8%	55,640,792	21.4%	80,072,385	31.0%
Board of Director Designated for Progr:	70,597,351	27.3%	46,772,725	18.0%	16,507,814	6.4%
Designated for Missionaries' Retirement	0	0.0%	8,994,148	3.5%	21,947,161	8.5%
Unrestricted - Plant	2,768,115	1.1%	2,362,854	0.9%	1,028,516	0.4%
Temporary Restricted	68,872,223	26.6%	71,003,837	27.3%	64,138,188	24.8%
Permanently Restricted	78,213,366	30.2%	75,017,094	28.9%	74,582,851	28.9%
<b>Total</b>	<b>258,686,405</b>	<b>100%</b>	<b>259,791,450</b>	<b>100%</b>	<b>258,276,915</b>	<b>100%</b>

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

AGENCY NAME:	<b>GBGM</b>
UNRESTRICTED EXPENSES FOR 1998 *	\$72,647,882

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @12/ 31/ 98	\$113,770,519
TOTAL TEMPORARILY RESTRICTED NET ASSETS @12/ 31/ 98	71,003,837
TOTAL PERMANENTLY RESTRICTED NET ASSETS @12/ 31/ 98	<u>75,017,094</u>
TOTAL NET ASSETS @12/ 31/ 98	\$259,791,450

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED	\$54,210,685
UNRESTRICTED - DESIGNATED	58,129,727
UNRESTRICTED - PLANT	<u>1,430,107</u>
TOTAL UNRESTRICTED NET ASSETS @12/ 31/ 98	\$113,770,519

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)	\$7,151,466
FIXED ASSETS REPLACEMENT COST RESERVES (I.2)	1,044,281
RESERVES FOR BUDGET FLUCTUATIONS (I.3)	0
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)	4,002,296
RESERVES FOR UNREALIZED GAINS (I.5)	<u>34,317,436</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$46,515,479
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	\$67,255,040

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL	\$58,129,727
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>(2,548,813)</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$55,580,914
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	\$11,674,126



## Outlook

In the Fall of 1996 program planning and financial administration staff of the General Board of Global Ministries, under the direction of the general secretary, reviewed the financial assets of the board in light of the extraordinary capital gains registered in the nation's financial markets. Those gains, while unrealized, represented the infusion of significant unrestricted assets. Instead of simply sitting on those assets, the decision was made to bring to the board of directors a bold plan to address significant longstanding or recently emerged mission needs and opportunities.

The first of these initiatives was launched in April 1997 setting apart more than 20 million dollars for pension and health benefits for existing missionaries and nine million dollars to establish the Millennium Fund for Mission. The first action provided significant undergirding to the operating budget supporting our expanding missionary corp. The second action prepared the way for immediate attention to major infra structural needs of the church in Africa and Europe, especially after the civil wars and economic difficulties in the first, and the opportunities for church growth after the end of the Cold War on the latter. Since then, a number of other major initiatives have been launched to address major needs such as: undergirding clergy pensions in the central conferences and the Oklahoma Indian Missionary Conference in the United States, the restoration of mission medical facilities across the globe, the strengthening and expanding of inner city churches and ministries, the strengthening and expanding of the church in Latin America and Asia, the facilitation of a growing mission volunteer movement and the renewal of the emphasis on agricultural development as a fundamental ministry of the church in vast rural areas of the world. At the end of 1999 the board of directors has designated more than 55 million dollars for these and similar other ministries.

Significant as the above examples are, these programs are only scratching the surface when compared to the significant needs, opportunities and challenges faced by the Church of Jesus Christ in the 21st century. Projecting program perspectives and plans into the future will require the

General Board of Global Ministries to dedicate even more significant funds, in cooperation and partnership with the church everywhere--beyond continuation of the above programs. A few of the major ones follow:

- 1) The need to simply complete church buildings that have already been started in the rapidly-growing African churches through the Advance (180 of them in Zimbabwe, to cite but one example) cannot be postponed much longer while waiting for additional resources to come through that important but not sufficient channel.
- 2) Access to mission information and opportunities through the very successful GBGM Web page needs to be continually upgraded and expanded--a process which is capital-intensive as none other.
- 3) The new 10-10-10 program which is inspiring and exciting Annual conferences everywhere with the new opportunities to recruit and place missionaries at home and across the world.
- 4) Church expansion in recently opened mission fields as well as emerging opportunities in other new countries.

Mission opportunities are exploding everywhere. The last ten years have seen more United Methodist mission expansion than at any other time period since the beginning of the 20th century. The only question is whether there will be enough resources to respond to those opportunities. To the degree that we rely on the market for some of those resources the outlook must be cautious. Markets do go down, not just up. We are in the midst of an apparently significant correction even as we prepare this report. Economic conditions in many of the countries we are involved in mission are not promising. The global economy is not always friendly or advantageous to poorer developing countries. In developing its mission plan for the future, the General Board of Global Ministries must still count on the generous support of United Methodists across the denomination through World Service, the United Methodist Women pledge to mission, the Advance, and the growing partnership around specific mission projects with local churches and annual conferences across the connection.

## GBGM-HEALTH AND RELIEF UNIT

### New Ways of Working

The Health and Relief Unit which combines administratively Health and Welfare Ministries and the United Methodist Committee on Relief of the General Board of Global Ministries has incorporated innovations in each of its program areas:

#### ***Refugees***

In the last quadrennium UMCOR received startup funding from the Program Development Fund of GBGM to begin church-based immigration law clinics. The number of churches that applied to receive the training and become hosts to these clinics greatly exceeded our expectations. More than twenty clinics across the United States will be in operation by the end of the quadrennium.

#### ***Hunger***

Each quadrennium UMCOR contributes to the composition of the next quadrennium's Advance for Christ and His Church. Many of the UMCOR Advances are world hunger and poverty related projects. This last quadrennium we changed the internal process for evaluating these proposals. We expect our efforts to yield a far more coherent total program, and an enhanced connection from local church donors through UMCOR to project implementers in the field.

#### ***Emergencies***

We have started and will continue to greatly expand our capacity for deploying experienced disaster assessment teams with much more language ability than in the past, and with skills specific for each geographic region. Food security emergencies will benefit from our new Food Resources Bank whereby food relief can be applied in orders of magnitude much larger than ever in the past. We are taking new initiatives in funding peace negotiations to end regional conflicts, thus reducing the eventual extent of human and environmental damage.

#### ***Non-governmental Organization***

Our relations with public sources of matching funds have vastly extended our reach based squarely in the church's own humanitarian

initiatives. We have put in place controls and security procedures that have helped us manage risk better than other colleague agencies. Some of our projects have been so successful that governments have modified their policies so that they are now willing to help fund the kind of work we do whereas, formerly, they were not.

#### ***Material Resources***

Our use of a volunteer-based materials resources depot has multiplied several times over. By quadrennium's end we will have just started a guarantee of quality program for all UMCOR materials resources shipments around the world. Medical equipment and pharmaceuticals are becoming an increasing proportion of our effort.

#### ***Sustainable Agriculture***

Lands which have been taken out of production due to wars and economic dislocation are in many cases owned by the churches and its agencies. We are already convening indigenous planning groups, and designing and starting new sustainable agriculture projects throughout the world. These projects will be closely related with others because, in many cases, former mission farms and mission hospitals were on contiguous properties and cooperated in their functions.

#### ***Community Based Primary Health Care***

Two new developments are the diversification of program partners in providing basic training for practitioners in Latin America, Asia and Africa, and the new development of a support network in the United States of United Methodists newly enthusiastic about this alternative to highly professionalized medical care delivery systems.

#### ***Congregational Health***

A training event for health care strategies through African American churches was added to the congregational Health program. It was very well received, with broad expressed need for many more such events. We recognize the opportunity to join the

lessons obvious in community based health outside the United States with those of congregational health programming within the US.

### **Deaf Ministries**

This General Conference will have the opportunity to act upon an expanded program for opening the church more intentionally, and with greater understanding, to the deaf community.

### **Infectious Diseases**

Upon the urging of the 1996 General Conference, and with a grant from the Program Development Fund of the GBGM, we conducted a week of training for AIDS

education, prevention and care in Zimbabwe. We will continue the effort in French and Portuguese Africa as well as in West Africa. We are in development for similar work focused in African American and Hispanic constituencies.

### **Hospitals**

During the 1996-2000 Quadrennium, GBGM restricted significant funds to support an evaluation and restoration of Methodist hospitals throughout the world. The project is now under way in six countries and eighteen specific hospital facilities. The interface of this project with the newly expanded United Methodist Fellowship of Health Care Volunteers will be an asset to both initiatives.

## Consolidated Financial Review

### **United Methodist Committee on Relief**

Growth in Revenue	<p>Increase in UMCOR's Advance Special projects receipts mainly due to the Kosovo Crisis and the 1999 Hurricanes;</p> <p>Increase in the receipts from the Government and other donor agencies under the NGO (Non-Governmental Organization) section of UMCOR;</p>
Increase in Expenses	<p>Increased receipts under the Advance Special projects of UMCOR resulted in an increase in the releases out of the UMCOR Advance;</p> <p>Increased receipts under the NGO section of UMCOR is reflected in a corresponding increase in expenditure;</p>
Increase in Cash, Cash Equivalents and Investments	<p>Increase in the Advance Special receipts of UMCOR;</p> <p>Increase in the receipts under the NGO section of UMCOR resulting in Increase in the receipts under the NGO section of UMCOR resulting in increased funds held both in the field offices and in New York;</p>
Increase in Temporarily Restricted Net Assets	Increase in funds held under the UMCOR Advance Special projects;
Changes in Accounts Receivable	Varies with the grant funds receivable under the NGO section of UMCOR;



**CBGM-UNITED METHODIST COMMITTEE ON RELIEF**  
**Statement of Financial Position**

Assets	Unaudited		Liabilities and Net Assets			
	1999	1998	1997	1998	1999	1997
			Unrestricted			
Cash and cash equivalents	\$ 14,684,755	\$ 1,932,836	\$ 3,429,856		\$ 440,799	\$ 936,674
Investments	13,281,720	9,190,204	11,480,606		135,369	408,566
Investments in the United Methodist Development	1,693,353	1,684,186	1,645,123		17,851,810	8,671,300
Receivables:					742,783	715,887
Advance Special Gifts	3,609,466	5,443,886	1,747,855		10,887,986	4,740,597
One Great Hour of Sharing	171,781	186,012	223,613		\$ 30,058,747	\$ 15,473,024
Accrued Interest	44,047	112,742	142,509			\$ 11,400,910
Grants and contracts (NGO Program)	978,242	1,365,590	332,176			
Other	355,792	253,262	139,957			
Inventory		197,945	197,945			
Building and equipment, net	1,348,167	1,845,536	1,984,937			
Total assets	\$ 36,167,323	\$ 22,212,199	\$ 21,344,577		\$ 36,167,323	\$ 22,212,199
						\$ 21,344,577
			Temporarily Restricted			
Due from unrestricted Fund	\$ 17,851,810	\$ 8,671,300	\$ 5,189,781		\$ 17,851,810	\$ 8,671,300
						\$ 5,189,781
			Permanently Restricted			
Due from unrestricted Fund	\$ 742,783	\$ 715,887	\$ 332,869		\$ 742,783	\$ 715,887
						\$ 332,869

The General Board of Global Ministries of the United Methodist Church was reorganized effective January 1, 1997, as a result of a resolution adopted at the 1996 quadrennial meeting of the General Conference of the United Methodist Church. As a result of the reorganization, comparative financial information for 1996 is not presented.

**GBGM-UNITED METHODIST COMMITTEE ON RELIEF**  
**Statement of Activities**  
**Health & Relief**

	Unaudited 1999				1998	1997
	<u>Unrestricted</u>	<u>Temporarily restricted</u>	<u>Permanently restricted</u>	<u>Total</u>	<u>Total</u>	<u>Total</u>
<b>Operating revenue</b>						
General Funds of The United Methodist Church						
Advance Special Gifts	\$ 2,533,926	\$ 26,438,135	\$ -	\$ 28,972,061	\$ 15,282,705	\$ 11,132,791
One Great Hour of Sharing	3,205,093	0	0	3,205,093	3,267,692	2,771,975
Donated commodities (NGO Program)	10,145,251	0	0	10,145,251	11,273,891	7,881,708
Grants and contracts (NGO Program)	18,415,978	0	0	18,415,978	13,140,862	16,694,310
Gifts and bequests	490,489	0	19,938	510,427	1,183,296	1,164,798
Womens's division grants	0	482,237	0	482,237	270,371	291,397
Investment income	1,077,404	6,978	5,892	1,090,274	866,145	1,037,398
Other income	2,126,635	0	1,066	2,127,701	68,634	28,719
	37,994,776	26,927,350	26,896	64,949,022	45,353,596	41,003,096
Net assets released from restrictions	\$ 17,746,840	\$ (17,746,840)	\$ -	\$ -	\$ -	\$ -
Total operating revenue	\$ 55,741,616	\$ 9,180,510	\$ 26,896	\$ 64,949,022	\$ 45,353,596	\$ 41,003,096
<b>Operating expenses</b>						
Program services						
General ministries	\$ 22,683,564	\$ -	\$ -	\$ 22,683,564	\$ 15,636,357	\$ 13,365,418
Special ministries	2,047,746	0	0	2,047,746	1,767,361	2,561,944
Relief projects (NGO Program)	29,718,209	0	0	29,718,209	25,907,287	24,193,961
Total program services	\$ 54,449,519	\$ -	\$ -	\$ 54,449,519	\$ 43,311,005	\$ 40,121,323
Supporting services						
Management and general	1,698,925			1,698,925	1,565,516	1,663,510
Total operating expenses	\$ 56,148,444		\$	\$ 56,148,444	\$ 44,876,521	\$ 41,784,833
(Decrease) increase in net assets from operations	(406,828)	9,180,510	26,896	8,800,578	477,075	(781,737)
Nonoperating activity:						
Net appreciation (depreciation) in fair value of investments	(223,771)			(223,771)	182,970	80,430
(Decrease) increase in net assets	\$ (630,599)	\$ 9,180,510	\$ 26,896	\$ 8,576,807	\$ 660,045	\$ (701,307)
Net assets at beginning of year	6,739,175	8,671,300	715,887	16,126,362	15,466,317	16,167,624
Net assets at end of year	\$ 6,108,576	\$ 17,851,810	\$ 742,783	\$ 24,703,169	\$ 16,126,362	\$ 15,466,317

**GBGM-HEALTH AND WELFARE MINISTRIES**  
**Statement of Financial Position**  
**Health and Relief**

Assets	Unaudited		Liabilities and Net Assets		Unaudited	
	1999	1998	1997	1996	1999	1998
			Unrestricted			
			Liabilities:			
Cash and cash equivalents	\$ 151,944	\$ 175,858	\$ 477,799		\$ 155,797	\$ 97,329
Investment in common stock, at fair value	20,835,606	17,877,822	10,274		0	122,441
Accounts receivable and other assets	49,287	30,981	967		20,878,806	18,297,417
Due from GBGM and related entities	116,207	475,689	190,083		48,000	48,000
Equipment, net of accum. depreciation	5,967	21,431	57,302		21,082,604	18,565,187
			Total liabilities			
			Net Assets			
			Designated			
			Total Net Assets			
Total Assets	\$21,159,011	\$18,581,781	\$736,425		\$ 21,159,011	\$ 18,581,781
			Temporarily Restricted			
Due from Unrestricted	\$ 20,878,806	\$ 18,297,417	\$ 538,821		\$ 20,878,806	\$ 18,297,417
			Net Assets			
			Permanently Restricted			
Due from Unrestricted	\$ 48,000	\$ 48,000	\$ 48,000		\$ 48,000	\$ 48,000
			Net Assets			

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**GBGM-HEALTH AND WELFARE MINISTRIES**  
**Statement of Activities**  
**Health and Welfare**

	Unaudited 1999				1998	1997
	<u>Unrestricted</u>	<u>Temporarily restricted</u>	<u>Permanently restricted</u>	<u>Total</u>	<u>Total</u>	<u>Total</u>
Operating revenue:						
World Service appropriations	\$ 512,750	\$ -	\$ -	\$ 512,750	\$ 512,750	\$ 512,750
General Board of Global Ministries	219,246	0	0	219,246	0	195,523
United Methodist Committee on Relief	0	0	0	0	323,547	0
Gifts and Bequests	0	0	0	0	265,434	494,966
Interest and Dividends	80	475,390	0	475,470	442,041	16,254
Other income	7,524	2,476	0	10,000	9,556	73,957
	739,600	477,866	0	1,217,466	1,553,328	1,293,450
Net assets released from restrictions	\$ 769,865	\$ (769,865)	\$ -	\$ -	\$ -	\$ -
Total operating revenue	\$ 1,509,465	\$ (291,999)	\$ -	\$ 1,217,466	\$ 1,553,328	\$ 1,293,450
Operating expenses:						
Program services:						
Community and institutional grants	658,521	0	0	658,521	432,870	422,000
Health and wholeness ministries	294,336	0	0	294,336	0	0
Institutional resource sharing	0	0	0	0	243,002	246,280
Comprehensive community-based care	242,476	0	0	242,476	210,642	290,196
Congregational health and other ministries	159,451	0	0	159,451	336,414	267,804
Total program services	\$ 1,354,784	\$ -	\$ -	\$ 1,354,784	\$ 1,222,928	\$ 1,226,280
Supporting services:						
Management and general	94,868	0	0	94,868	153,118	194,894
Total operating expenses	\$ 1,449,652		\$	\$ 1,449,652	\$ 1,376,046	\$ 1,421,174
(Decrease) increase in net assets from operations	59,814	(291,999)		(232,185)	177,282	(127,724)
Nonoperating activity:						
Distribution from Kendall Fund	0	0	0	0	15,863,520	0
Net appreciation (depreciation) in fair value of investments	0	2,873,388	0	2,873,388	1,617,249	(17,629)
(Decrease) increase in net assets	\$ 59,814	\$ 2,581,389	\$ -	\$ 2,641,203	\$ 17,658,051	\$ (145,353)
Net assets at beginning of year	16,594	18,297,417	48,000	18,362,011	703,960	849,313
Net assets at end of year	\$ 76,408	\$ 20,878,806	\$ 48,000	\$ 21,003,214	\$ 18,362,011	\$ 703,960

## Consolidated Financial Review

### Health and Welfare Ministries Department

Increase in Gifts and Bequests	Receipt of the Kendall Funds in 1998 amounting to \$15,863,520;
Increase in Investment Income including Capital Appreciation	Investment of the Kendall funds which have grown to 20.8 million at the end of 1999;
Increase in Investments	Investment of the Kendall funds;
Increase in Community and Institutional grants	Receipt of the Kendall Funds led to an increase in the amount and number of grants made to Institutions and individuals;
Increase in Temporarily Restricted Net Assets	Receipt of the Kendall funds increased the Temporarily Restricted Net assets of Health and Welfare ;

### Diversification of Financial Resources

UMCOR is divided into two major components from a financial point of view – UMCOR and UMCOR-NGO. The One Great Hour of Sharing provides the stabilizing base for UMCOR'S work which is carried out through the Advance Special programs, while the UMCOR-NGO funding is received from Government and other donor agencies. UMCOR also receives some investment income.

Sources and uses of funds are matched. However, UMCOR has two areas where funds are spent that are not always covered by revenue. Firstly, UMCOR guarantees funds for several projects that have advance Specials, irrespective of the amount of funding received. This has led to deficits in several project accounts that were covered each year from undesignated funds/net assets. Apart from an effort to increase the funding UMCOR receives, there has been an evaluation in process to see which project still need to be funded in this manner, and to

restrict the amount we pay out of undesignated assets to cover this.

The second area is the emergencies and payouts on international disasters. Every year UMCOR is called upon to provide funding for relief efforts in the several disasters around the world. By the nature of these emergencies, funding is required immediately and is generally provided by UMCOR. The income received through the Advance Special process for many of these disasters is not sufficient to cover what has been paid out, thereby requiring use of UMCOR's undesignated assets.

UMCOR does not want to curtail its programs which are very effective in bringing about significant relief all over the world, and so there is an emphasis on increased fund raising as against curtailment of programs.

The NGO section of UMCOR is funded by grants received from government agencies and other donors, and projects are only undertaken when funding is assured and the goals consistent with UMCOR.

## Outlook

Special anticipated programs and opportunities in the coming quadrennium appear from the present vantage point to be:

The principal capital projects with which we will be involved will be the assessment and renovation of health care facilities throughout the world. Our other efforts are all programmatic, but in many cases disaster response is in the reconstruction of housing after vast disasters. We have pioneered the introduction of a new house construction system in Central America where our new rammed earth block construction housing will withstand more severe weather than previous methods.

Disasters will more and more properly be described as failures of human policy. We can expect many more mass movements of people forced from their homes by human malevolence. Many of them will already be long-standing church persons, but all of them will be appropriate participants in programs of relief and development.

A 40% increase in undesignated giving to UMCOR, including One Great Hour Of Sharing, would make all the other categories of income adequate to the tasks to which they are assigned.

We expect to be the one relief and development agency which has comprehensive knowledge of all community based primary health care projects world-wide and cooperative work with the best of them. We will be the only large relief and development agency which guarantees the quality of its material resources shipments anywhere in the world. The next quadrennium will introduce a new era of global support for health care institutions and agricultural missions. To return church owned land, and land which new governments are disposed to contribute to church programs, to full service, we will be required to become the most substantial private agency actually removing land mines safely and in large numbers.



**GBGM-UNITED METHODIST COMMITTEE ON RELIEF**  
**Diversification of Financial Resources**

	Unaudited 1999 \$ Value	%	1998 \$ Value	%	1997 \$ Value	%
<b>Dispersion of Revenue</b>						
Advance Special gifts	28,972,061	44.8%	15,282,705	33.6%	11,132,791	27.1%
One Great Hour of Sharing	3,205,093	5.0%	3,267,692	7.2%	2,771,975	6.7%
Grants and contracts	28,561,229	44.1%	24,414,753	53.6%	24,576,018	59.8%
Gifts and bequests	510,427	0.8%	1,183,296	2.6%	1,164,798	2.8%
General Board of Global Ministries	1,685,000	2.6%		0.0%		0.0%
Women's Division gifts	507,237	0.8%	270,371	0.6%	291,397	0.7%
Interest and dividends	1,090,274	1.7%	866,145	1.9%	1,037,398	2.5%
Investment appreciation (net)	(223,771)	-0.3%	182,970	0.4%	80,430	0.2%
Other Income	417,701	0.6%	68,634	0.2%	28,719	0.1%
	64,725,251	100.0%	45,536,566	100.0%	41,083,526	100.0%
<b>Dispersion of Assets</b>						
Cash and cash equivalents	14,684,755	40.6%	1,932,836	8.7%	3,429,856	16.1%
Investments	14,975,073	41.4%	10,874,390	49.0%	13,145,729	61.6%
Accounts receivable	5,159,328	14.3%	7,361,492	33.1%	2,586,110	12.1%
Inventory		0.0%	197,945	0.9%	197,945	0.9%
Equipment	1,348,167	3.7%	1,845,536	8.3%	1,984,937	9.3%
	36,167,323	100.0%	22,212,199	100.0%	21,344,577	100.0%
<b>Dispersion of Expenses</b>						
Advance special grants	21,089,507	37.6%	14,274,851	31.8%	11,502,366	27.5%
General ministries	1,594,057	2.8%	1,361,506	3.0%	1,863,052	4.5%
Specialized ministries	2,047,746	3.6%	1,767,361	3.9%	2,561,944	6.1%
Relief projects	29,718,209	52.9%	25,907,287	57.7%	24,193,961	57.9%
Management and general	1,698,925	3.0%	1,565,516	3.5%	1,663,510	4.0%
	56,148,444	100.0%	44,876,521	100.0%	41,784,833	100.0%
<b>Dispersion of Net Assets</b>						
Unrestricted - undesignated	4,367,482	17.7%	4,893,639	30.3%	7,958,730	51.5%
Unrestricted - plant	1,741,094	7.0%	1,845,536	11.4%	1,984,937	12.8%
Temporarily restricted	17,851,810	72.3%	8,671,300	53.8%	5,189,781	33.6%
Permanently restricted	742,783	3.0%	715,887	4.4%	332,869	2.2%
	24,703,169	100.0%	16,126,362	100.0%	15,466,317	100.0%

# GBGM-HEALTH & WELFARE MINISTRIES Diversification of Financial Resources

	Unaudited 1999 \$ Value	%	1998 \$ Value	%	1997 \$ Value	%
<b>Dispersion of Revenue</b>						
World Service appropriations	512,750	12.5%	512,750	2.7%	512,750	40.2%
Gifts and bequests			16,128,954	84.7%	494,966	38.8%
Interest and dividends	475,470	11.6%	442,041	2.3%	16,254	1.3%
Capital appreciation (net)	2,873,388	70.2%	1,617,249	8.5%	(17,629)	-1.4%
Other income	10,000	0.2%	9,556	0.1%	73,957	5.8%
GBGM/ UMCOR	219,246	5.4%	323,547	1.7%	195,523	15.3%
Total-Includes Non Operating Revenues	4,090,854	100.0%	19,034,097	100.0%	1,275,821	100.0%
<b>Dispersion of Assets</b>						
Cash and cash equivalents	151,944	0.7%	175,858	0.9%	477,799	64.9%
Investments	20,835,606	98.5%	17,877,822	96.2%	10,274	1.4%
Accounts receivable	165,494	0.8%	506,670	2.7%	191,050	25.9%
Equipment	5,967	0.0%	21,431	0.1%	57,302	7.8%
	21,159,011	100.0%	18,581,781	100.0%	736,425	100.0%
<b>Dispersion of Expenses</b>						
Community & institutional grants	658,521	45.4%	432,870	31.5%	422,000	29.7%
Health & wholeness ministries	294,336	20.3%				
Institutional resource sharing			243,002	17.7%	246,280	17.3%
Comprehensive community based care	242,476	16.7%	210,642	15.3%	290,196	20.4%
Congregational health ministries	159,451	11.0%	336,414	24.4%	267,804	18.8%
Program support	94,868	6.5%	153,118	11.1%	194,894	13.7%
	1,449,652	100.0%	1,376,046	100.0%	1,421,174	100.0%
<b>Dispersion of Net Assets</b>						
Unrestricted - designated for H&W programs	76,408	0.4%	16,594	0.1%	117,139	16.6%
Temporary restricted	20,878,806	99.4%	18,297,417	99.6%	538,821	76.5%
Permanently restricted	48,000	0.2%	48,000	0.3%	48,000	6.8%
	21,003,214	100.0%	18,362,011	100.0%	703,960	100.0%

# RESERVE ANALYSIS - UNRESTRICTED FUNDS

## SUMMARY BY AGENCY

AGENCY NAME:

GBGM-H&amp;W

UNRESTRICTED EXPENSES FOR 1998 \* \$940,404

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98	\$16,594
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/ 31/ 98	18,297,417
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/ 31/ 98	<u>48,000</u>
TOTAL NET ASSETS @ 12/ 31/ 98	\$18,362,011

### UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED	(\$21,431)
UNRESTRICTED - DESIGNATED	16,594
UNRESTRICTED - PLANT	<u>21,431</u>
TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98	\$16,594

### RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)	\$536,619
FIXED ASSETS REPLACEMENT COST RESERVES (1.2)	57,922
RESERVES FOR BUDGET FLUCTUATIONS (1.3)	0
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)	0
RESERVES FOR UNREALIZED GAINS (1.5)	<u>0</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$594,541
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	(\$577,947)

### RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL	\$16,594
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>0</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$16,594
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	(\$594,541)



# RESERVE ANALYSIS - UNRESTRICTED FUNDS

## SUMMARY BY AGENCY

AGENCY NAME:

GBGM-UMCOR

UNRESTRICTED EXPENSES FOR 1998 \*

\$34,793,877

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

## DESCRIPTION

## AMOUNT

TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98

\$6,739,175

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/ 31/ 98

8,671,300

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/ 31/ 98

715,887

TOTAL NET ASSETS @ 12/ 31/ 98

\$16,126,362

UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED

\$4,893,639

UNRESTRICTED - DESIGNATED

0

UNRESTRICTED - PLANT

1,845,536

TOTAL UNRESTRICTED NET ASSETS @ 12/ 31/ 98

\$6,739,175

RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)

\$2,967,789

FIXED ASSETS REPLACEMENT COST RESERVES (1.2)

268,043

RESERVES FOR BUDGET FLUCTUATIONS (1.3)

0

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)

215,621

RESERVES FOR UNREALIZED GAINS (1.5)

201,641

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$3,653,094

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

\$3,086,081

RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL

\$0

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

0

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$0

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

\$3,086,081

# GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY

## New Ways of Working

The General Board of Higher Education and Ministry (GBHEM) is the church's program agency for educational, institutional, and ministerial leadership. In a deep sense this board is charged with "preparing a new generation of Christian leaders."

Our mission embodies the Wesleyan tradition of commitment to the education of laity and clergy by providing access to higher education for all persons. GBHEM's commitment to the founding of the first United Methodist university on the African continent reflects our continuing dedication to this ideal. A passion for excellence in higher education and ministry has always been a part of our Wesleyan heritage. Since its earliest days, our church has attempted to provide training and support for those who are called into professional ministries and to provide access to church-related education to all who desire it.

The following report provides a summary of the ways in which the General Board of Higher Education and Ministry has been able to meet the requirements of paragraph 807.6 of *The 1996 Book of Discipline* to review its respective responsibilities, programs, and internal operations and institute improvements and economies during the 1997-2000 quadrennium.

### *Africa University*

GBHEM staff continue to resource this project, in addition to their main assignments, so that no new additional GBHEM staff need be hired:

Quadrennial savings: 1985-88 [\$440,000], 1989-92 [\$200,000], 1993-96 [\$210,000], 1997-2000 [\$210,000]

### *Division of Higher Education*

The Division of Higher Education (DHE) is charged by *The Book of Discipline*, ¶¶ 1513-16, "to represent the Church in its historic mission of uniting knowledge and vital piety, and to enable the Church to engage effectively in higher education throughout the world."

### *Section of Schools, Colleges and Universities*

Increased work overseas, such as Africa University, University Center of Latin American Education, Northern Ireland Project and Korean Student Recruitment has been done, in addition to

existing work and program without any increase in staff. Use of the Internet and conference calls has reduced overall travel expenses.

### *Section on Campus Ministry*

Reduced expenses by increasing the utilization of the Internet to communicate with constituents, and conference calls that replaced the expense of airfare, hotel accommodations and meals for small group meetings.

### *Office of the Black College Fund*

The Office of the Black College Fund and Ethnic Concerns began having applicants for the Lina H. McCord Intern Program send in a video interview tape, decreasing the number of times candidates and ambassadors travel to Nashville or other sites selected for process. The Office has also utilized video conferencing on at least one occasion in lieu of a meeting.

### *Division of Ordained Ministry*

The reordering of ministry approved by the 1996 General Conference set into motion a dramatic series of changes which resulted in the reshaping of almost every aspect of the calling, training, and supporting of those who serve in the ordained leadership of the church. It has meant a significant investment of time and energy on the part of annual conference Boards of Ordained Ministry and district committees on ordained ministry, and cabinets as well as the Division of Ordained Ministry (DOM) staff. It has created new avenues of cooperation between United Methodist seminaries and conferences and has opened creative new approaches to the ways in which the church carries out its ministry.

This quadrennium three divisions (Diaconal Ministry, Chaplains and Related Ministries and Ordained Ministry) have been combined into one Division of Ordained Ministry. In the process the GBHEM has been able to combine human resources and has focused its energy, doing away with much of the duplication and overlap of functions existing under the former structure. Staff members have been working together in new and creative ways resulting in more effective use of staff time, which is our primary resource, and

which reflects the financial commitments of the Division. We now have one candidacy program instead of two. We work together on common programs of enlistment, probation, and mentoring. There is now one Board of Ordained Ministry in each annual conference instead of separate boards of ordained ministry and diaconal ministry. This means we now relate to 68 boards instead of 136, resulting in more efficient use of time and resources. At the same time, the expanding global mission of DOM and the new ministry legislation has created significant new work, all of which has been taken on without the addition of staff. Effectively, the same numbers of people are doing significantly more work. That has called for new operational methods and is a real mark of efficiency and effectiveness.

The cooperative efforts of becoming a new Division of Ordained Ministry resulted in a sharing of resources and wisdom that has helped the church to have a more whole response to the issues of ordained ministry. An example: The Section of Elders and Local Pastors and the Section of Deacons and Diaconal Ministries worked together on continuing education and brought a more holistic response to the needs of continuing education for ministry.

The Section of Deacons and Diaconal Ministries held two national consultations on the Probationary Processes at the Scarritt-Bennett Center in Nashville to lower the cost of board, lodging, and transportation. Several meetings of design teams and planning teams have met at sites served by Southwest Airlines to reduce the cost of airfare.

The Section of Deacons and Diaconal Ministries convened over 12 planning team meetings in 1999 through conference calls, made possible after the teams had met and knew each other.

#### *Office of Interpretation*

1) Changed Web host accounts from UUNet (charging \$600 a month per domain) to Tallent (charging \$50 a month per domain). GBHEM now has 4 registered Domains so this saves \$6,600 per domain per year.

2) Upgraded our scanners to bring more of the 4-color scanning we do in-house, saving about an additional \$1,000 a year on scanning costs.

3) Negotiated better pricing on film costs from \$13.50 a sheet to \$9.50 for an 8.5 x 11 sheet. This saves about \$5,000 a year.

4) Switched removable electronic storage media from SyQuest Disks, about \$90 each, to Zip Disks, about \$25 for 2, which would equal one 200mb SyQuest. Savings of about \$320 a year.

#### *Quarterly Review*

The redesigned process involves taking advantage of new technology to eliminate antiquated, labor-intensive, and expensive aspects of the production process. Particularly, the new process allows the editor to handle design, layout, editing, copyediting, and all the proofs ("galleys"). This process saves UMPH and the GBHEM money insofar as it eliminates the need for a staff person to input and lay out the proof, as well as to input all corrections (which right now are done on hard copy). The new process further is more efficient insofar as it eliminates the number of persons through which the project has to pass during production, and also speeds up the production process considerably.

Desktop publishing software has increased the Board's "print ready" capability and decreased the use of outside services such as typesetters, designers, and other consultants:

Quadrennial Savings: 1985-88 [\$14,000], 1989-92 [\$60,000], 1993-96 [\$68,123], 1997-2000 [\$75,000]

#### *Office of Loans & Scholarships*

The Office of Loans & Scholarships (L&S) reviewed its process for the collection of student loans. L&S brought part of the process in house resulting in lower overall administrative costs resulting from reduced use of outside collection agencies. L & S has also provided technical assistance to schools in the improvement of their collection process for student debt.

#### *Office of Administration*

The Office of Administration reviewed GBHEM procedures for travel and meeting planning. Significant savings continue to result from the combined purchasing power of the Nashville based general agencies through one travel agency. Quadrennial Savings: 1985-88 [\$60,000], 1989-92 [\$68,000], 1993-96 [\$85,000], 1997-2000 [\$100,000]

The use of Scarritt-Bennett Center or other retreat centers and schools for meetings of the GBHEM or its committees is practiced.

Quadrennial Savings: 1985-88 [\$10,000], 1989-92 [\$57,500], 1993-96 [\$87,553], 1997-2000 [\$95,000]



The use of teleconferencing has also been utilized where such technology is available and can be cost effective. A computer-training center was developed, in cooperation with the General Board of Discipleship, utilizing existing equipment, resulting in reduced use of outside training for certain software applications.

The technical staff of the board has worked diligently to develop new standards and systems that have provided the board more access to the local church, other general agencies, and our constituents around the world. This has improved how we "connect," and has affected (in positive ways) how we do our work both internally and externally. The following sections highlight the advancements, changes, and goals that relate to our technologies:

#### *Computer Standards*

Over the past two years GBHEM has upgraded all desktop computers and laptops to a Pentium II standard which supports all new software upgrades and operating systems enhancements. In addition to the upgrade to the new standard, diagnostic testing is done each year to make sure that software licensing issues, memory usage, and proper computer configurations are all working effectively and efficiently.

#### *Software*

Our Local Area Network and all desktops have been updated to a complete 32-bit software application platform. This new standard improves speed and extends the capabilities to file share around the world. Our technical staff studies the industry standards closely, and plans to stay abreast of all software compatibility issues as they develop.

#### *HR Advantage*

For years the personnel functions of our board have taken place manually, and with much staff time involved in the compiling of confidential data for the preparation of reports. With the advent of our new Human Resources Information System (HRIS), GBHEM has cut the time it takes to manage those tasks in half. This new software also interfaces with GCFA, giving instant access for payroll and benefits administration issues without having to wait for hand-written or typed reports. The new HRIS system also has more

capabilities for reporting to meet the necessary federal and state requirements.

#### *Compstar*

GBHEM now has an Employee Evaluation Software System in place to provide supervisors a more hands-on approach to managing staff through an automated evaluation tool. It allows employees and supervisors alike, the ability to track and evaluate performance issues through the year.

#### *PeopleWare Pro*

GBHEM meeting planners now have an automated meeting planning software which eliminates many hours of written tracking and reporting of the various meetings each year. GBHEM has 14 meeting planning staff persons who share ideas and techniques, making this particular software valuable for staff.

#### *Internet interfacing*

File sharing was once the preferred standard for communicating between computers. With the advent of the Internet, an "Internet Interface Standard" is becoming the standard by which all computers share information. GBHEM already has begun to implement software-interfacing protocols with its computer systems, to allow more access to board resources and information via GBHEM Web pages ([www.gbhem.org](http://www.gbhem.org)). As we continue to study improvements in our systems, we are taking this new standard into account as we develop strategies and systems that improve our work.

#### *Servers*

The GBHEM Local Area Network (LAN) is the backbone of our internal and external computer technology. We have grown from a "one-server system," back in 1997, to a "six-server network." The board has enhanced the security of its network by placing a state-of-the-art firewall in place to protect against the intrusion of "hackers," or other unwanted persons into the network. We have upgraded the speed and processing capabilities of servers to handle the growth and expansion of our technologies. We have also targeted and reached a standard that allows a more efficient management of the LAN. Our physical facilities have been re-cabled using category 7 cable (CAT7), which will handle any

future communication "load" issues we may face. Our Hubs, Routers, Switches, and fiber optic connecting devices have all been purchased within the last two years to bring us to Y2K compliance and offer a high level of stability to our LAN. With the help of local consultants, we have built a system that will take us into several decades of growth for the church. We have also contracted with those consultants to do an annual evaluation of our LAN to keep a "third party" perspective on our systems. The architecture of our network has been diagrammed and securely filed away (with password security) to protect the board from any potential failures due to any unfortunate circumstances. Our network files are also backed up daily (and those tapes kept in a fireproof safe on and off site) to ensure that the integrity of our data is protected.

### *Databases*

The strength of the board's work is its data. The diverse tasks of our board members and staff depend upon the ability to access accurate data contained in our databases. For years we have been able to provide accurate data using a FoxPro database platform. We developed over 58 databases in the past five years. The management of this data has been the responsibility of one technical staff person. With the advent of Internet interfacing, we realized that upgrading to a more robust database engine would have to take place to move GBHEM into the next decade and allow efficient

management of data. We are now in the process of expanding and upgrading our database systems to an SQL database platform. Although this upgrade is expensive, it provides the ability to give constituents and staff the accurate information they need to do their jobs in less time, thereby saving the board and the church money and time. This new SQL database platform gives GBHEM the ability to make better use of its web pages and share more information to local churches and the world.

### *Video conferencing*

One of our emerging technology studies is the development of ways to videoconference with constituents and staff across the world. GBHEM staff travel across the globe to fulfill their diverse tasks. With dozens of schools, universities, local

churches, and other institutions, the board needs the ability to connect and conference via video connections to save time and money in travel, etc. We have plans to look at ways to add this new technology to our work processes as soon as possible. Like the Internet, video conferencing is the wave of new technology standards around the world.

### *Peripherals for traveling staff*

GBHEM has program management staff who travel, as their jobs require them to do so. We are in the process of providing them peripherals to better manage their work while traveling. With the use of some palm devices, staff can have instant access to e-mail, calendars, task lists, and other data. The ability to connect to servers in Nashville is becoming more important each day. The data contained and managed on our LAN is the strength of our work. Staff persons must have access to that data in order to function effectively in their work. We are testing various devices to provide staff that capability.

GBHEM has not only worked to develop new computer operating standards and a short- and long-term strategic plan for continued growth, but is always proactively seeking new ways to stay on the cutting edge with technology for this new century.

### *Kern Building and United Methodist Center*

Kern Building was improved in terms of energy usage, space allocation, and working environment. GBHEM shares certain costs with the other agencies in the United Methodist Center such as the telephone system, mail service, copy center, security and cleaning.

### *Purchase, Storage and Distribution of GBHEM Resources*

Favorable payment terms have been negotiated with vendors, and cash discounts are taken when provided. An agreement during 1997-2000 with the United Methodist Publishing House for Cokesbury to distribute GBHEM resources has resulted in significant savings and a more efficient means to track the board's resources inventory.

Quadrennial savings: 1985-88 [\$624,500], 1989-92 [\$586,500], 1993-96 [\$718,856], 1997-2000 [\$800,000].

# GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY

## Statement of Financial Position

Assets	Unaudited				Liabilities and Net Assets			
	1999	1998	1997	1996	1999	1998	1997	1996
<b>Unrestricted</b>								
Cash and cash equivalents	\$ (488,389)	9,629,294	4,238,392	1,210,592				
Prepaid expenses	-	-	47,453	7,310				
Due from GCFA	21,411,985	20,847,194	27,232,594	25,321,258				
Investments	79,146,932	58,902,206	49,276,715	43,733,502				
Other assets	427,133	478,904	450,481	632,246				
Employee notes receivable	51,162	107,618	211,183	233,099				
Student loans receivable, net of allowance for doubtful accounts of \$600,000 in 1998 and 1997	10,016,300	8,029,748	8,272,837	8,510,539				
Student loan interest receivable	762,515	718,995	724,087	734,857				
Property, plant and equipment, net	1,193,152	1,189,982	1,304,981	1,234,364				
Funds held by outside trustee for the Board	-	198,987	158,258	-				
Funds held in trust for others	13,973,188	13,335,497	12,689,099	10,282,480				
	<u>\$ 23,206,400</u>	<u>21,112,042</u>	<u>17,961,957</u>	<u>14,388,930</u>				
<b>Temporarily Restricted</b>								
Due from Unrestricted	\$ 23,206,400	21,112,042	17,961,957	14,388,930				
	<u>\$ 23,206,400</u>	<u>21,112,042</u>	<u>17,961,957</u>	<u>14,388,930</u>				
<b>Permanently Restricted</b>								
Due from Unrestricted	\$ 8,156,226	8,156,226	8,156,226	8,156,226				
	<u>\$ 8,156,226</u>	<u>8,156,226</u>	<u>8,156,226</u>	<u>8,156,226</u>				
<b>Total</b>								
Total assets	\$ 126,493,978	113,438,425	104,606,080	91,900,247				
	<u>\$ 126,493,978</u>	<u>113,438,425</u>	<u>104,606,080</u>	<u>91,900,247</u>				
<b>Liabilities</b>								
Notes payable								
Accounts payable and accrued liabilities								
Due to related organizations								
Due to Temporarily Restricted Fund								
Due to Permanently Restricted Fund								
Custodial funds payable								
Total liabilities								
	\$ 57,655,513	51,261,424	47,182,678	40,439,923				
	<u>\$ 57,655,513</u>	<u>51,261,424</u>	<u>47,182,678</u>	<u>40,439,923</u>				
<b>Net assets</b>								
Undesignated								
Board designated for loans/scholarships								
Board designated for all other purposes								
Designated by the General Conference								
Designated for plant facilities								
	\$ 33,713,668	31,714,903	26,556,909	31,547,806				
	<u>\$ 33,713,668</u>	<u>31,714,903</u>	<u>26,556,909</u>	<u>31,547,806</u>				
<b>Total net assets</b>								
	\$ 68,838,465	62,177,001	57,423,402	51,460,324				
	<u>\$ 68,838,465</u>	<u>62,177,001</u>	<u>57,423,402</u>	<u>51,460,324</u>				
<b>Total Liabilities</b>								
Total liabilities and net assets	\$ 126,493,978	113,438,425	104,606,080	91,900,247				
	<u>\$ 126,493,978</u>	<u>113,438,425</u>	<u>104,606,080</u>	<u>91,900,247</u>				



**GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY**  
**Statement of Activities**

	Unaudited 1999			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Unaudited 1999	1998	1997	1996
<b>Revenues:</b>							
General church funds							
World Service	\$ 5,429,080	-	-	5,429,080	4,776,720	4,807,757	5,102,804
Ministerial Education Fund	17,663,509	-	-	17,663,509	16,915,047	16,914,757	16,195,835
Black College Fund	9,325,431	-	-	9,325,431	8,873,212	8,854,441	8,474,400
Special offerings:							
Student Day	467,903	-	-	467,903	449,851	389,071	377,064
World Communion	298,876	70,107	-	368,983	393,295	318,640	116,342
Other	2,523,377	12,791	-	2,536,168	703,179	631,485	115,884
Total general church funds	35,708,176	82,898	-	35,791,074	32,111,304	31,916,151	30,382,329
Interest on student loans	1,119,216	-	-	1,119,216	591,888	661,012	492,684
Investment income	1,595,394	200,974	-	1,796,368	2,482,330	2,279,633	2,462,117
Gift and other	460,742	48,770	-	509,512	1,499,066	1,425,654	1,776,276
Reimbursement from Benefit Trust	192,814	-	-	192,814	186,253	192,989	243,474
Realized gains on sales of securities, net							198,636
Net assets released from restrictions	341,177	(341,177)	-	-	-	-	-
Total revenue	39,417,519	(8,535)	-	39,408,984	36,870,841	36,475,439	35,555,516
<b>Expenses:</b>							
Program services							
Higher education	9,906,424	-	-	9,906,424	8,350,746	10,412,274	7,953,777
Office of loans and scholarships	1,931,532	-	-	1,931,532	3,078,191	2,026,902	2,574,913
Ordained ministry							
Elders and local pastors	17,051,349	-	-	17,051,349	16,365,116	16,225,505	14,232,110
Deacon and diaconal ministries	506,432	-	-	506,432	578,559	542,729	770,380
Chaplains and related ministries	224,224	-	-	224,224	222,197	210,186	624,513
Total program services	29,619,961	-	-	29,619,961	28,594,809	29,417,596	26,155,693
Supporting services	6,232,636	-	-	6,232,636	6,185,900	5,697,193	5,393,770
Total expenses	35,852,597	-	-	35,852,597	34,780,709	35,114,789	31,549,463
Change in net assets from operations	3,564,922	(8,535)	-	3,556,387	2,090,132	1,360,650	4,006,053
<b>Non-operating items</b>							
Unrealized gains on securities	915,765	634,432		1,550,197	496,330	2,994,583	4,026,577
Realized gains on sales of securities, net	2,180,777	1,468,461		3,649,238	5,317,222	5,180,872	
Change in net assets	6,661,464	2,094,358	-	8,755,822	7,903,684	9,536,105	8,032,630
Net assets at beginning of year	62,177,001	21,112,042	8,156,226	91,445,269	83,541,585	74,005,480	65,972,850
Net assets at end of year	\$ 68,838,465	23,206,400	8,156,226	100,201,091	91,445,269	83,541,585	74,005,480

## Consolidated Financial Review

### *Statement of Financial Position*

The reduction in Cash and cash equivalents was due to funds being fully invested by GBHEM investment managers. Due to/Due from GCFA represents cash and cash equivalents due to the GBHEM from the GCFA. The increase in investments was due to the investment of \$10,000,000 received from GCFA for funds due the GBHEM, and appreciation in market value (income from dividends and interest, realized and unrealized gains).

Student loans receivable increased due to new loans being issued, and promotion of the program across the church. Total net assets increased due to the investment of \$10,000,000 received from GCFA for funds due the GBHEM, and appreciation in

market value (income from dividends and interest, realized and unrealized gains).

### *Statement of Activities*

Total general church funds increased due to overall net increase in collections for general church funds and special Sunday offerings. The net collections also benefited from lower GCFA prior claims. Total program services increased due to higher distributions to the 13 seminaries and the 11 historically Black colleges resulting from higher than budgeted MEF and BCF apportionment collections. The increased change in net assets was due to total revenue exceeding total expenses, plus realized and unrealized gains on securities.

## GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY

Diversification of Financial Resources

	Unaudited							
	1999		1998		1997		1996	
	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Dispersion of Revenue								
World Service	5,429,080	12.17%	4,776,720	11.19%	4,807,757	10.77%	5,102,804	12.89%
Ministerial Education Fund	17,663,509	39.60%	16,915,047	39.63%	16,914,757	37.88%	16,195,835	40.92%
Black College Fund	9,325,431	20.91%	8,873,212	20.79%	8,854,441	19.83%	8,474,400	21.41%
Special Offerings: Student Day	467,903	1.05%	449,851	1.05%	389,071	0.87%	377,064	0.95%
Special Offerings: World Communion	368,983	0.83%	393,295	0.92%	318,640	0.71%	116,342	0.29%
Other	2,536,168	5.69%	703,179	1.65%	631,485	1.41%	115,884	0.29%
Interest on student loans	1,119,216	2.51%	591,888	1.39%	661,012	1.48%	492,684	1.24%
Investment income	1,796,368	4.03%	2,482,330	5.82%	2,279,633	5.11%	2,462,117	6.22%
Gift and other	509,512	1.14%	1,499,066	3.51%	1,425,654	3.19%	1,776,276	4.49%
Reimbursement from Benefit Trust	192,814	0.43%	186,253	0.44%	192,989	0.43%	243,474	0.62%
Unrealized gains on securities	1,550,197	3.48%	496,330	1.16%	2,994,583	6.71%	4,026,577	10.17%
Realized gains on sales of securities, net	3,649,238	8.18%	5,317,222	12.46%	5,180,872	11.60%	198,636	0.50%
Total-Includes Non-Operating Investment Income	44,608,419	100.00%	42,684,393	100.00%	44,650,894	100.00%	39,582,093	100.00%
Dispersion of Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Cash and cash equivalents	(488,389)	-0.39%	9,629,294	8.49%	4,238,392	4.05%	1,210,592	1.32%
Prepaid expenses	-	0.00%	-	0.00%	47,453	0.05%	7,310	0.01%
Due from GCFA	21,411,985	16.93%	20,847,194	18.38%	27,232,594	26.03%	25,321,258	27.55%
Investments	79,146,932	62.57%	58,902,206	51.92%	49,276,715	47.11%	43,733,502	47.59%
Other assets	427,133	0.34%	478,904	0.42%	450,481	0.43%	632,246	0.69%
Employee notes receivable	51,162	0.04%	107,618	0.09%	211,183	0.20%	233,099	0.25%
Student loans receivable, net of allowance for doubtful accounts	10,016,300	7.92%	8,029,748	7.08%	8,272,837	7.91%	8,510,539	9.26%
Student loan interest receivable	762,515	0.60%	718,995	0.63%	724,087	0.69%	734,857	0.80%
Property, plant and equipment, net	1,193,152	0.94%	1,189,982	1.05%	1,304,981	1.25%	1,234,364	1.34%
Fund held by outside trustee for benefit of the Board	-	0.00%	198,987	0.18%	158,258	0.15%	-	0.00%
Funds held in trust for others	13,973,188	11.05%	13,335,497	11.76%	12,689,099	12.13%	10,282,480	11.19%
Total	126,493,978	100.00%	113,438,425	100.00%	104,606,080	100.00%	91,900,247	100.00%
Dispersion of Expenses	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Program Services								
Higher education	9,906,424	27.63%	8,350,746	24.01%	10,412,274	29.65%	7,953,777	25.21%
Office of loans and scholarships	1,931,532	5.39%	3,078,191	8.85%	2,026,902	5.77%	2,574,913	8.16%
Ordained ministry								
Elders and local pastors	17,051,349	47.56%	16,365,116	47.05%	16,225,505	46.21%	14,232,110	45.11%
Deacons and diaconal ministries	506,432	1.41%	578,559	1.66%	542,729	1.55%	770,380	2.44%
Chaplains and related ministries	224,224	0.63%	222,197	0.64%	210,186	0.60%	624,513	1.98%
Supporting services	6,232,636	17.38%	6,185,900	17.79%	5,697,193	16.22%	5,393,770	17.10%
Total	35,852,597	100.00%	34,780,709	100.00%	35,114,789	100.00%	31,549,463	100.00%
Dispersion of Net Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Unrestricted								
Undesignated	-	0.00%	-	0.00%	0.00%		891,203	1.20%
Board designated for loans & scholarships	33,713,668	33.65%	31,714,903	34.68%	26,556,909	31.79%	31,547,806	42.63%
Board designated for all other purposes	23,115,353	23.07%	18,613,706	20.36%	22,427,990	26.85%	11,827,454	15.98%
Designated by General Conference	10,816,292	10.79%	10,658,410	11.66%	7,133,522	8.54%	5,959,497	8.05%
Designated for plant facilities	1,193,152	1.19%	1,189,982	1.30%	1,304,981	1.56%	1,234,364	1.67%
Temporarily restricted net assets	23,206,400	23.16%	21,112,042	23.09%	17,961,957	21.50%	14,388,930	19.44%
Permanently restricted net assets	8,156,226	8.14%	8,156,226	8.92%	8,156,226	9.76%	8,156,226	11.02%
Total	100,201,091	100.00%	91,445,269	100.00%	83,541,585	100.00%	74,005,480	100.00%



## RESERVE ANALYSIS - UNRESTRICTED FUNDS

### SUMMARY BY AGENCY

AGENCY NAME:	GBHEM
UNRESTRICTED EXPENSES FOR 1998 *	\$34,748,199
* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION	
DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$62,177,001
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98	21,112,042
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98	<u>8,156,226</u>
TOTAL NET ASSETS @ 12/31/98	\$91,445,269

#### UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED	\$0
UNRESTRICTED - DESIGNATED	60,987,019
UNRESTRICTED - PLANT	<u>1,189,982</u>
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$62,177,001

#### RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)	\$895,914
FIXED ASSETS REPLACEMENT COST RESERVES (I.2)	742,590
RESERVES FOR BUDGET FLUCTUATIONS (I.3)	0
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)	1,800,000
RESERVES FOR UNREALIZED GAINS (I.5)	<u>496,330</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$3,934,834
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	\$58,242,167

#### RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL	\$55,869,905
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>(3,217,125)</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$52,652,780
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	\$5,589,387

## Diversification of Financial Resources

The sources and uses of funds are appropriately matched. The GBHEM receives money from the World Service, Ministerial Education (MEF), Black College (BCF) and Africa University apportioned general church funds. The MEF, BCF and Africa University Fund are designated for specific use by General Conference and, except for such funds disbursed for specific program or administrative use, represent pass through funds. The World Service funds received by the GBHEM include funds for HANA scholarships, Hispanic National Plan and, along with board income from investments and other sources, funds the supporting services of the board.

The GBHEM is a sustainable organization. Current revenues from general church funds, board income from different sources, and investment income provide a sustainable funding to the program expense and supporting

services of the GBHEM. Investment gains(realized and unrealized) are subject to market fluctuations. Through strong oversight provided by the GBHEM and its investment committee and investment consultant, investment performance is reviewed every quarter.

The assets and resources of the GBHEM are being replenished as necessary. The revenues from general church funds and other sources to continue the work of the board and its programs are appropriate to meet the current programs of the board. There are proposed new programs for work in Europe, Africa, South America, and the Pacific and Far East, as well as a program to begin to address the issue of seminary student debt which will require new sources of funds, as well as redesignation of funds for new purposes. There will be a new program emphasis on building endowment funds for the historically black colleges.

## Reserve Analysis: Unrestricted Funds

The reserve analysis prepared by the GCFA for the reserve funds of the GBHEM assisted the GBHEM in identifying sources of funds that could be re-designated for other purposes. Further discussion with the GCFA about the analysis noted that operating cash flow reserve needs for MEF and BCF funds were eliminated from the

reserves required for the operation of the board due to the flow-through nature of these funds. These two funds support major programs of the board. The amount noted in the analysis as a reserve for unrealized gains may not be adequate in the event a major market correction occurs.

## Outlook

The GBHEM is poised and ready to begin a new century of service to the church. As noted in the Diversification of Financial Resources, the board is proposing to the church new programs for work in Europe, Africa, South America and the Pacific and Far East as well as a program to begin to address the issue of seminary student debt and raising endowment funds for historically black colleges. The board is also

reviewing its current office space within the Kern Building and, in consultation with the GBOD, will be considering possible expansion and enlargement of the Kern Building to respond to the need for adequate functional space.

The financial impact of some of these proposed programs or plans are estimated to be: Europe [\$2,000,000], Black College Endowment [\$300,000,000], Seminary student debt [\$3,000,000] Kern Building [\$1,000,000].

## GENERAL COMMISSION ON ARCHIVES AND HISTORY

### New Ways of Working

The General Commission organizes its ministry around its Disciplinary mandate: "to promote and care for the historical interests of The United Methodist Church at every level. It shall gather, preserve, and hold title to library and archival materials, and it shall disseminate interpretive materials on the history of The United Methodist Church and its antecedents" (§1703).

In order to conduct its ministry more efficiently during the present quadrennium, in 1997 the Commission eliminated the position of Assistant General Secretary. The General Secretary and Administrative Assistant assumed the duties previously assigned the AGS. The funds saved (approximately \$80,000 per year) by this action were made available to the Archives Department, which added another full-time archivist to our archive staff. Another project archivist was employed for twelve months (1998-1999) to assist with the GCAH manuscript collection.

The Commission also hires Drew University students for part-time work during the school year. Some of these are on University work/study funding. Three of these students also work full-time during the summers.

During the current quadrennium the General Commission established its first website: [www.gcah.org](http://www.gcah.org). The site was professionally designed and contains significant information about the Commission and its ministry, including staff names, publication order forms, archival information for local churches and Annual Conferences, a guidebook to the denomination's Heritage Landmarks, GCAH archival holdings, and more. The website raises the visibility of the Commission to a level not previously attained and informs more local church, Annual Conference, and other researchers of our work and resources.



General Commission on Archives and History  
Statement of Financial Position

Assets	Unaudited				Liabilities &	Unaudited			
	1999	1998	1997	1996	Net Assets	1999	1998	1997	1996
<b>Unrestricted</b>									
Cash	\$ 2,239	\$ 2,239	\$ 2,239	\$ 2,239	Accounts Payable	\$ 126,113	\$ 28,699	\$ 9,210	\$ 11,831
Due to from GCFA	969,896	853,532	885,398	807,840	Grants Payable	30,530	31,025	24,645	21,332
Inventory	982	1,563	2,003	2,278	Due to Temp. Restr.	3,214	2,079	4,586	2,971
Prepaid Expenses	-	500	1,332	-	Due to Perm. Restr.	127,896	122,996	119,596	117,396
Accrued Income	769	-	-	-	Total Liabilities	<u>\$ 287,753</u>	<u>\$ 184,799</u>	<u>\$ 158,037</u>	<u>\$ 153,530</u>
Property & Equipment	234,510	226,645	202,953	177,956	Net Assets				
Accumulated Depreciation	(208,110)	(181,676)	(157,572)	(138,548)	Undesignated	<u>\$ 712,533</u>	<u>\$ 718,004</u>	<u>\$ 778,316</u>	<u>\$ 698,235</u>
Property & Equipment, net	<u>\$ 26,400</u>	<u>\$ 44,969</u>	<u>\$ 45,381</u>	<u>\$ 39,408</u>	Total Net Assets	<u>\$ 712,533</u>	<u>\$ 718,004</u>	<u>\$ 778,316</u>	<u>\$ 698,235</u>
Total	<u>\$ 1,000,286</u>	<u>\$ 902,803</u>	<u>\$ 936,353</u>	<u>\$ 851,765</u>	Total	<u>\$ 1,000,286</u>	<u>\$ 902,803</u>	<u>\$ 936,353</u>	<u>\$ 851,765</u>
<b>Temporarily Restricted</b>									
Due from Unrestricted	\$ 3,214	\$ 2,079	\$ 4,586	\$ 2,971	Net Assets	\$ 3,214	\$ 2,079	\$ 4,586	\$ 2,971
Total	<u>\$ 3,214</u>	<u>\$ 2,079</u>	<u>\$ 4,586</u>	<u>\$ 2,971</u>	Total	<u>\$ 3,214</u>	<u>\$ 2,079</u>	<u>\$ 4,586</u>	<u>\$ 2,971</u>
<b>Permanently Restricted</b>									
Due from Unrestricted	\$ 127,896	\$ 122,996	\$ 119,596	\$ 117,396	Net Assets	\$ 127,896	\$ 122,996	\$ 119,596	\$ 117,396
Total	<u>\$ 127,896</u>	<u>\$ 122,996</u>	<u>\$ 119,596</u>	<u>\$ 117,396</u>	Total	<u>\$ 127,896</u>	<u>\$ 122,996</u>	<u>\$ 119,596</u>	<u>\$ 117,396</u>

## General Commission on Archives and History

### Statement of Activities

	Unaudited 1999			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Unaudited 1999	1998	1997	1996
Congregational support and revenue							
Congregational support							
Apportionments Received	717,515	-	-	717,515	687,511	678,067	651,347
Total congregational support	717,515	-	-	717,515	687,511	678,067	651,347
Revenue							
Subscriptions	13,861			13,861	10,143	15,497	14,580
Interest	27,985	1,135		29,120	40,451	40,104	34,221
Benefit Trust Income	18,989			18,989	14,724	12,591	21,223
Other	30,752		4,900	35,652	14,540	11,728	21,384
Net Assets released from restrictions	-	-	-	-	-	-	-
Total Revenue	91,587	1,135	4,900	97,622	79,858	79,920	91,408
Total support and revenue	809,102	1,135	4,900	815,137	767,369	757,987	742,755
Expenses							
Program areas							
Heritage Landmark Grants	28,251			28,251	31,165	27,132	27,275
Projects	47,389			47,389	115,005	2,499	19,341
Grants, Prizes and Awards	3,900			3,900	4,000	2,000	4,500
Other	20,861			20,861	6,312	23,476	1,450
Total Program expenses	100,401	-	-	100,401	156,482	55,107	52,566
Supporting Services							
Administrative	416,887			416,887	393,571	381,696	332,032
Archives	261,464			261,464	230,861	202,020	201,829
Research & Publications	21,774			21,774	28,067	21,792	73,178
Other	14,046			14,046	17,807	13,476	12,290
Total supporting service	714,171	-	-	714,171	670,306	618,984	619,329
Total Expenses	814,572	0	0	814,572	826,788	674,091	671,895
Change in Net Assets before reclass	(5,470)	1,135	4,900	565	(59,419)	83,896	70,860
Reclassification of net assets							
Change in net assets	(5,470)	1,135	4,900	565	(59,419)	83,896	70,860
Net assets, beginning of year	718,004	2,079	122,996	843,079	902,498	818,602	747,742
Net assets, end of year	712,534	3,214	127,896	843,644	843,079	902,498	818,602

# General Commission on Archives and History

## Diversification of Financial Resources

	Unaudited 1999		1998		1997		1996	
DISPERSION OF REVENUE	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
General Administration Fund	717,515	88.0%	687,511	89.6%	678,067	89.5%	651,347	87.7%
Subscriptions	13,861	1.7%	10,143	1.3%	15,497	2.0%	14,580	2.0%
Benefit Trust Reimbursement	18,989	2.3%	14,724	1.9%	12,591	1.7%	21,223	2.9%
Dividends & Interest	29,120	3.6%	40,451	5.3%	40,104	5.3%	34,221	4.6%
Other	35,652	4.4%	14,540	1.9%	11,728	1.5%	21,384	2.9%
Total	815,137	100.0%	767,369	100.0%	757,987	100.0%	742,755	100.0%
DISPERSION OF ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Cash Equivalent	972,904	97.3%	855,771	94.8%	887,637	94.8%	810,079	95.1%
Inventory	982	0.1%	1,563	0.2%	2,003	0.2%	2,278	0.3%
Prepaid Expense	-	0.0%	500	0.1%	1,332	0.1%	-	0.0%
Net PP&E	26,400	2.6%	44,969	5.0%	45,381	4.8%	39,408	4.6%
Total	1,000,286	100.0%	902,803	100.0%	936,353	100.0%	851,765	100.0%
DISPERSION OF EXPENSES	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Program Services								
Heritage Landmark Grants	28,251	3.5%	31,165	3.8%	27,132	4.0%	27,275	4.1%
Projects	8,876	1.1%	115,005	13.9%	2,499	0.4%	19,341	2.9%
Grants, Prizes and Awards	3,900	0.5%	4,000	0.5%	2,000	0.3%	4,500	0.7%
Other	20,861	2.6%	6,312	0.8%	23,476	3.5%	1,450	0.2%
Supporting Services								
Administrative	416,887	51.2%	393,571	47.6%	381,696	56.6%	332,032	49.4%
Archives	299,977	36.8%	230,861	27.9%	202,020	30.0%	201,829	30.0%
Research & Publications	21,774	2.7%	28,067	3.4%	21,792	3.2%	73,178	10.9%
Other	14,046	1.7%	17,807	2.2%	13,476	2.0%	12,290	1.8%
Total	814,572	100.0%	826,788	100.0%	674,091	100.0%	671,895	100.0%
DISPERSION OF NET ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Unrestricted-Undesignated	686,133	81.3%	673,035	79.8%	732,935	81.2%	658,827	80.5%
Unrestricted-Designated	26,400	3.1%	44,969	5.3%	45,381	5.0%	39,408	4.8%
Temporarily Restricted	3,214	0.4%	2,079	0.2%	4,586	0.5%	2,971	0.4%
Permanently Restricted	127,896	15.2%	122,996	14.6%	119,596	13.3%	117,396	14.3%
Total	843,643	100%	843,079	100%	902,498	100%	818,602	100%



**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

AGENCY NAME:

GCAH

UNRESTRICTED EXPENSES FOR 1998 \*

\$822,702

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION

AMOUNT

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$718,004

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

\$2,079

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

\$122,996

TOTAL NET ASSETS @ 12/31/98

\$843,079

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED

\$559,736

UNRESTRICTED - DESIGNATED

113,299

UNRESTRICTED - PLANT

44,969

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$718,004

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)

\$144,770

FIXED ASSETS REPLACEMENT COST RESERVES (1.2)

133,419

RESERVES FOR BUDGET FLUCTUATIONS (1.3)

135,561

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)

0

RESERVES FOR UNREALIZED GAINS (1.5)

0

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$413,750

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

\$304,254

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL

\$218,121

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

(44,969)

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$173,152

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

## Reserve Analysis

Reserve funds have permitted GCAH to engage in projects, which would otherwise not be possible. In the current quadrennium GCAH spent \$111,000 in reserve funds for a microfilm project to preserve the denomination's early missionary records. Reserve funds were also expended for the Africa and Philippines Central Conference workshops. They are also employed for the United Methodist Annual Conference Survey Project, which will result in a survey of the archival holdings of the Annual Conference archival depositories. When completed, this project will cost approximately \$95,000.

It is expected that GCAH will depend heavily on its existing reserves. Its 2000 budget includes the

expenditure of \$103,000 of reserve funds. Reserve funds will also be used in every year of the new quadrennium to balance the annual operating budget in light of the modest increases recommended in General Administration Fund income for GCAH during 2001-2004. Preliminary estimates of the Commission's 2001-2004 budget show at least \$174,000 in reserves to be used to balance its budget.

By the close of the next quadrennium GCAH expects its reserve levels to be close to the target reserve fund recommendation of the General Council on Finance and Administration.

## Outlook

Late in the present quadrennium the Commission began to explore its relationships with the Central Conferences. In 1999 it held its first workshop for the Africa Central Conferences in Harare, Zimbabwe. It has also been instrumental in assisting the Annual Conferences in Africa to accept the invitation of Africa University to establish a central Africa United Methodist archival depository in the University's new library. GCAH provided archival training for the University's library staff. In July 2000 GCAH will conduct workshops for the Philippines Annual Conferences. In the next quadrennium GCAH projects workshops for the European Central Conferences, and a second round of workshops for Africa. Since this workshop concept was not developed before the budgetary asking for the next quadrennium, reserve funds will be used to cover the significant expenses, which will be incurred.

The General Commission expects to continue its ministry and service to the church by its

professional library, archival, and information services. It anticipates a major impact on the volume of material it processes, if and when there is a restructure of the denomination. It is assumed that when denominational agencies are eliminated, or significantly changed, much of the material contained in agency files and other places will be transferred to the GCAH for archival processing. This will have an impact on its expenses. Since this eventuality cannot be known before General Conference action, no provisions were made in the GCAH budget of the next quadrennium. Such General Conference action, however, may have significant budgetary implications for GCAH.

The Commission will continue to place an emphasis on women's and racial/ethnic history, primarily using funds, which have been set-aside in endowment from previous General Conference funding.

## GENERAL COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS

### New Ways of Working

The General Commission on Christian Unity and Interreligious Concerns (GCCUIC) has worked throughout the 1997-2000 quadrennium to reduce costs in every way possible, at the same time increasing programs and initiatives as directed by General Conference.

#### *Communications*

The primary area of improvement this past quadrennium has been in communications. The GCCUIC developed a website ([www.gccuic-umc.org](http://www.gccuic-umc.org)) where news and information on ecumenism and interfaith work is available. The website offers connections to many ecumenical agencies' and denominations websites for further information, as well as the latest copy of our newsletter "News for Our Ecumenical Colleagues" for downloading. Visitors to the site can e-mail the GCCUIC with questions ([info@gccuic-umc.org](mailto:info@gccuic-umc.org)) or request materials to be sent by mail. For example, the GCCUIC developed a document entitled "*In Search of Unity*" to assist the church in finding new avenues to dialogue about difficult issues. This document was very well received by the church, with approximately 30,000 copies distributed by mail or shipped in bulk, and used in numerous annual conference sessions and in local church settings. In addition, the document was available on our website and hundreds more downloaded the document instantly.

In addition to the website, our installation and increasing use of e-mail has enhanced our ability to respond quickly to United Methodists and others questions about programs, events, financial

support, ecumenical agencies and many other areas of concern. It has also enhanced our ability to be in touch when away from the office and during non-office hours, and more efficiently carry out responsibilities.

In regards to telephone communications, the GCCUIC has increased its use of conference calls in place of meetings, whenever possible, to great success. We continue to participate in the AT&T Uniplan denomination-wide phone plan and receive excellent savings there. The GCCUIC also uses an "800" number to further reduce costs for calls from outside the office.

#### *Meeting/Travel Costs*

The following list indicates ways in which the GCCUIC attempts to cut costs for meetings:

- scheduling of meetings over Saturday night for savings on airfares
- encouraging sharing of rooms when possible
- holding meetings in retreat settings
- holding committee meetings in conjunction with annual meetings
- acquiring tax exemption in states where meetings are held frequently
- purchasing air tickets during promotional offers and reduced fare periods
- holding meetings in competitive markets for lower airfares, where possible
- canceling of one Spring board meeting (Executive Committee only met)



**COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS**  
**Statement of Financial Position**

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
<b>Unrestricted</b>									
Due from GCFA (Cash & Cash Equivalent)	\$ 196,009	\$ 354,929	\$ 429,860	\$ 419,236	Accounts Payable	\$ 92,675	\$ 95,684	\$ 16,524	\$ 63,256
Travel Advances and Other Assets	8,612	9,678	3,939	5,307	Due to Temporarily Restricted	37,580	16,249	48,137	14,088
Due from Interdenominational Cooperation Fund	-	70,349	-	-	Total Liabilities	\$ 130,255	\$ 111,933	\$ 64,661	\$ 77,344
Staff loans Receivable	28,976	32,773	35,994	8,095					
Grants Receivable	-	-	34,200	-					
Property & Equipment	157,068	154,036	141,055	155,847	Net Assets				
Accumulated Depreciation	(132,672)	(112,329)	(91,546)	(127,968)	Undesignated	\$ 89,297	\$ 359,062	\$ 450,400	\$ 383,173
Property & Equipment, Net	24,396	41,707	49,509	27,879	Board Designated	38,441	38,441	38,441	-
					Total - Net Assets	\$ 127,738	\$ 397,503	\$ 488,841	\$ 383,173
<b>Total - Assets</b>	<b>\$ 257,993</b>	<b>\$ 509,436</b>	<b>\$ 553,502</b>	<b>\$ 460,517</b>	Total - Liabilities & Net Assets	<b>\$ 257,993</b>	<b>\$ 509,436</b>	<b>\$ 553,502</b>	<b>\$ 460,517</b>
<b>Temporarily Restricted</b>									
Due from Unrestricted	\$ 37,580	\$ 16,249	\$ 48,137	\$ 14,088	Net Assets	\$ 37,580	\$ 16,249	\$ 48,137	\$ 14,088
<b>Total - Assets</b>	<b>\$ 37,580</b>	<b>\$ 16,249</b>	<b>\$ 48,137</b>	<b>\$ 14,088</b>	Total - Net Assets	<b>\$ 37,580</b>	<b>\$ 16,249</b>	<b>\$ 48,137</b>	<b>\$ 14,088</b>

# COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS Statement of Activities

	Unaudited				
	1999	1998	1997	1996 <sup>1</sup>	
Revenue:					
Allocation from World Service Fund	\$ 881,503	\$ 850,587	\$ 847,102	\$ 793,381	
Reimbursement from Benefit Trust	17,675	14,711	14,690	17,700	
Interest Income	3,628	16,035	14,191	6,251	
Grants	25,000	-	54,700	1,460	
Other	500	-	16,417	-	
Net Assets released from restrictions	\$ -	0	0	0	
Total Revenue	\$ 928,307	\$ 881,333	\$ 947,100	\$ 818,792	
Program Services:					
Inter & Intra - Denominational Relationships	\$ 332,231	\$ 241,101	\$ 177,028		
Education and Resourcing	199,339	110,335	92,273		
Conciliar Relationships	142,385	181,848	139,674		
Interfaith Relationship	66,446	81,729	92,574		
Covenanting Relationships	66,446	91,945	68,213		
Emerging Issues	61,700	46,994	30,858		
Ecumenical Funding Grants	86,690	65,500	69,900		
Program	70,636	58,882	34,315		
Promotional & Information Materials	20,872	2,896	8,476		
Commission Meetings	45,643	59,989	43,725		
Administration	84,353	63,340	50,347		
Total Expenses	\$ 1,176,741	\$ 1,004,559	\$ 807,383	\$ 708,607	
Change in Net Assets	\$ (248,434)	\$ (123,226)	\$ 139,717	\$ 110,185	
Net Assets at Beginning of Year	413,752	536,978	397,261	287,076	
Net Assets at End of Year	\$ 165,318	\$ 413,752	\$ 536,978	\$ 397,261	

<sup>1</sup> Expenses for 1996 were not allocated by program.

## Consolidated Financial Review

From 1998 to 1999, income has increased by 5.3% primarily due to increased giving to the World Service Fund, plus a grant received through the General Council on Ministries from the World Service Contingency Fund. This increase in income is partially offset by a 77% reduction in interest income. During 1999, expenses increased by 17% over 1998. Spending was increased in several program areas, especially inter- and intra-denominational relationships, and education and resourcing.

While GCCUIC received a World Service Contingency Fund grant to fund the national Dialogue on Theological Diversity, the commission, as a program emphasis for 1999, provided over \$30,000 in grants for annual conferences and local congregations, as well as provided the follow-up to the dialogue, resulting in the production of at least 30,000 copies of the document *In Search of Unity*.

The education and resourcing program area expenses increased significantly due to the production and distribution of more materials in 1999, such as *The Ecumenical Implications of the Discussions of "The Global Nature of The United Methodist Church."*

Even though income increased in 1999, expenses increased at a greater rate resulting in a decrease of net assets of approximately \$250,000 (or 60%). This reduction significantly impacted the GCCUIC's invested funds and interest income accordingly. The commission invests its funds through GCFA as a participant in GCFA's short-term investment pool. The unaudited balance at 12/31/99 (listed on the Statement of Financial Position due to GCFA) was \$196,009, a 44% reduction over 1998.

During the next quadrennium, the GCCUIC will need to budget in order to increase its operating reserves for cash flow purposes and replacing fixed assets.

## Diversification of Financial Resources

The GCCUIC is almost entirely supported by income from the World Service Fund. Other minimal income is derived from interest income from the GCFA pooled fund, mortgage interest, and the Benefit Trust Income received annually for reimbursement of staff health costs. With the almost total dependence on World Service income, the GCCUIC is not a "diversified" entity in a sense. The work of this commission is done at the direction of General Conference and is supported by the church at-large through apportionment giving to the World Service Fund. Budgeting is carefully

done based on prior year income levels from World Service, and consultation with the GCFA regarding projections for coming years.

The GCCUIC is sustainable as an organization authorized by the General Conference and supported by United Methodist giving. This giving is influenced by the state of the economy and other trends as would be expected. However, the past quadrennium has been one of increased giving by United Methodists and one of increased programmatic work by the commission. It is our hope that this will continue into the future.



# COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS Diversification of Financial Resources

	Unaudited		1998		1997		1996	
	\$Value	%	\$Value	%	\$Value	%	\$Value	%
<b>Dispersion of Revenue</b>								
Allocation from World Service Fund	\$ 881,503	95.0%	\$ 850,587	96.5%	\$ 847,102	89.4%	\$ 793,381	96.9%
Reimbursement from Benefit Trust	17,675	1.9%	14,711	1.7%	14,690	1.6%	17,700	2.2%
Interest Income	3,628	0.4%	16,035	1.8%	14,191	1.5%	6,251	0.8%
Grants	25,000	2.7%	-	0.0%	54,700	5.8%	1,460	0.2%
Other	500	0.1%	-	0.0%	16,417	1.7%	-	0.0%
<b>Total</b>	<b>\$ 928,307</b>	<b>100.0%</b>	<b>\$ 881,333</b>	<b>100.0%</b>	<b>\$ 947,100</b>	<b>100.0%</b>	<b>\$ 818,792</b>	<b>100.0%</b>
<b>Dispersion of Assets</b>								
Due from GCFA (Cash & Cash Equivalent)	\$ 196,009	76.0%	\$ 354,929	69.7%	\$ 429,860	77.7%	\$ 419,236	91.0%
Travel Advances and Other Assets	8,612	3.3%	9,678	1.9%	3,939	0.7%	5,307	1.2%
Due from Interdenominational Cooperation Fund	-	0.0%	70,349	13.8%	-	0.0%	-	0.0%
Staff Loans Receivable	28,976	11.2%	32,773	6.4%	35,994	6.5%	8,095	1.8%
Grants Receivable	-	0.0%	-	0.0%	34,200	6.2%	-	0.0%
Fixed assets, Net of Accumulated Depreciation	24,396	9.5%	41,707	8.2%	49,509	8.9%	27,879	6.1%
<b>Total</b>	<b>\$ 257,993</b>	<b>100.0%</b>	<b>\$ 509,436</b>	<b>100.0%</b>	<b>\$ 553,502</b>	<b>100.0%</b>	<b>\$ 460,517</b>	<b>100.0%</b>
<b>Dispersion of Expenses</b>								
Program Services:								
Inter & Intra - Denominational Relationships	\$ 332,231	28.2%	\$ 241,101	24.0%	\$ 177,028	21.9%		
Education and Resourcing	199,339	16.9%	110,335	11.0%	92,273	11.4%		
Conciliar Relationships	142,385	12.1%	181,848	18.1%	139,674	17.3%		
Interfaith Relationship	66,446	5.6%	81,729	8.1%	92,574	11.5%		
Covenanting Relationships	66,446	5.6%	91,945	9.2%	68,213	8.4%		
Emerging Issues	61,700	5.2%	46,994	4.7%	30,858	3.8%		
Ecumenical Funding Grants	86,690	7.4%	65,500	6.5%	69,900	8.7%		
Program	70,636	6.0%	58,882	5.9%	34,315	4.3%		
Promotional & Information Materials	20,872	1.8%	2,896	0.3%	8,476	1.0%		
Commission Meetings	45,643	3.9%	59,989	6.0%	43,725	5.4%		
Administration	84,353	7.2%	63,340	6.3%	50,347	6.2%		
<b>Total</b>	<b>\$ 1,176,741</b>	<b>100.0%</b>	<b>\$ 1,004,559</b>	<b>100.0%</b>	<b>\$ 807,383</b>	<b>100.0%</b>	<b>\$ 708,607</b>	<b>100.0%</b>
<b>Dispersion of Net Assets</b>								
Undesignated	\$ 89,297	54.0%	\$ 359,062	86.8%	\$ 450,400	83.9%	\$ 383,173	96.5%
Board Designated	38,441	23.3%	38,441	9.3%	38,441	7.2%	-	0.0%
Temporarily Restricted	37,580	22.7%	16,249	3.9%	48,137	9.0%	14,088	3.5%
<b>Total</b>	<b>\$ 165,318</b>	<b>100.0%</b>	<b>\$ 413,752</b>	<b>100.0%</b>	<b>\$ 536,978</b>	<b>100.0%</b>	<b>\$ 397,261</b>	<b>100.0%</b>

<sup>1</sup> Expenses for 1996 were not allocated by program

**RESERVE ANALYSIS - UNRESTRICTED FUNDS**

## SUMMARY BY AGENCY

GCCUIC

AGENCY NAME:

UNRESTRICTED EXPENSES FOR 1998 \* \$972,671

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$397,503
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98	16,249
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98	<u>0</u>
TOTAL NET ASSETS @ 12/31/98	\$413,752

UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED	\$317,355
UNRESTRICTED - DESIGNATED	38,441
UNRESTRICTED - PLANT	<u>41,707</u>
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$397,503

RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)	\$193,295
FIXED ASSETS REPLACEMENT COST RESERVES (1.2)	45,257
RESERVES FOR BUDGET FLUCTUATIONS (1.3)	<u>161,150</u>
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)	0
RESERVES FOR UNREALIZED GAINS (1.5)	<u>0</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$399,702
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	(\$2,199)

RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL	\$38,441
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>0</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$38,441
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	(\$40,640)

## Reserve Analysis: Unrestricted Funds

The Commission maintains operating reserves to provide for cash flow for months when income received is less than expenses incurred, as well as to replace fixed assets. The board designated funds are available, at the discretion of the board, for emerging issues and programs not anticipated

during the annual budgeting process. Temporarily restricted funds consist of World Service grants received through the General Council on Ministries that can only be used in accordance with the terms of the grant. If all the monies are not used, the remainder must be returned

## Outlook

The projections for the future depend largely upon General Conference. The GCCUIC has requested a budget increase since programmatic demands have caused expenses to exceed income. Since the World Service Fund is the primary source of income for the commission, the budget established by General Conference will determine whether it can continue its work or whether it will need to cut staff and program.

Furthermore, General Conference will direct the plans for the future of the GCCUIC. Several petitions that have been submitted to the General Conference ask the commission to develop significant projects. One of these involves dialogues surrounding the issue of homosexuality. Another is

the advocacy, interpretation and distribution of a study guide to prepare United Methodists to discuss closer relationships with the historic Black Methodist churches. Within a commission whose staff is as small as this one, such decisions by general conference could dramatically alter the work of the commission into the next quadrennium.

The purpose of the GCCUIC is to serve the whole church. The work of ecumenism has changed dramatically in nearly all parts of the world, making outreach and program development in relation to the central conferences urgent and costly. Despite these challenges, the commission will continue to expand its work in relationship to the central conferences.



## GENERAL COMMISSION ON COMMUNICATIONS

### New Ways of Working

#### *Introduction*

The United Methodist Communications of today is the result of an evolution of nearly 60 years of telling the Church's unique story. Today's UCom continues the tradition of listening and responding to needs expressed by the Church's diverse members and leaders, and to the changing communications choices. This document serves as a summary of United Methodist Communications' stewardship for the four-year period ended December 31, 1999. As an agency of the Church, we remain in a very strong position as measured, not only by our financial solidity, but also the strength of our programs and services. Technological advances enhance UCom's efforts to help the church tell its story and make disciples for Christ. Since its development, the agency has responded to the needs of the denomination and the public at large in the communication context of the time. The following is a listing of a few of those responses:

#### *Cross-Division Teams*

As part of a visioning/planning process, management established a series of cross-division teams inclusive of both program and support staff. The teams identified areas of concern and suggested changes. A number of improvements resulted, including an agency-wide action team to develop an effective web presence, better internal communication, and improved telephone service.

#### *New Services to Annual Conferences*

In 1997, the General Commission On Communication received the results of a two-year study of the delivery of communication resources and services to the annual conferences. The findings led away from regionally deployed field staff, to a Nashville-based "Conference Resourcing Team" (CRT). By using the internet and other technologies to maintain contact, engaging specialists around the country on short term contracts, and developing professional networks for support and assistance, the agency has been able to deliver a greater variety of services to more annual conferences with a smaller staff at no increase in budget.

One of their most popular services has been Annual Conference Communication Audits conducted by our staff working with market research specialists. A thorough review of regional communication structures enables annual conference leadership to pinpoint ways they can be more effective.

#### *Racial-Ethnic Minority Communicators*

Analyzing the communication systems in the denomination caused the agency to confront a dearth of racial ethnic minority persons in annual conference and general church communications positions. In 1998, the CRT developed a year-long fellowship program to place promising racial ethnic minority communication students in select annual conference offices to work alongside effective professional communicators. The first fellow worked in the New England Annual Conference, and the second in Northern Indiana.

#### *Reorganization of Work Units*

The Division of Program and Benevolence Interpretation and the Finance Office, working with an organizational consultant, studied their core work processes and procedures and revised their structure. Finance realigned tasks to reduce paperwork and provide a more service-oriented style. Both units have been able to increase productivity and customer satisfaction with staff reduced by natural attrition.

#### *New Directions in Benevolence Promotion*

The agency reduced its presence in New York, freeing funds to develop new approaches to promoting the general funds. Staff with expertise in marketing and advertising replaced downsized positions. The "Funds Marketing Team" has been developing strategic marketing plans that are more intentional and targeted. A major new initiative of the team has been the "Promotion of Giving." UCom staff developed alliances with three other agencies, GBOD, GCFA, and GBHEM, to address core issues driving stewardship and apportioned funds remittance. The interagency approach has leveraged resources and services to

benefit annual conferences and districts and has been a catalyst for other stewardship efforts.

### *The Internet*

The World Wide Web is emerging at a dizzying pace to be a vital new communication tool. UMCom quickly established a web page for the United Methodist Church, which is now accessed by more than 3,000 visitors daily. It is the major portal for access to United Methodist web-based information. Our Internet work team has developed a substantial web site for the agency as well, and has also extended its services to assist smaller denominational agencies to establish a web presence with little or no cost.

### *Seeding New Programming*

"News Odyssey," a cable television program launched in 1997, deftly examines the role of religion in current events. Production of the program takes place in UMCom's Nashville studios for broadcast on the Odyssey Cable Channel. UMCom provided the initial year's production costs. In 2000 UMCom expects the channel will be paying UMCom \$1.6 million to produce the program. These funds not only provide quality religious programs, but help to support the acquisition of equipment that helps to keep our TV studio facilities current.

### *Interpreter Study*

In 1998 the agency contracted with a nationally known firm to conduct a "Publisher's Study" of *Interpreter* magazine. The effort included a reader satisfaction survey, editorial analyses, as well as review of production, marketing, advertising and subscription management processes. It resulted in a dramatic redesign of the magazine, fine-tuning of editorial direction, more focused marketing efforts, increased advertising revenue, and a new print vendor.

### *Enhanced Printing of Publications*

A key initiative spurred by the study of *Interpreter* magazine was to improve the processes for designing and printing all of our publications. An exhaustive search led to the selection of a new print shop for *Interpreter* and upgrading to "computer to plate" art and layout processes. The result has been reduced costs for pre-press and savings in the cost of printing and distributing the publications.

### *Increased Service to Racial Ethnic Minority United Methodists*

UMCom has expanded services to Hispanic, Korean, and Native American United Methodists.

Spanish Language Resource Team: The GCOC and staff, in cooperation with our Spanish-language advisory group, conducted a study of Hispanic United Methodist communications within the US and Puerto Rico. The findings have led the agency to restructure its staff serving that constituency and expand its mission. We are currently searching for a team leader and expect to reposition the content of *el Interprete* as a result.

Korean Language Services: The GCOC, responding to a call from our Korean Language Advisory Group, expanded the services to Korean speaking United Methodists by adding two full time staff positions enabling the agency to redesign the Korean program journal, (now called *United Methodists in Service*), and add Korean language editorial support for UM News Service and funds marketing projects.

Native American Communications: Last quadrennium, UMCom, with support from GCFA, developed a "Native American Fax System" to facilitate communication with isolated congregations. More recently we have increased communication services to native peoples, including print resources and workshops, and currently we are gathering computers for Native American congregations. The office has developed many projects cooperatively with the program boards and the United Methodist Publishing House.

### *Performance-Results Management*

UMCom has been exploring ways of developing performance expectations to measure the effectiveness of the organization's ministries. Along with staff training in developing performance measurements, our studies of *Interpreter*, the order-fulfillment system, Spanish-language services and the anticipated "Igniting Ministry" campaign have resulted in our asking not only what can we do, but how we will measure its impact and effectiveness.

### *Compensation Study*

UMCom began a study of its compensation and



job classification systems in June 1998. Some recommendations from the study were implemented in January 1999. In September 1999, the agency completed the study and announced resulting changes to the staff.

The vision statement for the new compensation program states that UCom envisions a pay program that is:

- ♦ fair and equitable
- ♦ rewards for performance, new skills, and training
- ♦ is effectively communicated to employees
- ♦ is simple to understand and administer
- ♦ is sufficient to attract quality personnel

The study resulted in a review of exempt and non-exempt classifications for UCom positions that are not factored by GCFA's factoring committee; moved the agency into a system of using market data to establish salary ranges; fostered the consolidation of some job titles, and led to new guidelines for promotion.

#### *Crisis Communications*

UCom has expanded its work to support effective communications through the media in crisis situations. We continue to offer training for Bishops and other leaders in their role as media spokespersons. Our work has been improved by assigning a staff person to develop planning and training events in regions, and providing on-the-scene consultation and support in crisis circumstances.

#### *Conference-Specific Communication Efforts*

Decreasing technology costs have allowed UCom to offer more customized services to annual conferences, districts and, to some extent, local churches. Digital technology allows us to economically create custom video production services for annual conferences. We also distribute a line of stewardship promotion materials that may be customized by a Nashville press for a small fee.

#### *Database Management*

Because the *Interpreter* subscription list was maintained on out-dated and inefficient software, UCom, through a study of data-management, identified software that will improve both entry and retrieval of information. We anticipate better data systems will enable increased magazine subscriptions and wider dissemination of

information.

#### *New Radio Initiatives*

Radio is the electronic media with the greatest audience both in this country and globally. UCom has continued to provide award-winning radio material including entertaining public service "spots" and engaging short format programs exploring issues of faith and life decisions. Radio series and spots aired on many of the 12,000 U.S. stations, approximately 2 million times in the 1996-99 quadrennium. Assuming each is a 60-second spot (many were longer) and an average value of \$63 per minute advertising time (based on National Broadcasters' Association estimates), this means about \$126 million in advertising was donated by participating stations to raise the visibility of the church.

#### *Upgraded Telephone Systems*

The purchase of a new telephone system with voice-mail and better call features, installed in 1999, had immediate impact on efficiency and economy. For example, a sophisticated call-queuing system has enabled InfoServ to reduce the number of lost calls and distribute incoming calls more effectively, resulting in more service with the same staff.

#### *Outsourced Distribution*

In 1996, we outsourced our promotional products distribution process. As a result, we have been able to reduce staff, offer toll-free telephone order capability, and more efficiently serve the church. Ongoing evaluations of customer opinions reveal an accuracy rate of well over 95% and high customer satisfaction.

#### *Digital Production Technologies*

Electronic communications has experienced a dramatic change with the advent of digital video and audio capabilities. The technologies are able to produce high quality professional results with reasonably priced, user-friendly equipment. UCom has enhanced its services by adding digital audio production equipment that has extended our capability for radio and soundtrack development, and Avid video editing equipment that provides producers and directors with the ability to develop their video message quickly and effectively at lower cost.



# UNITED METHODIST COMMUNICATIONS

## Statement of Financial Position

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
<i>Unrestricted</i>									
Cash and Equivalents	\$ 43,369	\$ 63,653	\$ 19,923	\$ 17,142	Accounts payable	\$ 778,328	\$ 634,903	\$ 511,398	\$ 259,221
Due to/ from GCFA	8,924,478	6,892,187	6,332,199	4,419,916	Deferred income	87,889	71,524	95,998	251,691
Capitalized product.	63,247	79,018	84,982	102,186	Note Payable to GCFA	164,657	318,550	462,382	596,811
Productions in proc.	83,974	102,780	27,336	52,747	Due to Temp. Restr.	346,109	273,966	377,658	443,341
Receivables	325,915	768,070	509,534	235,016	Due to Perm. Restr.	22,590	22,590	22,590	92,682
Inventories	42,560	141,203	256,619	435,128	Total liabilities	1,399,573	1,321,533	1,470,026	1,643,746
Prepaid expenses	134,200	97,971	149,081	145,551	Net assets				
Proprty & Equip. cost	6,567,571	6,251,621	6,622,142	7,146,975	Designated	2,929,802	2,283,443	2,077,182	1,847,437
Accum. Deprec.	(3,892,563)	(3,470,937)	(3,765,607)	(4,093,720)	Designated-Plant	2,510,351	2,462,134	2,409,689	2,471,980
Net PP&E	2,675,008	2,780,684	2,856,535	3,053,255	Undesignated	5,453,025	4,858,456	4,279,312	2,497,778
					Total net assets	10,893,178	9,604,033	8,766,183	6,817,195
Total	\$ 12,292,751	\$ 10,925,566	\$ 10,236,209	\$ 8,460,941	Total	\$ 12,292,751	\$ 10,925,566	\$ 10,236,209	\$ 8,460,941
<i>Temporarily Restricted</i>									
Due from Oper. Fund	\$ 346,109	\$ 273,966	\$ 377,658	\$ 443,341	Net Assets	\$ 346,109	\$ 273,966	\$ 377,658	\$ 443,341
Total	\$ 346,109	\$ 273,966	\$ 377,658	\$ 443,341	Total	\$ 346,109	\$ 273,966	\$ 377,658	\$ 443,341
<i>Permanently Restricted</i>									
Due from Oper. fund	\$ 22,590	\$ 22,590	\$ 22,590	\$ 92,682	Net Assets	\$ 22,590	\$ 22,590	\$ 22,590	\$ 92,682
Total	\$ 22,590	\$ 22,590	\$ 22,590	\$ 92,682	Total	\$ 22,590	\$ 22,590	\$ 22,590	\$ 92,682

# UNITED METHODIST COMMUNICATION

## Statement of Activities

	1999 (Unaudited)			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	1999 (Unaudited)	1998	1997	1996
<b>Congregational support and revenue</b>							
Congregational support							
Apportionments received	\$ 10,193,702	\$ -	\$ -	\$ 10,193,702	\$ 9,947,398	\$ 10,012,029	\$ 9,539,470
Designated for Prior Claims	1,627,664	305,248	-	1,932,912	1,850,252	2,051,442	1,745,021
Special gifts from members	-	-	-	-	25	25	35
Total congregational support	11,821,366	305,248	-	12,126,614	11,797,675	12,063,496	11,284,526
<b>Revenue</b>							
Production & Distribution	2,248,596	-	-	2,248,596	1,745,755	1,401,570	1,083,387
Program Benevolence and Interpret.	1,151,326	-	-	1,151,326	1,182,113	1,162,556	1,124,735
Benefit Trust income	298,760	-	-	298,760	262,892	657,522	-
Other income	5,406	-	-	5,406	19,622	(15,454)	118,416
Investment income	143,829	-	-	143,829	185,534	155,796	103,065
Realized gain/(loss)	27,071	-	-	27,071	23,118	-	-
Unrealized gain/(loss)	-	-	-	-	31,924	-	-
Kingswood	36,827	-	-	36,827	81,252	-	-
<b>Foundation</b>							
Contributions	76,960	-	-	76,960	11,730	23,435	1,700
Interest and Dividend income	36,308	-	-	36,308	13,666	21,607	-
Realized gain/(loss)	50,117	-	-	50,117	16,740	6,006	-
Unrealized gain/(loss)	-	-	-	-	23,118	16,992	-
Other Income	64,000	-	-	64,000	-	-	-
Net assets released from restrictions	233,105	(233,105)	-	-	-	-	-
Total revenue	4,372,305	(233,105)	-	4,139,200	3,597,464	3,430,030	2,431,303
Total support and revenue	16,193,671	72,143	-	16,265,814	15,395,139	15,493,526	13,715,829
<b>Expenses</b>							
<b>Program areas</b>							
Division of Interpretation	4,901,721	-	-	4,901,721	5,274,763	4,621,594	5,371,091
Production & Distribution	3,691,321	-	-	3,691,321	3,350,363	3,557,626	2,730,651
Kingswood	1,271	-	-	1,271	8,191	-	-
Public Media	1,228,631	-	-	1,228,631	1,220,557	1,233,000	1,306,799
Television/Telecommunications	1,632,855	-	-	1,632,855	1,712,217	1,491,146	1,600,998
Total Program expenses	11,455,799	-	-	11,455,799	11,566,091	10,903,366	11,009,539
<b>Supporting services</b>							
General Administration	3,384,432	-	-	3,384,432	3,032,366	2,710,358	2,421,521
Foundation	64,295	-	-	64,295	62,524	66,589	-
Total Supporting services	3,448,727	-	-	3,448,727	3,094,890	2,776,947	2,421,521
Total Expenses	14,904,526	-	-	14,904,526	14,660,981	13,680,313	13,431,060
Change in Net assets before reclass	1,289,145	72,143	-	1,361,288	734,158	1,813,213	284,769
Reclassification of net assets	-	-	-	-	-	-	-
Change in Net Assets	1,289,145	72,143	-	1,361,288	734,158	1,813,213	284,769
Net assets beginning of year	9,604,033	273,966	22,590	9,900,589	9,166,431	7,353,218	7,068,449
Net assets end of year	\$ 10,893,178	\$ 346,109	\$ 22,590	\$ 11,261,877	\$ 9,900,589	\$ 9,166,431	\$ 7,353,218

## Consolidated Financial Review - Narrative

Statement of Financial Position	Explanation of Fluctuation
Due to from GCFA	1997 ↑ 44%; 1998 ↑ 9%; 1999 ↑ 30% In 1995, we began to build our reserve levels to the required GCFA amount. We also began to increase our reserves for changing technology in the broadcast industry.
Inventories	1997 ↓ 41%; 1998 ↓ 45%; 1999 ↓ 70% Promotional materials are printed in bulk at the beginning of the quadrennium for use in the remaining years.
Accounts Payable	1997 ↑ 98%; 1998 ↑ 25%; 1999 ↑ 23% The increase is due to timing of payables

Statement of Activity	Explanation of Fluctuation
Other Income	1997 ↑ 443%; 1998 ↓ 56%; 1999 ↑ 8% The major source of other income is Benefit Trust. UCom recorded two years of Benefit Trust reimbursement in 1997 with none in 1996.
Production & Distribution	1997 ↑ 30%; 1998 ↑ 25%; 1999 ↑ 29% New agreement with Odyssey Productions
General Administration	1997 ↑ 12%; 1998 ↑ 12%; 1999 ↑ 12% The decline in Division of Interpretation and increase in General Administration is due to departments moving from one division to the other.

## Diversification of Financial Resources

The Diversification of Financial Resources schedule provides information on UCom's financial resources for 1996, 1997, 1998, and unaudited 1999.

The Diversification of Financial Resources shows UCom's sources and uses of funds are appropriately matched. As this report reflects, our primary source of funding is general church funds, which have increased in recent years. It has been UCom's practice to ensure that our expenses do not exceed our income. During this quadrennium, in an attempt to generate income from sources other than general church funds, we started a cooperative relationship with the Odyssey Cable Channel. UCom provided seed money for the creation of a religious news program, which airs on the Odyssey Channel. The Odyssey Channel is now responsible for all production costs. As a result, our revenues have increased. In turn, from this additional income we

have provided annual conferences with additional services at lower or no cost. We continue to explore other new ways of raising funds for our agency.

Because of the nature of the communications industry, and the ever-changing technologies we must use to provide our customers with the services they demand, UCom will continue to move vigorously to incorporate technologies that can deliver useful and needed services, or that give us additional operating efficiencies. While a good portion of our investment in digital technology can be managed by our current capital expenditure plan, we know there are technology demands that cannot be planned for. We feel it is important to establish a technology escrow account, over and above our current plant and operating reserve, which will allow us to respond to these demands, without putting a strain on current operations.



# UNITED METHODIST COMMUNICATIONS

## Diversification of Financial Resources

	1999 (Unaudited)		1998		1997		1996	
Dispersion of Revenue	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
General Funds	\$ 10,193,702	62.7%	\$ 9,947,423	64.6%	\$ 10,012,054	64.5%	\$ 9,539,505	69.6%
Prior Claims	1,932,912	11.9%	1,850,252	12.0%	2,051,442	13.2%	1,745,021	12.7%
Production Income	3,436,749	21.1%	3,009,120	19.5%	2,564,126	16.5%	2,208,122	16.1%
Interest & Dividends	180,137	1.1%	199,200	1.3%	177,403	1.1%	103,065	0.8%
Contributions	76,960	0.5%	11,730	0.1%	23,435	0.2%	1,700	0.0%
Capital Gains	77,188	0.5%	94,900	0.6%	22,998	0.3%	-	0.0%
Other Income	368,166	2.3%	282,514	1.8%	642,068	4.1%	118,416	0.9%
Total	\$ 16,265,814	100.0%	\$ 15,395,139	100.0%	\$ 15,493,526	100.0%	\$ 13,715,829	100.0%
Dispersion of Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Cash Equivalent	\$ 7,352,068	59.4%	\$ 5,431,290	49.3%	6,297,283	61.0%	\$ 4,582,609	53.4%
Investments	1,749,979	14.4%	1,622,521	15.0%	203,920	2.0%	-	0.0%
Accounts Receivable	325,915	2.7%	768,070	7.1%	509,534	5.1%	235,016	2.8%
Inventories	42,560	0.4%	141,203	1.3%	256,619	2.5%	435,128	5.2%
Productions in process	83,974	0.7%	102,780	0.9%	27,336	0.3%	52,747	0.6%
Capitalized Productions	63,247	0.5%	79,018	0.7%	84,982	0.8%	102,186	1.2%
Net PP&E	2,675,008	22.0%	2,780,684	25.7%	2,856,535	28.3%	3,053,255	36.7%
Total	\$ 12,292,751	100.0%	\$ 10,925,566	100.0%	\$ 10,236,209	100.0%	\$ 8,460,941	100.0%
Dispersion of Expenses	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Productions	\$ 3,692,592	24.8%	\$ 3,358,554	22.9%	\$ 3,557,626	26.0%	\$ 2,730,651	20.3%
Interpretation	4,901,721	32.9%	5,274,763	36.0%	4,621,594	33.8%	5,371,091	40.0%
Public Media	1,228,631	8.2%	1,220,557	8.3%	1,233,000	9.0%	1,306,799	9.7%
Television/Telecom	1,632,855	11.0%	1,712,217	11.7%	1,491,146	10.9%	1,600,998	11.9%
General Admin.	3,448,727	23.1%	3,094,890	21.1%	2,776,947	20.3%	2,421,521	18.0%
Total	\$ 14,904,526	100.0%	\$ 14,660,981	100.0%	\$ 13,680,313	100.0%	\$ 13,431,060	100.0%
Dispersion of Net Assets	\$ Value	%	\$ Value	%	\$ Value	%	\$ Value	%
Unrestricted - Undesignated	\$ 5,453,025	48.4%	\$ 4,858,456	49.1%	\$ 4,279,312	46.7%	\$ 2,497,778	34.0%
Unrestricted - Designated	2,929,802	26.0%	2,283,443	23.1%	2,077,182	22.7%	1,847,437	25.1%
Unrestricted - Plant	2,510,351	22.3%	2,462,134	24.9%	2,409,689	26.3%	2,471,980	33.6%
Temporarily restricted	346,109	3.1%	273,966	2.8%	377,658	4.1%	443,341	6.0%
Permanently restricted	22,590	0.2%	22,590	0.2%	22,590	0.2%	92,682	1.3%
Total	\$ 11,261,877	100.0%	\$ 9,900,589	100.0%	\$ 9,166,431	100.0%	\$ 7,353,218	100.0%

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

AGENCY NAME:	UMCOM <sup>1</sup>
UNRESTRICTED EXPENSES FOR 1998 *	\$14,264,315

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$8,826,678
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98	271,071
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98	22,590
TOTAL NET ASSETS @ 12/31/98	\$9,120,339

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED	\$4,081,101
UNRESTRICTED - DESIGNATED	2,283,443
UNRESTRICTED - PLANT	2,462,134
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$8,826,678

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)	\$1,898,676
FIXED ASSETS REPLACEMENT COST RESERVES (I.2)	3,511,356
RESERVES FOR BUDGET FLUCTUATIONS (I.3)	200,000
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)	0
RESERVES FOR UNREALIZED GAINS (I.5)	55,042
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$5,665,074
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	\$3,161,604

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL	\$4,783,562
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	(2,557,919)
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$2,225,643
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	\$935,961

<sup>1</sup> Excluding Foundation for United Methodist Communications assets.

## Reserve Analysis

United Methodist Communications through active stewardship of people and resources is well positioned financially and operationally to assist the church to make Disciples of Christ in this next millennium.

GCFA calculated that at 1998 year-end, UMCom has \$935,961 over the required unrestricted reserves amount. In addition to the analysis provided by GCFA, it is important to note that from this \$935,961, our agency has planned expenses in the following areas:

- ◆ \$250,000 to fund our news service/production operation for General Conference 2000.
- ◆ \$300,000 for the development and distribution of training and media kits to be used by local churches and annual conferences for the Igniting Ministry campaign.
- ◆ \$160,000 for replacement of our building's heating and air conditioning equipment.
- ◆ \$50,000 per year for the next four years in increased capital purchases for digital production equipment.

## Outlook

### *Special Programs*

The most substantial new program that the agency is developing is the "Igniting Ministry Campaign." The purposes of the initiative are to use media advertising to increase the visibility and awareness of the United Methodist Church and its beliefs and programs, so that local churches are aided in their outreach efforts, and existing members renew their commitment to, and pride in, the United Methodist Church; and to increase the membership and vitality of local churches. Specific goals will be quantified and the effectiveness measured by testing in representative market areas.

The five elements of the campaign include: 1) the development and placement of TV and radio spots on national media; 2) Matching fund grants to encourage regional placement of the spots; 3) Local church planning materials and promotional samples; 4) Regional training for congregations and annual conferences; and, 5) World Wide Web presence including a "Find-a-Church" locator.

Trial airing of prototype spots has been completed in more than 30 areas. The General Conference has been asked to endorse the campaign and provide \$5 million per year for the purchase of national cable broadcast time.

New spots will be developed each year, and every effort will be made to match the demographics of each network and program to the

goals of the effort. Some spots will be produced in Spanish and Korean, and all will be close-captioned for the hearing impaired.

### *Capital Acquisitions*

The agency will continue to move vigorously to possess technologies that can deliver useful and needed services to our customers or that give us additional operating efficiency. However, the digital technology industry is still in such flux that we cannot always predict where our investments today will lead us tomorrow. We have already seen our relatively conservative investments in the Internet and digital video drive demand for new services never imagined.

As the world's understanding and use of these technologies grows, our customers will demand more and we will be challenged to expand our services further.

### *Forces Affecting the Future*

United Methodist Communications, like the other general agencies, will be affected by such issues and events as denominational restructuring, fluctuations in apportioned receipts, opportunities for global service, shifting emphases in annual conferences and local churches, and changes in interdenominational cooperation. Clearly technological changes will be the greatest single force impacting UMCom's ability to help the



church tell its story. The changes will affect us in a number of ways.

The whirlwind of change causes our agency to weigh carefully the need to be "state of the art" and gear up to utilize sometimes expensive new technology while providing lower cost communication services to a diverse constituency that tends to assimilate new media at a slower rate than the general population. We know, for example, that television technology is rapidly acquiring digital and HDTV capabilities. This is not just an improvement—but also a change akin to the shift from film to videotape. We strive to find a reasonable and responsible acquisition strategy—but the change is on the horizon.

New communication media, based on new technology, adds—rather than replaces—the older media. For example, the World Wide Web has dramatically changed the way many gather information, but printed materials, magazines, radio and television continue to thrive. The result of this "additive effect" for UCom is that staff is stretched thin to develop new products and capabilities while still expected to deliver products and services in older media.

We experience the demand for faster and more direct services to individual United Methodists and local congregations. This demand has led to more of our services delivered through the internet as well as in print and on video. United Methodist News Service, for example, traditionally distributed printed news releases to annual conference news editors and secular news services. Today, material—both written news releases and photos—is delivered by e-mail to anyone requesting the service. Daily releases and the news archive are posted on the denomination's web site available to all.

The program journals, once limited to a single version of each issue, now have the possibility of publishing specific versions for key audiences. For example, an issue may have common elements that every subscriber receives, but some parts are

unique to a region or to a classification such as "lay leader."

Along with new possibilities for individualized distribution comes the daunting task of managing a growing body of names, addresses, e-mail addresses and fax numbers. The agency is addressing this need by assigning staff to database management, and in the near future installing enhanced database software.

New media offers exciting ways of reaching out and, in some cases, at a lower cost than current services. Decreasing technology costs have allowed UCom to offer more customized services to annual conferences and local churches. Annual conference communicators now have opportunities to use UCom's video production tools to create instructional, promotional, or education videos to meet the needs of targeted groups inside the annual conference. We will soon add less expensive portable digital video editing equipment to our inventory. This equipment can be shipped to annual conference communicators to support their projects.

New publishing technologies take advantage of more capable desktop computers, and printing press improvements make it possible to design and produce a publication more economically with higher quality.

At the same time as technology has offered some cost-savings, we will experience increased costs for storing and distributing products. Postal and delivery costs are increasing. Warehousing and traditional order-taking costs will increase.

The development of "on demand printing" raises the possibility of continuing to supply print resources that are produced on demand, eliminating inventory costs.

The years to come will be marked by an exciting burgeoning of new technologies. Since its development, UCom has responded to the needs of the denomination and the public at large, using the most effective and efficient technologies of the time. That will be our challenge into the future.

# GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

## New Ways Of Working

The General Council on Finance and Administration (GCFA) represents the principal financial and administrative organization serving the general activities of The United Methodist Church. It serves as the central collection and distribution point for the general funds of the UMC. GCFA also is incorporated as the Board of Trustees for the UMC, and as a successor to a variety of corporations serving similar capacities in predecessor parts of the denomination.

During the 1997-2000 quadrennium the Price Waterhouse public accounting firm was hired to conduct a "functionality review" of GCFA's accounting services. This review, conducted in 1996, resulted in some changes in the location, manner and nature of services provided to the general agencies. It also included a review of the "culture" of the organization.

GCFA adopted an operational staff goal of becoming a more healthful organization in its treatment of all individuals, both staff and clients. A second goal was to be a service-oriented organization, communicating these values both internally and externally. A third goal was to be an efficient, well-organized entity that encourages employees to find better ways to function internally so that services are delivered more efficiently and cost effectively.

These goals were pursued through adoption of a "value-added" compensation policy. This policy bases salary increases on an employee's demonstrated performance in terms of knowing what their job entails and how to perform those tasks, understanding why those tasks are important to the Church, and caring about how and why those tasks are completed correctly and efficiently. This was a change from prior years when the staff was given cost of living increases which were not always closely linked to performance.

An internal audit function has been established, staffed by three auditors as of January 2000. These persons, based in the Nashville Service Center, assist the general agencies in reviewing the effectiveness of the implementation of the administrative and financial policies and procedures adopted by the agency's boards and

management. The internal audit staff, in conjunction with members of GCFA's Audit and Review Committee, have introduced benchmarking guidelines to the agencies, participated in the revision of a number of financial control policies, and developed a book on internal control for agencies and other affiliated bodies.

In 1997 GCFA entered into a collaborative relationship with Professor Regina Herzlinger of the Harvard Business School to test certain assumptions made in her publication, *Can Public Trust in Nonprofits And Governments Be Restored?* One result of this work is the reserves analysis procedures implemented in 1999 for all general agencies receiving general church funds. The objective is to establish comparative levels of unrestricted net assets needed to be held in reserve by each agency to conduct its ongoing operations. This information can then be integrated into the review of annual and quadrennial budget requests to see that general church funds are being utilized efficiently as the agencies develop their longer-range plans for mission and ministry.

A collaborative effort was made with the General Board of Discipleship and United Methodist Communications to establish a Promotion of Giving endeavor. Several annual conferences have served as test cases for application of these programs. GCFA is also working with the United Methodist Publishing House on a twelve session study course titled *STEWARDSHIP: Living As Disciples in Everyday Life*. This course examines the concept of stewardship in its broad context as a means to encourage Methodists to grow in their fundamental Christian responsibilities in this area.

The 25<sup>th</sup> anniversary of the United Methodist Insurance Program was celebrated in 1998. The risk management group expanded the number of conference-wide insurance plans from one to eight. In 1999 GCFA contracted with a new broker and administrator to improve the quality and cost-effectiveness of the service provided to local churches, annual conferences and general agencies

that participate in the group policies managed by GCFA.

The Legal Department completed several first ever projects, including an Administrative and Judicial Procedures Handbook for persons involved in the Church's disciplinary process for complaints against clergy, a tax packet for annual conference treasurers and local churches (to be updated annually), a departmental newsletter (Quarterly Legal Update), and legal forums for chancellors and bishops. They also initiated the development of JUSTPEACE, Center for Mediation and Conflict Transformation to provide an alternative to litigation as a means of settling disputes involving the UMC.

The Financial Services Department, with assistance from the Management Information Services Department, completed a successful conversion to Great Plains accounting software in 1998. Many agencies also converted to this software which replaced an internally developed system that had become dated in its applications and capabilities. The Records and Statistics Departments moved to a new computer hardware platform, and are working with the MIS Department on the development and implementation of new software programs in 2000.



## GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

## Statements of Financial Position

## Unrestricted

Assets	Unaudited 1999	1998	1997	1996'	Liabilities & Net Assets		
					Unaudited 1999	1998	1997
Cash and Cash Equivalents	\$ 21,383,068	\$ 18,982,485	\$ 7,933,592	\$ 8,020,677	\$ 958,320	\$ 1,324,669	\$ 1,469,990
Investments	43,770,834	39,013,794	45,907,163	38,233,427	548,485	661,482	277,601
Due from Annual Conferences	24,989,086	24,781,646	26,638,191	25,544,891	28,571,612	30,210,814	31,935,693
Due from Board of Trustees	90,065	89,502	79,635	155,745	4,856,500	4,848,549	4,267,091
Due from Benefit Trust	4,837,532	4,443,587	3,993,027	3,397,822	377,330	377,330	377,330
Accounts Receivable	564,319	1,376,954	383,442	239,040	50,939,964	42,022,495	41,492,984
Accrued Interest Receivable	336,524	399,288	416,243	296,388	2,072,085	3,322,110	1,550,755
Notes Receivable:							
United Methodist Communications	164,657	318,550	462,382	596,810	1,231,196	1,255,460	1,148,638
Board of Higher Education and Ministry	-	-	105,047	203,843			1,002,359
General Council on Ministries	-	-	22,526	43,711	16,928	16,247	15,424
Episcopal	6,059	14,619	70,269	-	215,392	90,377	82,180
Prepaid Expenses	26,106	27,503	21,961	70,690			79,739
Fixed Assets, Net of Accumulated Depreciation	1,710,325	1,516,133	1,168,556	1,172,653	\$ 89,787,812	\$ 84,129,533	\$ 82,617,686
							\$ 73,771,915
Total Assets	\$ 97,878,575	\$ 90,964,061	\$ 87,202,034	\$ 77,975,697			
					2,284,975	1,482,423	226,032
					5,805,788	5,352,105	4,358,316
							3,471,226
Total Assets	\$ 8,090,763	\$ 6,834,528	\$ 4,584,348	\$ 4,203,782			
	\$ 97,878,575	\$ 90,964,061	\$ 87,202,034	\$ 77,975,697			

## Temporarily Restricted

Due from Unrestricted Fund	\$ 4,856,500	\$ 4,848,549	\$ 4,267,091	\$ 3,336,460	\$ 4,856,500	\$ 4,848,549	\$ 4,267,091
Total Assets	\$ 4,856,500	\$ 4,848,549	\$ 4,267,091	\$ 3,336,460	\$ 4,856,500	\$ 4,848,549	\$ 4,267,091

## Permanently Restricted

Due from Unrestricted Fund	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330
Total Assets	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330	\$ 377,330

' Certain reclassifications were made to the 1997-1999 financials as recommended by our auditors KPMG Peat Marwick LLP. In order to present comparable financial information, these same reclassifications were completed for 1996.

## GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

## Statement of Activities

	Unaudited 1999	1998	1997	1996
Revenue:				
Allocation from General Funds:				
World Service	\$ 973,210	\$ 1,556,585	\$ 715,061	\$ 1,191,069
Episcopal	246,402	382,126	179,297	305,539
General Administration	2,052,719	1,909,753	1,884,505	1,895,444
Interdenominational Cooperation	23,994	37,847	17,129	29,788
Ministerial Education	303,939	482,286	220,078	372,037
Black College	161,322	254,093	115,694	195,711
Africa University	37,882	61,061	27,719	47,640
Mission Initiatives	17,895	28,480	12,839	16,097
Human Relations Day	11,790	18,194	7,503	11,954
One Great Hour of Sharing	58,336	98,490	38,519	61,936
World Communion Day	20,190	35,403	13,357	20,933
Student Day	9,770	15,753	6,276	10,464
Youth Service	2,166	3,609	1,653	2,940
Peace with Justice Sunday	3,985	6,380	2,447	3,859
Native American Awareness Sunday	5,643	8,692	3,721	5,481
Total from General Funds	\$ 3,929,242	\$ 4,898,752	\$ 3,245,798	\$ 4,170,892
Other Income:				
Interest and Dividends	\$ 1,848,299	\$ 1,244,323	\$ 880,453	\$ 546,099
Reimbursement from Benefit Trust	161,002	147,321	139,465	188,556
Insurance Program Reimbursement	375,000	400,111	375,000	375,000
Department of Energy Crude Oil Settlement	1,188,254	-	-	-
Other	71,359	25,026	33,040	4,839
Realized Gain (Loss) on Sale of Investments	(603,469)	(21,963)	2,978	-
GCFA	240,841	82,908	75,508	33,984
Methodist Corporation	738,710	244,161	207,933	89,986
Insurance Program	551,988	186,708	165,463	73,884
GCFA Permanent Fund	-	(113,809)	(316,114)	283,768
Net Unrealized Gain (Loss) on Sale of Investments	(191,122)	114,282	185,271	68,860
GCFA	(586,214)	336,556	376,512	220,782
Methodist Corporation	(438,037)	257,362	480,426	146,640
Insurance Program	3,356,611	2,902,986	2,605,935	2,032,398
GCFA Permanent Fund	7,285,853	7,801,738	5,851,733	6,203,290
Total Other Income				
Total Income				

GENERAL COUNCIL ON FINANCE AND ADMINISTRATION  
Statement of Activities-Continued

	Unaudited 1999	1998	1997	1996
Expenses and Distributions:				
Expenses:				
General Administration <sup>1</sup>	\$ 2,145,871	\$ 1,322,382	\$ 1,348,153	\$ 1,391,426
Financial Services	1,165,416	998,169	946,893	1,124,914
Management Information Systems	553,399	659,976	514,570	657,960
Statistics and Records	480,305	481,810	449,210	492,514
Insurance Program	405,966	391,646	297,907	261,098
Legal Services	428,586	390,682	293,137	299,722
Internal Audit <sup>2</sup>	556,732	565,058	548,486	541,615
Total Expenses	<u>\$ 5,736,275</u>	<u>\$ 4,809,723</u>	<u>\$ 4,398,356</u>	<u>\$ 4,769,249</u>
Distributions:				
Distribution to Beneficiaries	\$ 215,392	\$ 90,377	\$ 82,180	\$ 79,739
The Church's Center for Theology and Public Policy	70,000	70,000	60,000	60,000
Total Distributions	<u>\$ 285,392</u>	<u>\$ 160,377</u>	<u>\$ 142,180</u>	<u>\$ 139,739</u>
Total Expenses and Distributions	<u>\$ 6,021,667</u>	<u>\$ 4,970,100</u>	<u>\$ 4,540,536</u>	<u>\$ 4,908,988</u>
Change in Net Assets				
Net Assets at Beginning of Year	\$ 1,264,186	\$ 2,831,638	\$ 1,311,197	\$ 1,294,302
Net Assets at End of Year	<u>12,060,407</u>	<u>9,228,769</u>	<u>7,917,572</u>	<u>6,623,270</u>
	<u>\$ 13,324,593</u>	<u>\$ 12,060,407</u>	<u>\$ 9,228,769</u>	<u>\$ 7,917,572</u>

<sup>1</sup> Includes the functions of General Administration, Council Operations, Human Resources and all meeting costs.



## Consolidated Financial Review

In reviewing GCFA's Statement on Financial Position, net assets have increased substantially over the quadrennium. This growth is primarily due to the strong stock market that has generated large capital gains in the pool of long-term investments. A thorough review of the source documents for funds held in the Board of Trustees Fund and the Permanent Fund led to a reclassification of assets from permanently restricted to temporarily restricted or unrestricted in the previously reported 1996 and 1997 numbers.

Liabilities increased over the period due to the improvement in the percentage of apportionments paid. Since GCFA acts as an intermediary between the annual conferences and the general agencies, the transitory balances at year-end have been increasing. There are also increases in the assets that GCFA invests in its pooled funds on behalf of other entities and agencies in The UMC.

In 1999 GCFA received repayment of funds that had been loaned to the California-Pacific Conference during settlement of the litigation surrounding the Pacific Homes case. The portion of this repayment attributable to General Administration reserves has been invested in the pooled funds, with the earnings designated to support the newly created JUSTPEACE: Center for Mediation and Conflict Transformation.

The Statement of Activities shows that revenue has increased over the quadrennium as actual payment of apportionments for the General Funds has increased steadily. Other Income has also increased due to the continued strength of the stock market in recent years. This has resulted in increased distributions to beneficiaries. Interest and dividend income increased over the four years due to larger balances invested, and higher interest rates.

Other income in 1999 was increased by the one time payment of money in settlement of a claim filed by GCFA with the U.S. Department of Energy in an effort to protect the legal interests of the denomination. The original claim was filed in 1994, with a supplementary filing in 1995, in regard to alleged price fixing by crude oil producers which led to increased prices for products derived from crude oil. The claim was

based on a survey of the energy usage patterns of about 3,000 local churches that were deemed a representative sample for the entire denomination.

Income was impaired in 1999 due to a loss on the sale of investments in the short-term investment pool. In 1998 the Investment Committee transferred a significant portion of the funds to outside investment managers in an effort to improve performance. The results proved unsatisfactory, and the funds, which had been invested in bonds, were sold at a loss due to the increased market rates of interest over the period. The proceeds were subsequently invested in assets which should provide more stable returns, with less sensitivity to movements in interest rates.

Expenses in GCFA have increased due to the addition of staff as a result of the establishment of an internal audit function in Nashville. This group has been developed without any increase in the budget approved by General Conference in 1996. Some of the departments within GCFA experienced increased expenses in 1996 due to the added workload resulting from General Conference. A similar pattern occurred in 1999 due to the added activity in preparation for the 2000 General Conference.

The large expenditure in 1996 for financial services was for the functionality study conducted by the Price Waterhouse public accounting firm. That study led to several changes within GCFA that have improved the efficiency of its service to constituents. Expenses were up in 1998 and 1999 due to implementation of the new Great Plains accounting software in GCFA and many of the other general agencies. Consultants were used during the initial startup phase to insure an efficient transition to the added capabilities of the new system by all users.

GCFA accumulated some additional contingency reserves over the last two years in anticipation of eliminating the prior claims on the Ministerial Education, Africa University and Black College Funds. These reserves will facilitate the transition to this new way of funding part of our activities. As noted earlier, additional reserves were also set aside to cover the startup expense of the new United Methodist Foundation, which began operations in 1999.

# General Council on Finance and Administration Diversification of Financial Resources

Unaudited  
1999

	1999			1998			1997			1996 <sup>a</sup>		
Dispersion of Revenue	\$ Value	%	\$ Value	\$ Value	%	\$ Value	\$ Value	%	\$ Value	%	\$ Value	%
World Service	973,210	13.36%	\$ 1,556,585	\$ 1,556,585	19.95%	\$ 715,061	\$ 1,191,069	12.22%	\$ 1,191,069	19.20%		
Episcopal	246,402	3.38%	382,126	382,126	4.90%	179,297	305,539	3.06%	305,539	4.93%		
General Administration	2,052,719	28.17%	1,909,753	1,909,753	24.48%	1,884,505	1,895,444	32.20%	1,895,444	30.56%		
Interdenominational Cooperation	23,994	0.33%	37,847	37,847	0.49%	17,129	29,788	0.29%	29,788	0.48%		
Ministerial Education	303,939	4.17%	482,286	482,286	6.18%	220,078	372,037	3.76%	372,037	6.00%		
Black College	161,322	2.21%	234,093	234,093	3.26%	115,694	195,711	1.98%	195,711	3.15%		
Africa University	37,882	0.52%	61,061	61,061	0.78%	27,719	47,640	0.47%	47,640	0.77%		
Mission Initiatives	17,895	0.25%	28,480	28,480	0.37%	12,839	16,097	0.26%	16,097	0.26%		
Human Relations Day	11,790	0.16%	18,194	18,194	0.23%	7,503	11,954	0.13%	11,954	0.19%		
One Great Hour of Sharing	58,336	0.80%	98,490	98,490	1.26%	38,519	61,936	0.66%	61,936	1.00%		
World Communion Day	20,190	0.28%	35,403	35,403	0.45%	13,357	20,933	0.23%	20,933	0.34%		
Student Day	9,770	0.13%	15,753	15,753	0.20%	6,276	10,464	0.11%	10,464	0.17%		
Youth Service	2,166	0.03%	3,609	3,609	0.05%	1,653	2,940	0.03%	2,940	0.05%		
Peace with Justice Sunday	3,985	0.05%	6,380	6,380	0.08%	2,447	3,859	0.04%	3,859	0.06%		
Native American Awareness Sunday	5,643	0.08%	8,692	8,692	0.11%	3,721	5,481	0.06%	5,481	0.09%		
Interest and Dividends	1,848,299	25.37%	1,244,323	1,244,323	15.95%	880,453	546,099	15.05%	546,099	8.80%		
Reimbursement from Benefit Trust	161,002	2.21%	147,321	147,321	1.89%	139,465	188,556	2.38%	188,556	3.04%		
Insurance Program Reimbursement	375,000	5.15%	400,111	400,111	5.13%	375,000	375,000	6.41%	375,000	6.05%		
Department of Energy Crude Oil Settlement	1,188,254	16.31%	-	-	-	-	-	-	-	-		
Other	71,359	0.98%	25,026	25,026	0.32%	33,040	4,839	0.56%	4,839	0.08%		
Realized Gain on sale of investments												
GCFA	(603,469)	-8.28%	(21,963)	(21,963)	-0.28%	2,978	-	0.05%	-	-		
Methodist Corporation	240,841	3.31%	82,908	82,908	1.06%	75,508	33,984	1.29%	33,984	0.55%		
Insurance Program	738,710	10.14%	244,161	244,161	3.13%	207,933	89,986	3.55%	89,986	1.45%		
GCFA Permanent Fund	551,988	7.58%	186,708	186,708	2.39%	165,463	73,884	2.83%	73,884	1.19%		
Net Unrealized Gain (Loss) on sale of investments												
GCFA	-	-	(113,809)	(113,809)	-1.46%	(316,114)	283,768	-5.40%	283,768	4.57%		
Methodist Corporation	(191,122)	-2.62%	114,282	114,282	1.46%	185,271	68,860	3.17%	68,860	1.11%		
Insurance Program	(586,214)	-8.05%	336,556	336,556	4.31%	376,512	220,782	6.43%	220,782	3.56%		
GCFA Permanent Fund	(438,037)	-6.01%	257,362	257,362	3.30%	480,426	146,640	8.21%	146,640	2.36%		
Total	\$ 7,285,853	100.00%	\$ 7,801,738	\$ 7,801,738	100.00%	\$ 5,851,733	\$ 6,203,290	100.00%	\$ 6,203,290	100.00%		

<sup>a</sup> Certain reclassifications were made to the 1997-1999 financials as recommended by our auditors KPMG Peat Marwick LLP. In order to present comparable financial information, these same reclassifications were completed for 1996.

**General Council on Finance and Administration  
Diversification of Financial Resources-Continued**

	1999			1998			1997			1996 <sup>*</sup>		
	Unaudited											
	\$			\$			\$			\$		
<b>Dispersion of Assets</b>												
Cash and Cash Equivalents	21,383,068	21.85%		18,982,485	20.87%		7,933,592	9.10%		8,020,677	10.29%	
Investments	43,770,834	44.72%		39,013,794	42.89%		45,907,163	52.64%		38,233,427	49.03%	
Due from Annual Conferences	24,989,086	25.53%		24,781,646	27.24%		26,638,191	30.55%		25,544,891	32.76%	
Due from Board of Trustees	90,065	0.09%		89,502	0.10%		79,635	0.09%		155,745	0.20%	
Due from Benefit Trust	4,837,532	4.94%		4,443,587	4.88%		3,993,027	4.58%		3,397,822	4.36%	
Accounts Receivable	564,319	0.58%		1,376,954	1.51%		383,442	0.44%		239,040	0.31%	
Accrued Interest Receivable	336,524	0.34%		399,288	0.44%		416,243	0.48%		296,388	0.38%	
Notes Receivable	164,657	0.17%		318,550	0.35%		462,382	0.53%		596,810	0.77%	
United Methodist Communications	-	-		-	-		105,047	0.12%		203,843	0.26%	
Board of Higher Education and Ministry	-	-		-	-		22,526	0.03%		43,711	0.06%	
General Council on Ministries	-	-		-	-		70,269	0.08%		-	-	
Episcopal	6,059	0.01%		14,619	0.02%		21,961	0.03%		-	-	
Prepaid Expenses	26,106	0.03%		27,503	0.03%		1,168,536	1.34%		70,690	0.09%	
Fixed Assets, Net of Accumulated Depreciation	1,710,325	1.75%		1,516,133	1.67%		87,202,034	100.00%		1,172,653	1.50%	
<b>Total</b>	<b>\$ 97,878,575</b>	<b>100.00%</b>		<b>\$ 90,964,061</b>	<b>100.00%</b>		<b>\$ 87,202,034</b>	<b>100.00%</b>		<b>\$ 77,975,697</b>	<b>100.00%</b>	
<b>Dispersion of Expenses</b>												
General Administration	2,145,871	35.64%		1,322,382	26.61%		1,348,153	29.69%		1,391,426	28.34%	
Financial Services	1,165,416	19.35%		998,169	20.08%		946,893	20.85%		1,124,914	22.92%	
Management Information Systems	553,399	9.19%		659,976	13.28%		514,570	11.33%		657,960	13.40%	
Statistics and Records	480,305	7.98%		481,810	9.69%		449,210	9.89%		492,514	10.03%	
Insurance Program	405,966	6.74%		391,646	7.88%		297,907	6.56%		261,098	5.32%	
Legal Services	428,586	7.12%		390,682	7.86%		293,137	6.46%		299,722	6.11%	
Internal Audit	556,732	9.25%		565,058	11.37%		548,486	12.08%		541,615	11.03%	
Distribution to Beneficiaries	215,392	3.58%		90,377	1.82%		82,180	1.81%		79,739	1.62%	
The Church's Center for Theology and Public Policy	70,000	1.16%		70,000	1.41%		60,000	1.32%		60,000	1.22%	
<b>Total</b>	<b>\$ 6,021,667</b>	<b>100.00%</b>		<b>\$ 4,970,100</b>	<b>100.00%</b>		<b>\$ 4,540,536</b>	<b>100.00%</b>		<b>\$ 4,908,988</b>	<b>100.00%</b>	
<b>Dispersion of Net Assets</b>												
Unrestricted - Undesignated	1,145,621	8.60%		1,179,167	9.78%		(39,429)	-0.43%		496,956	6.28%	
Operating Fund	318,068	2.39%		303,256	2.51%		265,461	2.88%		235,600	2.98%	
Permanent Fund	831,531	6.24%		-	-		-	-		-	-	
Department of Energy/ Crude Oil Settlement	-	-		-	-		-	-		-	-	
Unrestricted - Designated	645,137	4.84%		495,137	4.11%		200,000	2.17%		3,471,226	43.84%	
UMC Foundation	5,150,406	38.65%		4,856,968	40.27%		4,158,316	45.06%		-	-	
Insurance Fund (Long-Term Investment)	-	-		-	-		-	-		-	-	
Temporarily Restricted	2,930,453	21.99%		2,910,378	24.13%		2,504,103	27.13%		1,888,453	23.85%	
GCFA Restricted Fund (Insurance Fund)	305,336	2.29%		336,302	2.79%		327,837	3.55%		320,744	3.17%	
Methodist Corporation	1,620,711	12.16%		1,601,869	13.28%		1,435,151	15.55%		1,197,263	15.12%	
Permanently Restricted	-	-		-	-		-	-		-	-	
Permanent Fund	377,330	2.83%		377,330	3.13%		377,330	4.09%		377,330	4.77%	
<b>Total</b>	<b>\$ 13,324,593</b>	<b>100.00%</b>		<b>\$ 12,060,407</b>	<b>100.00%</b>		<b>\$ 9,228,769</b>	<b>100.00%</b>		<b>\$ 7,917,572</b>	<b>100.00%</b>	

<sup>\*</sup> Certain reclassifications were made to the 1997-1999 financials as recommended by our auditors KPMG Peat Marwick LLP

In order to present comparable financial information, these same reclassifications were completed for 1996



## Diversification of Financial Resources

GCFA's principal source of revenue is from its on-ratio share of receipts in the General Administration Fund. It also receives an amount as a prior claim or fixed charge on the other general church funds that it administers on behalf of the other general agencies. In the future the proportion of revenue coming from the General Administration Fund will increase, due to a decision by GCFA to eliminate the prior claim on the Ministerial Education, Black College and Africa University Funds.

The other major source of revenue is the interest and dividends on the short-term investment of the funds collected on apportionment payments from annual conferences. These funds are invested for the period between collection and subsequent distribution to the appropriate agencies or organizations. Income earned in this manner serves to reduce the amount needed to be received in the form of prior claims.

Assets are primarily in the form of investments, cash and cash equivalents, and receivables from annual conferences. These three categories reflect one of the primary service functions of GCFA as the central collection and distribution point for the general funds. The investment category also includes the various net assets shown lower on the chart, which are held and invested on a longer-term basis for the specific purposes indicated.

About half of the expenses of GCFA are in the area of general administration. This includes expenses of the Council when it meets and acts on behalf of the General Conference, between sessions, in regard to financial and administrative matters. Expenses for the internal audit function

and the legal function are also included. The other major area of expense is in providing financial services, not only in accounting for general church funds, but also providing accounting services for several of the smaller general agencies.

Net assets are dispersed among the three categories of permanently restricted, temporarily restricted and unrestricted, based on the designation by the donor. The Insurance Fund represents dividends and income generated in previous years by the United Methodist Insurance Program, coordinated by GCFA, which provides group insurance coverage for local churches, annual conferences, and general agencies. The Permanent Fund represents undesignated funds that were given to GCFA or its predecessor organizations for the benefit of the general church. By action of delegates to previous General Conferences, income from this fund is distributed through the World Service Fund.

The Methodist Corporation funds are the proceeds from the sale of property in Washington, D.C. which had originally been acquired for a national building for Methodism in the nation's capital. Some of the income from these funds is distributed to the Church's Center for Theology and Public Policy at Wesley Seminary in Washington. The operating fund for GCFA provides money to compensate for fluctuations in receipts and expenditures over the course of the year, and the quadrennium. Funds were also set aside to provide for start-up expenses of the United Methodist Church Foundation, created in 1999 to benefit general church purposes.

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

AGENCY NAME:	GCFA
UNRESTRICTED EXPENSES FOR 1998 *	\$4,418,077

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION	AMOUNT
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$6,834,528
TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98	4,848,549
TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98	<u>377,330</u>
TOTAL NET ASSETS @ 12/31/98	\$12,060,407

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED	(533,710)
UNRESTRICTED - DESIGNATED	5,352,105
UNRESTRICTED - PLANT	<u>1,516,133</u>
TOTAL UNRESTRICTED NET ASSETS @ 12/31/98	\$6,834,528

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)	\$226,372
FIXED ASSETS REPLACEMENT COST RESERVES (1.2)	760,188
RESERVES FOR BUDGET FLUCTUATIONS (1.3)	225,000
RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)	20,000
RESERVES FOR UNREALIZED GAINS (1.5)	<u>244,528</u>
TOTAL REQUIRED RESERVES FOR OPERATIONS	\$1,476,088
NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES	\$5,358,440

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL	\$5,352,105
GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT	<u>0</u>
TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION	\$5,352,105
CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES	\$6,335

## Reserve Analysis: Unrestricted Funds

The reserve analysis on the previous page shows that GCFA needs reserves of \$1,476,088 for its ongoing operations. Over half of this amount is to provide for ongoing replacement of office furniture and equipment. The numerous accounting and statistical responsibilities of the agency require continual monitoring of the technological status of our computer equipment and associated software to maintain the efficiency of our operations. We also monitor new developments in communications technology in order to use new methods that may reduce the need for more costly in person meetings.

The majority of the designated reserves at year-end 1998 are related to the risk management activities coordinated by GCFA through the United Methodist Insurance Program (UMIP). The program, now in its 26<sup>th</sup> year, provides property, liability, workers compensation, automobile, foreign, and other coverages for local churches, annual conferences and other institutions of the United Methodist denomination. The UMIP also provides coverage

for several conference-wide insurance plans specifically tailored to the needs of a particular annual conference. These funds came from dividends generated from the program in prior years, as well as investment earnings on the funds held in reserves.

The remainder of the designated reserves was provided for the start-up of the United Methodist Foundation. This Foundation was established to promote fund raising and development in support of the general programs of The United Methodist Church. Operation of the Foundation began in the fall of 1999 with selection of a board of directors, development of a charter, bylaws and a purpose statement, and incorporation. As of January 1, 2000, the Foundation assumed responsibility for management and investment of the Board of Trustees Fund, the Permanent Fund, and other funds in the long-term investment pool previously handled by GCFA's Investment Committee. An executive director was hired in February 2000 to direct the day to day activities of the Foundation, including ongoing development work.



## Outlook

One significant program initiated by GCFA during the 1997-2000 quadrennium was the reserves analysis of the unrestricted net assets of the general agencies. This program was triggered, in part, by the impact of the strong stock market over much of the last decade. The growth in the market value of the net assets held by the agencies became clear when the new Financial Accounting Standards Board rules for financial statements of not-for-profit corporations were implemented in 1995.

The analysis, by agency, included in this report to the 2000 General Conference, represents the first step in an ongoing process of annual review by each agency. The process will be refined over the next four years to ensure that an accurate picture is rendered of the required operating reserves for each agency. That information will be integrated into the annual budget review process to optimize the use of all funds available for mission and ministry.

The analysis may be expanded to include the temporarily restricted net assets of the agencies. The majority of these assets represents capital gains on the restricted assets of the agencies and can be expended for the uses indicated by the original donor. An evaluation needs to be made of the balance between the amount needed to be retained to offset the impact of inflation relative to the amount that can be expended for current missions and ministries of the agencies. The results of that evaluation could allow the agencies to expand their activity levels while limiting the growth in apportionments for the general funds.

GCFA's Investment Committee reevaluated its policy on distribution of earnings from the Board of Trustee and Permanent Fund investments. The historical rate of return of a 60/40 portfolio of stocks and bonds was compared to the rate of inflation for the corresponding time, giving an estimate of the real rate of return for the portfolio. Based on that comparison, the Investment Committee recommended, and GCFA approved, an increase in the payment from these funds to 5% of the three-year moving average balance in the funds, effective January 1, 2000.

Another important area of work underway in GCFA relates to stewardship education and development throughout the denomination. GCFA is part of a cooperative effort with the United Methodist Publishing House in the development of a twelve-week study program titled *STEWARDSHIP: Living as Disciples in Everyday Life*. This study explores the biblical understanding of the role of a steward, not limiting it to the management of money. The anticipated publication date of *STEWARDSHIP* is November 2000.

The United Methodist Church Foundation was established in 1999 to generate funding from gifts and bequests that would be dedicated to the support of the general funds of the Church. This foundation, which is affiliated with GCFA, also has as one of its goals an ongoing stewardship education function. It will build on the earlier work done by the General Board of Discipleship in showing people how giving and stewardship are fundamental aspects of the Christian life.

## GENERAL COUNCIL ON MINISTRIES

### New Ways of Working

During the 1997-2000 quadrennium, the General Council on Ministries continued to look at its operations to provide improvements and/or to contain or to effect economies. As an administrative agency of the church, most of the resources of the General Council on Ministries are used for staffing, meetings, office operations and care of the building in which the agency is housed and to which it holds title.

#### *Staffing*

GCOM is operating with a minimal level of staffing based on the quantity of its Disciplinary responsibilities and General Conference assignments. During the 1997-2000 quadrennium, in addition to ongoing responsibilities and General Conference assignments, GCOM also was the fiscal agent for two initiatives of the church, Strengthening the Black Church for the 21<sup>st</sup> Century and Shared Mission Focus on Young People. GCOM also provided administrative support for the Connectional Process Team, including secretarial support, meeting planning and providing staff to assist with budget preparation and check writing.

#### *Council Meetings and Member/Staff Travel*

GCOM continued to hold most major meetings over weekends which allowed the Council to take advantage of lower air fares and lower rates with hotels. In addition, carefully negotiated meal and other meeting-related expenses added to the savings. Meeting sites were carefully selected after detailed financial analysis to provide economies in both air fare and hotel rates.

Both Council members and staff were required to travel at lowest possible air fares and to use discount fares wherever possible.

Expenses for Council meetings and member/staff travel were further reduced by careful monitoring and analyzing the cost of, versus the necessity of, holding various meetings. Increased conference call meetings were used, whenever possible, in place of holding meetings.

Although the above economies were utilized, the cost of meetings rose during the 1997-2000 quadrennium. Because of the savings realized by the above economies, the General Council on Ministries was able to sponsor two major consultations with general agencies, caucuses and other groups across the church focused on the church's future. The Council was also able to consult with the central conferences through global experiences in which Council members participated.

#### *Computerization*

The Council upgraded its network system during the quadrennium and hired a full-time network administrator. A web site was developed for GCOM and e-mail was added to the network system. This resulted in a major increase in staff efficiencies and the ability to respond to constituency needs and requests. The upgrade has provided lower maintenance costs, improved compatibility with industry standard hardware and software, Y2K compliance and the ability to upgrade equipment and software easily and cost effectively. Improved remote computer access capability has been established, improving the ability of staff to communicate and carry out responsibilities while away from the office.

#### *GCOM Building and Equipment*

The General Council on Ministries offices are housed in Dayton, Ohio and GCOM holds title to the building in which the office is located. GCOM is responsible for the upkeep and day-to-day operation of this facility. This is a valuable asset of The United Methodist Church and is treated as such. Other United Methodist entities, as well as an interdenominational coalition, an office of the United Church of Christ, and a health ministries program related to two Dayton hospitals occupy space within the building. These other groups provide resources to GCOM allowing it to operate the building without being required to use all of its own funds for this purpose. Resources provided for building maintenance and operation by

sources other than GCOM are approximately 40%.

Several major upgrades have been completed in order to protect this asset of the church. This included parking lot repaving, installation of a new air conditioning system and the cleaning and restoration of the outside of the building.

The building-wide phone system was upgraded in 1999 in order to be Y2K compliant. This enabled GCOM to install a T1 line and provide quality phone service. This system allows for in-house programming, eliminating the cost of outside contractors to make changes to the system, as well as providing voice mail

capability throughout the building. GCOM is part of the United Methodist plan to provide discounted AT&T long distance rates which provides substantial economy of long distance calling.

Other technology-related improvements included upgrading of software, as well as addition of new software products, to increase staff productivity. GCOM has also installed a computerized shipping manifest system providing accurate metering of mail and packages and analyzing various shipping methods to provide the most cost effective options.

## Consolidated Financial Review

The General Council on Ministries is an administrative agency of the church. As such, its expenses are administrative rather than programmatic. The expenditures of the General Council on Ministries falls into three major categories: 1) staffing and related benefits; 2) meetings of the Council; and 3) building management and office operations. GCOM financial activities tend to remain fairly constant from year to year. Explanations for material annual changes are as follows:

### *Due To/From GCFA*

Fluctuations appear to occur from year to year. However, beginning in 1997 the General Council on Ministries became the fiscal agent for two initiatives approved by General Conference - Strengthening the Black Church for the 21<sup>st</sup> Century and the Shared Mission Focus on Young People. As a result, their fund balances appear in the Due/To From GCFA line item. Those fund balances are identified in the statement of financial position under the Temporarily Restricted section of this report as Net Assets Temporarily Restricted.

### *Investments*

Investments increased in 1997 and 1998 due strictly to favorable market conditions. The decrease in 1999 resulted from the withdrawal of funds from investments. This withdrawal

was due largely in part to a commitment the General Council on Ministries made to the Shared Mission on Young People in the amount of \$100,000. When General Conference passed the Shared Mission on Young People initiative it did not make adequate provision for administrative expenses. GCOM agreed to fund up to \$100,000 in administrative expenses.

### *Receivables*

Receivables vary from year to year based on the timing of issuance of invoices and receipt of payments.

### *Accounts Payable*

Accounts payable vary from year to year based on the timing of receipt and payment of invoices.

### *Undesignated Net Assets*

Early in the quadrennium, GCOM voted to fund two major consultations with groups across the church regarding the church's future; consultations with central conferences through global experiences of the GCOM members; and to partially fund the administrative expenses of the Shared Mission Focus on Young People. These decisions totaled \$260,000 beyond the GCOM quadrennial budget. However, only \$120,000 of net assets was used, resulting in only a 14% decrease in net assets from 1996 to 1999.



### *Net Assets Temporarily Restricted*

The balances shown as net assets temporarily restricted reflect the fund balances of Strengthening the Black Church for the 21<sup>st</sup> Century and Shared Mission Focus on Young People.

### *Apportionments Received*

Although there is no material annual change in this category, a word of explanation would be helpful when viewing this information. GCOM receives most of its income from World Service. During the 1997-2000 quadrennium, GCOM received approximately 50% of its World Service monies as prior claim at 100% payment. The remaining approximately 50% of World Service is paid on ratio and during 1997-1999 paid out at a ratio of between 86 and 91 percent. GCOM's World Service allocation increases were 0%, 0%, 1%, 1% over the 1997-2000 quadrennium.

### *Unrealized Gain (Loss)*

Unrealized gain was not required to be recorded until 1997. The unrealized gain declined 42% in 1998 and 295% in 1999. This decline is due to realizing gain from higher market value investments and purchasing higher book value investments resulting in a higher book value and lower market value ratio.

### *Salaries and Benefits*

Salaries increased 10% from 1997 to 1998. This increase was a result of one executive staff being vacant on the staff during 6 months of 1997, and also the cost of living increases in staff salaries. Salaries increased in 1999 by almost 8% over 1998. This increase occurred because of staff realignment and the addition of responsibilities to two positions with the appropriate increase in salary as well as annual cost of living increases.

Benefits costs increased in relation to the total salary line, as well as from some increase in medical premiums costs to the agency.

### *Connectional Issues Study*

The Connectional Issues Study was completed in 1996 and no costs were incurred during the 1997-2000 quadrennium.

### *Meetings*

Meeting costs increased in 1997 by 140%. This is due mainly to two factors: 1) there was only one full meeting of the GCOM in 1996 as compared to two in 1997; and 2) in 1997, there was a major consultation held with general agencies, caucuses and other groups across the church to discuss the church's future.

Meetings costs increased by 14% from 1997 to 1998. In 1998, a second major consultation with groups across the church was held. In addition, the Council members consulted with central conferences through global experiences in which Council members participated. Meetings decreased in 1999 by 19% as there were no additional meetings held outside the normal full Council meetings and meetings of subgroups.

### *Training Events*

The General Council on Ministries is responsible for the annual training of new district superintendents and conference council directors. In addition, the Council is responsible for administration and planning of the Joint Training Events after each General Conference. These events are designed to train annual conference leaders. There are a total of 5 events, with one event held in each jurisdiction. Three events were held in 1996 and two events were held in 1997. The costs for these events are included in the 1996 and 1997 figures.

### *Research Office*

Research Office expenses vary from year to year based on requests for information, surveys being conducted and participation in major research projects of both The United Methodist Church as well as other denominations.

**GENERAL COUNCIL ON MINISTRIES**  
**Statement of Financial Position**

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
					<i>Unrestricted</i>				
					Liabilities:				
Cash and Equivalents	\$ 3,501	\$ 16,747	\$ 53,444	\$ 33,537	Accounts Payable	\$ 63,289	\$ 79,236	\$ 146,069	\$ 129,953
Due from GCFA	213,593	255,941	580,094	142,792	Deferred Income	-	-	-	-
Accrued Interest & Dividend	-	4,319	3,346	2,184	Due to Other Funds	10,287	7,413	28,266	43,711
Investments	608,230	706,887	590,657	493,837	Due to Temp. Restr. Fund	376,674	561,697	584,644	25,697
Receivables	80,013	128,383	87,069	113,490	Lease Obligations	-	-	-	15,444
Other Assets	124,103	39,905	30,708	28,744	Total Liabilities	\$ 450,250	\$ 648,346	\$ 758,979	\$ 214,805
Property & Equipment	1,983,467	1,934,215	1,869,998	1,762,822	Net Assets:	\$ 206,563	\$ 206,563	\$ 206,563	\$ 206,563
Accumulated Depreciation	(1,543,860)	(1,466,667)	(1,394,959)	(1,317,584)	Designated				
Property & Equipment, net	439,607	467,548	475,039	445,238	Undesignated	812,234	764,821	854,815	838,454
Total	\$ 1,469,047	\$ 1,619,730	\$ 1,820,357	\$ 1,259,822	Total Net Assets	\$ 1,018,797	\$ 971,384	\$ 1,061,378	\$ 1,045,017
					Total	\$ 1,469,047	\$ 1,619,730	\$ 1,820,357	\$ 1,259,822
					<i>Temporarily Restricted</i>				
Due from Unrestricted	\$ 376,674	\$ 561,697	\$ 584,644	\$ 25,697	Net Assets	\$ 376,674	\$ 561,697	\$ 584,644	\$ 25,697

# GENERAL COUNCIL ON MINISTRIES Statement of Activities

	Unaudited 1999			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Unaudited 1999	1998	1997	1996
Revenue							
Apportionments Received	\$ 1,776,359	\$ 934,412		\$ 2,710,771	\$ 2,654,484	\$ 2,702,464	\$ 1,914,415
Benefit Trust Income	64,526	-		64,256	60,290	56,330	68,641
Other Sources	307,704	144,090		452,064	25,825	37,807	34,784
Investments	15,467	-		15,467	178,447	122,812	38,203
Release of Restrictions	1,263,525	(1,263,525)		-	-	-	-
Unrealized gain on investments (net)				-	-	-	29,885
Total Revenue	\$ 3,427,581	\$ (185,023)		\$ 3,242,558	\$ 2,919,046	\$ 2,919,413	\$ 2,085,928
Expenses							
Salaries	1,057,263			1,057,263	927,209	844,090	668,318
Employee Benefits	319,979			319,979	291,857	283,037	245,766
Connectional Issues Study	-			-	-	-	10,439
Meetings	540,969			540,969	554,647	522,370	183,383
General Conference	-			-	-	-	51,759
Staff Travel	112,468			112,468	125,871	128,690	78,630
Training Events	83,970			83,970	77,440	209,358	223,365
Building Occupancy	122,247			122,247	112,035	121,956	113,377
Congregation Resource Centers	287,911			287,911	48,601	-	-
Pilot Projects	589,759			589,759	619,743	-	-
Research Office	24,409			24,409	11,889	6,394	21,650
Other Projects	-			-	74,535	25,831	51,380
Other General & Administrative	241,193			241,193	188,160	202,379	217,998
Total Expenses	\$ 3,380,168	-		\$ 3,380,168	\$ 3,031,987	\$ 2,344,105	\$ 1,866,065
Change in Net Assets	47,413	(185,023)		(137,610)	(112,941)	575,308	219,863
Net Assets Beginning of Year	971,384	561,697		1,533,081	1,646,022	1,070,714	850,851
Net Assets End of Year	\$ 1,018,797	\$ 376,674		\$ 1,395,471	\$ 1,533,081	\$ 1,646,022	\$ 1,070,714



## Diversification of Financial Resources

### *Due To/From GCFA*

Fluctuations appear to occur from year to year. However, beginning in 1997 the General Council on Ministries became the fiscal agent for two initiatives approved by General Conference - Strengthening the Black Church for the 21<sup>st</sup> Century and the Shared Mission Focus on Young People. As a result, their fund balances appear in the Due/To From GCFA line item. Those fund balances are identified in the statement of financial position under the Temporarily Restricted section of this report as Net Assets Temporarily Restricted.

### *Investments*

Investments increased in 1997 and 1998 due strictly to favorable market conditions. The decrease in 1999 resulted from the withdrawal of funds from investments. This withdrawal was due largely in part to a commitment the General Council on Ministries made to the Shared Mission on Young People in the amount of \$100,000. When General Conference passed the Shared Mission on Young People initiative it did not make adequate provision for administrative expenses. GCOM agreed to fund up to \$100,000 in administrative expenses.

### *Receivables*

Receivables vary from year to year based on the timing of issuance of invoices and receipt of payments.

### *Accounts Payable*

Accounts payable vary from year to year based on the timing of receipt and payment of invoices.

### *Undesignated Net Assets*

Early in the quadrennium, GCOM voted to fund two major consultations with groups across the church regarding the church's future; consultations with central conferences through global experiences of the GCOM members; and to partially fund the administrative expenses of the Shared Mission Focus on Young People. These decisions totaled \$260,000 beyond the GCOM quadrennial budget. However, only \$120,000 of net assets was used, resulting in only a 14% decrease in net assets from 1996 to 1999.

### *Net Assets Temporarily Restricted*

The balances shown as net assets temporarily restricted reflect the fund balances of Strengthening the Black Church for the 21<sup>st</sup> Century and Shared Mission Focus on Young People.

**GENERAL COUNCIL ON MINISTRIES**  
**Diversification of Financial Resources**

	1999		1998		1997		1996	
	SValue	%	SValue	%	SValue	%	SValue	%
<b>Dispersion of Revenue</b>								
Apportionments	2,710,771	83.6	2,654,484	90.9	2,702,464	92.6	1,914,415	93.1
Other Income	516,320	15.9	86,115	3.0	94,137	3.2	103,425	5.0
Investments	15,467	0.5	178,447	6.1	122,812	4.2	38,203	1.9
<b>Total</b>	<b>3,242,558</b>	<b>100.0</b>	<b>2,919,046</b>	<b>100.0</b>	<b>2,919,413</b>	<b>100.0</b>	<b>2,056,043</b>	<b>100.0</b>
<b>Dispersion of Assets</b>								
Cash and Cash Equivalents	3,501	0.2	16,747	1.0	53,444	2.9	33,537	2.7
Due to/ from GCFA	213,593	14.5	255,941	15.8	580,094	31.9	142,792	11.3
Accrued Interest and Dividends			4,319	0.3	3,346	0.2	2,184	0.2
Investments	608,230	41.4	706,887	43.6	590,657	32.4	493,837	39.2
Receivables	80,013	5.4	128,383	7.9	87,069	4.8	113,490	9.0
Other Assets	124,103	8.4	39,905	2.5	30,708	1.7	28,744	2.3
Property & Equipment, net	439,607	29.9	467,548	28.9	475,039	26.1	445,238	35.3
<b>Total</b>	<b>1,469,047</b>	<b>100.0</b>	<b>1,619,730</b>	<b>100.0</b>	<b>1,820,357</b>	<b>100.0</b>	<b>1,259,822</b>	<b>100.0</b>
<b>Dispersion of Expenses</b>								
Salaries	1,057,263	31.3	927,209	30.6	844,090	36.0	668,318	35.8
Employee Benefits	319,979	9.5	291,857	9.6	283,037	12.1	245,766	13.2
Connectional Issues Study							10,439	0.6
Meetings	540,969	16.0	554,647	18.3	522,370	22.3	183,383	9.8
General Conference							51,759	2.8
Staff Travel	112,468	3.3	125,871	4.2	128,690	5.5	78,630	4.2
Training Events	83,970	2.5	77,440	2.6	209,358	8.9	223,365	12.0
Building Occupancy	122,247	3.6	112,035	3.7	121,956	5.2	113,377	6.1
Research Office	24,409	0.7	11,889	0.4	6,394	0.3	21,650	1.2
Congregation Resource Centers	287,911	8.5	48,601	1.6				
Pilot Projects	589,759	17.4	619,743	20.4				
Other Projects			74,535	2.5	25,831	1.1	51,380	2.8
General & Administrative Expense	241,193	7.1	188,160	6.2	202,379	8.6	217,998	11.7
<b>Total</b>	<b>3,380,168</b>	<b>100.0</b>	<b>3,031,987</b>	<b>100.0</b>	<b>2,344,105</b>	<b>100.0</b>	<b>1,866,065</b>	<b>100.0</b>
<b>Dispersion of Net Assets</b>								
Unrestricted-Undesignated	812,234	58.2	764,821	49.9	854,815	51.9	838,454	78.3
Unrestricted-Designated	206,563	14.8	206,563	13.5	206,563	12.5	206,563	19.3
Temporarily Restricted	376,674	27.0	561,697	36.6	584,644	35.5	25,697	2.4
<b>Total</b>	<b>1,395,471</b>	<b>100.0</b>	<b>1,533,081</b>	<b>100.0</b>	<b>1,646,022</b>	<b>100.0</b>	<b>1,070,714</b>	<b>100.0</b>

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

AGENCY NAME:

GCOM

UNRESTRICTED EXPENSES FOR 1998 \*

\$2,032,168

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

**DESCRIPTION****AMOUNT**

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$971,384

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

561,697

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

0

TOTAL NET ASSETS @ 12/31/98

\$1,533,081

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED

\$297,273

UNRESTRICTED - DESIGNATED

206,563

UNRESTRICTED - PLANT

467,548

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$971,384

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)

\$231,413

FIXED ASSETS REPLACEMENT COST RESERVES (I.2)

307,000

RESERVES FOR BUDGET FLUCTUATIONS (I.3)

0

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)

0

RESERVES FOR UNREALIZED GAINS (I.5)

34,098

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$572,511

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

\$398,873

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL

\$206,000

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

0

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$206,000

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

\$192,873



## Outlook

During the 1997-2000 quadrennium, the General Council on Ministries focused a major part of its work on helping to facilitate an exploration of the future of mission and ministry of the church. This is consistent with GCOM's purpose "...as part of the total mission of the church, to facilitate the Church's program life as determined by the General Conference." (§904).

As GCOM looks to the future, it expects to continue the new style of its life and work begun in 1997-2000. This will include:

- Expanding the collaboration and consultation with all parts of the church, including in particular the general agencies.
- Moving into a mode of greater partnership with other parts of the church
- Developing new concepts for responding to needs of the denomination through research
- Continuing to be sensitive to the needs and opportunities for ministry within central conferences

In addition, GCOM will continue to carry out the many responsibilities assigned to it by the *Book of Discipline* and the General Conference. Some of these responsibilities include:

- Resourcing the annual conferences in their exploration of ways to do ministry in the new century

- Continuing liaison relationships with general agencies of the church
- Sponsoring Quadrennial Joint Training Events in which more than 1,500 annual conference leaders will participate for learning and training
- Coordinating annual training for newly appointed District Superintendents and Conference Council Directors in which 350-400 church leaders will be trained over the course of the quadrennium

Events that could have a material impact on GCOM's ability to achieve its goals include any changes in the Book of Discipline and other responsibilities assigned to GCOM made by the General Conference. This would also be impacted by any reduction in resources available to GCOM through World Service funding.

GCOM anticipates capital expenditures for upkeep of the building which is the GCOM headquarters and to which GCOM holds title. Major capital expenditure will be the replacement of the boiler system and associated heating units. There will also be capital expenditures to upgrade the GCOM computer and information network system. This includes bringing the GCOM web site and e-mail systems in-house as well as upgrading the network system to accommodate and facilitate the expanded research role GCOM is proposing to the General Conference.

## GENERAL COMMISSION ON RELIGION AND RACE

### New Ways of Working

During the 1997-2000 quadrennium, the Commission continued the cost saving measures in place during the prior quadrennium. This included minimizing the cost of meetings of members by scheduling over weekends to get lower airfares. Staff is also expected to travel so as to "stay over Saturday night" in order to save costs. The decision to reduce the number of meetings saved an estimated \$84,000. However, this prolonged the period of community-building and the development of a consensus on the agency agenda. Reductions were also made in the number and scope of Theological School Reviews and General Agency Reviews. This has been difficult to justify to respective constituencies.

Additionally, many groups such as local churches, districts and annual conferences are being asked to provide local expenses and/or share costs of staff travel when staff respond to a specific invitation for field work by such groups. A guideline has been developed for use by staff.

The Commission takes advantage of every discount opportunity when ordering supplies, providing substantial savings during the quadrennium.

We are greatly encouraged, for the whole ministry of the church, by the increases in World Service and Benevolent giving during the quadrennium.

#### General Commission on Religion and Race Statement of Financial Position

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
<b>Unrestricted</b>									
Cash	\$ 100	\$ 100	\$ 100	\$ 100	Accounts Payable	\$ 15,963	\$ 11,879	\$ 7,606	\$ 23,305
Due to from GCFA	1,677,035	1,663,782	1,638,044	1,564,482	Accrued Vacation	15,750	16,044	-	-
Other Assets	14,965	10,713	10,806	12,100	Due to Temp. Restr.	995,217	979,810	1,002,604	1,045,774
Property & Equipment	181,788	157,164	147,492	143,243	Total Liabilities	\$ 1,026,930	\$ 1,007,733	\$ 1,010,210	\$ 1,069,079
Accumulated Depreciation	(144,387)	(132,060)	(115,628)	(100,540)	Net Assets				
Property & Equipment, Net	\$ 37,401	\$ 25,104	\$ 31,864	\$ 42,703	Designated	\$ 416,111	\$ 471,931	\$ 75,275	\$ 74,281
					Undesignated	286,460	220,035	595,329	476,025
					Total Net Assets	\$ 702,571	\$ 691,966	\$ 670,604	\$ 550,306
Total	\$ 1,729,501	\$ 1,699,699	\$ 1,680,814	\$ 1,619,385	Total	\$ 1,729,501	\$ 1,699,699	\$ 1,680,814	\$ 1,619,385
<b>Temporarily Restricted</b>									
Due from Unrestricted	\$ 995,217	\$ 979,810	\$ 1,002,604	\$ 1,045,774	Net Assets	\$ 995,217	\$ 979,810	\$ 1,002,604	\$ 1,045,774
Total	\$ 995,217	\$ 979,810	\$ 1,002,604	\$ 1,045,774	Total	\$ 995,217	\$ 979,810	\$ 1,002,604	\$ 1,045,774

# General Commission on Religion and Race

## Statement of Activities

	Unaudited 1999			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Unaudited 1999	1998	1997	1996
Congregational support and revenue							
Congregational support							
Apportionments Received	791,798	1,044,441	-	1,836,239	1,790,711	1,802,345	1,747,327
Total congregational support	791,798	1,044,441	-	1,836,239	1,790,711	1,802,345	1,747,327
Revenue							
Grants				-	48,000	-	20,000
Interest	49,131			49,131	63,589	64,275	54,608
Benefit Trust Income	35,171			35,171	34,208	32,490	30,100
Other	1,228			1,228	1,916	3,469	9,875
Total Revenue	85,530	-	-	85,530	147,713	100,234	114,583
Total support and revenue	877,328	1,044,441	-	1,921,769	1,938,424	1,902,579	1,861,910
Expenses							
Program areas							
Self-determination program		1,029,034		1,029,034	1,085,378	1,051,149	922,593
Other	13,263			13,263	13,284	26,573	10,159
Total Program expenses	13,263	1,029,034	-	1,042,297	1,098,662	1,077,722	932,752
Supporting Services							
Administrative	853,460			853,460	841,194	747,729	723,174
Total supporting service	853,460	-	-	853,460	841,194	747,729	723,174
Total Expenses	866,723	1,029,034	0	1,895,757	1,939,856	1,825,451	1,655,926
Change in Net Assets	10,605	15,407	-	26,012	(1,432)	77,128	205,984
Net assets, beginning of year	691,966	979,810	-	1,671,776	1,673,208	1,596,080	1,390,096
Net assets, end of year	702,571	995,217	-	1,697,788	1,671,776	1,673,208	1,596,080



## General Commission on Religion and Race Diversification of Financial Resources

	Unaudited 1999		1998		1997		1996	
DISPERSION OF REVENUE	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
World Service Fund	1,836,239	95.5%	1,790,711	92.4%	1,802,345	94.7%	1,747,327	93.8%
Grants	-	0.0%	48,000	2.5%	-	0.0%	20,000	1.1%
Benefit Trust Reimbursement	35,171	1.8%	34,208	1.8%	32,490	1.7%	30,100	1.6%
Dividends & Interest	49,131	2.6%	63,589	3.3%	64,275	3.4%	54,608	2.9%
Other	1,228	0.1%	1,916	0.1%	3,469	0.2%	9,875	0.5%
Total	1,921,769	100.0%	1,938,424	100.0%	1,902,579	100.0%	1,861,910	100.0%
DISPERSION OF ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Cash Equivalent	1,677,135	97.0%	1,663,882	97.9%	1,638,144	97.5%	1,564,582	96.6%
Other Assets	14,965	0.9%	10,713	0.6%	10,806	0.6%	12,100	0.7%
Net PP&E	37,401	2.2%	25,104	1.5%	31,864	1.9%	42,703	2.6%
Total	1,729,501	100.0%	1,699,699	100.0%	1,680,814	100.0%	1,619,385	100.0%
DISPERSION OF EXPENSES	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Program Services								
Self-determination program	1,029,034	54.3%	1,085,378	56.0%	1,051,149	57.6%	922,593	55.7%
Other	13,263	0.7%	13,284	0.7%	26,573	1.5%	10,159	0.6%
Supporting Services								
Administrative	853,460	45.0%	841,194	43.4%	747,729	41.0%	723,174	43.7%
Total	1,895,757	100.0%	1,939,856	100.0%	1,825,451	100.0%	1,655,926	100.0%
DISPERSION OF NET ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Unrestricted-Undesignated	286,460	16.9%	194,931	11.7%	563,465	33.7%	433,322	27.1%
Unrestricted-Designated	416,111	24.5%	497,035	29.7%	107,139	6.4%	116,984	7.3%
Temporarily Restricted	995,217	58.6%	979,810	58.6%	1,002,604	59.9%	1,045,774	65.5%
Permanently Restricted	-	0.0%	-	0.0%	-	0.0%	-	0.0%
Total	1,697,788	100%	1,671,776	100%	1,673,208	100%	1,596,080	100%

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY****GCRR**

AGENCY NAME:

UNRESTRICTED EXPENSES FOR 1998 \*

\$841,194

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

**DESCRIPTION****AMOUNT**

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$691,966

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

979,810

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

0

TOTAL NET ASSETS @ 12/31/98

\$1,671,776

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED

\$194,931

UNRESTRICTED - DESIGNATED

471,931

UNRESTRICTED - PLANT

25,104

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$691,966

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)

\$540,705

FIXED ASSETS REPLACEMENT COST RESERVES (1.2)

169,593

RESERVES FOR BUDGET FLUCTUATIONS (1.3)

249,597

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)

0

RESERVES FOR UNREALIZED GAINS (1.5)

0

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$959,895

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

(\$267,929)

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL

\$471,931

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

(230,512)

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$241,419

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

(\$509,348)

## Reserve Analysis

During FY 2000, the Commission will repay/reallocate funds that were transferred from the General Administration Account to the Minority Group Self-Determination Fund

Account. When this is completed, the reserve analysis will produce a more favorable profile of agency reserves.

## Outlook

### *Internal Controls*

During the quadrennium the GCFA closed its Washington Service Center. The commission was unprepared for the consequences of such a move. The previous GCFA Washington office staff person also served in a dual capacity as corporate office treasurer. We have since learned or are learning to pick up many of the duties and responsibilities formerly carried by the GCFA Washington Service Center, including a new treasurer, effective July 1, 1999 and increased responsibility by the accounting staff.

As a result, and in consultation with the GCFA internal audit team and Nashville Service Center, we are reconstructing fiscal policies and controls as they relate to:

- Acquisition and Purchasing.
- Check Requisitions and Request for Payment.
- Accounts Payable and Receivable.
- Tracking systems specifically related to Minority Group Self-Determination Fund projects.
- Review of staff/agency travel.

### *Budgeting*

At the Commission's September, 1999 meeting, a new design for organizing the budget was adopted. This will more accurately portray the real allocation between program and administrative costs. New budget allocation procedures were put in place for the development and implementation of the 2000 fiscal year budget.

Specifically, we did a time study to determine how staff divides time between program oversight and delivery, Minority Group Self Determination Fund, and general administration. This is particularly important for executive staff. The result gave us a cost allocation plan that can be applied to all budget items, e.g. staff salaries can be divided in terms of time spent on various program and administrative tasks, respectively, and fixed costs like rent and telephone can be allocated based on the average of the total. A three-column budget will be the result. This will lower our general administration budget to approximately 15 to 18 percent of the total.

### *Capital and Equipment Expense*

During the quadrennium, the Commission experienced an involuntary relocation to temporary quarters while the home office (The United Methodist Building) was closed for renovation and restoration. As a result, a careful analysis was done to eliminate or expense out much of the older office equipment and furnishings. The Commission returned to the beautifully restored home office on March 1, 1999. As a result, funds budgeted and expended from the 1998 - 2000 fiscal years will reflect the planned increase to acquire new equipment and furnishings, including the upgrade of the computer system. This is a one-time expense, and future budgets will reflect proportionate savings in these areas.



## GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN

### New Ways of Working

The General Commission on the Status and Role of Women (GCSRW) systematically designated certain operating reserves over the quadrennium in order to fund a major program emphasis, "Women's Congress: A Spiritual Journey".

The GCSRW has continued to diversify its staffing in a cost effective manner by expanding the use of contract staff. The GCSRW continues to work cooperatively with GCFA and GPDPHB on the 1200 Davis Street, Evanston, IL campus in

order to make the best use of shared resources and facilities.

The GCSRW has traditionally utilized meeting times and places as opportunities for training, education, and program in connection with local constituents. When possible, the GCSRW has utilized retreat settings and continues cost reduction policies such as planning Saturday night stays for reduction in airfare and encouraging double room occupancy during meetings.

### Consolidated Financial Review

The General Commission on the Status and Role of Women (GCSRW) systematically designated portions of its operating reserves beginning in 1996 in order to fund a major program emphasis for the 1997-2000 quadrennium, "Women's Congress: A Spiritual Journey".

"Women's Congress: A Spiritual Journey" was a one time event held during 1999. Extensive planning and networking led to great results. A diverse gathering of nearly 200 women experienced inspiration and empowerment for lay and clergy ministries throughout the United Methodist Church. Participants were intentionally recruited; this was a first time experience in leadership development for many in attendance. Use of designated operating reserves for the Women's Congress affected the amounts due to/from GCFA and had an impact on interest income.

The GCSRW's primary source of income is the World Service Fund. Giving to the World Service Fund has increased throughout the quadrennium allowing the GCSRW to spend more on programs and events such as the Women's Congress.

The decrease in net assets, approximately \$107,000, significantly impacted the GCSRW's funds invested in the GCFA short-term investment pool (due from GCFA) and accordingly, interest income earned. As explained previously, the GCSRW began setting aside funds for the Women's Congress in 1996 with the understanding that those funds would be spent in 1999 resulting in a reduction of net assets.

The GCSRW completed an analysis of equipment and furnishings and initiated a long term purchasing plan in 1998. New purchases include ergonomically correct furnishings and computer upgrades.

# GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN

## Statement of Financial Position

Assets	Unaudited 1999	1998	1997	1996	Liabilities & Net Assets	Unaudited 1999	1998	1997	1996
					<b>Unrestricted</b>				
Due from GCFA (Cash & Cash Equiv.)	\$ 303,676	\$ 405,995	\$ 379,965	\$ 321,261	Accounts Payable	\$ 12,456	\$ 6,762	\$ 10,639	\$ 32,652
Prepaid Expenses and Other Assets	2,083	2,768	9,314	6,314	Due to Temporarily Restricted	31,101	30,242	28,727	27,637
Property & Equipment	108,198	96,496	83,856	80,449	Total Liabilities	\$ 43,557	\$ 37,004	\$ 39,366	\$ 60,289
Accumulated Depreciation	(80,794)	(70,887)	(61,872)	(50,813)	Net Assets				
Property & Equipment, Net	\$ 27,404	\$ 25,609	\$ 21,984	\$ 29,636					
					Undesignated - Operating	\$ 260,631	\$ 272,176	\$ 309,913	\$ 247,286
					Designated - Property & Equipment	27,404	25,609	21,984	29,636
					Designated - Women's Congress	1,572	99,583	40,000	20,000
					Total Net Assets	\$ 289,607	\$ 397,368	\$ 371,897	\$ 296,922
Total - Assets	\$ 333,163	\$ 434,372	\$ 411,263	\$ 357,211	Total Liabilities and Net Assets	\$ 333,163	\$ 434,372	\$ 411,263	\$ 357,211
					<b>Temporarily Restricted</b>				
Due from Unrestricted	\$ 31,101	\$ 30,242	\$ 28,727	\$ 27,637	Net Assets	\$ 31,101	\$ 30,242	\$ 28,727	\$ 27,637
Total - Assets	\$ 31,101	\$ 30,242	\$ 28,727	\$ 27,637	Total - Net Assets	\$ 31,101	\$ 30,242	\$ 28,727	\$ 27,637

# GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN

## Statement of Activities

	Unaudited			
	1999	1998	1997	1996 <sup>1</sup>
Revenue:				
Allocation from World Service Fund	\$ 543,732	\$ 522,887	\$ 517,273	\$ 484,272
Contributions	859	1,515	1,090	1,924
Interest Income	7,787	13,465	10,947	9,188
Reimbursement from Benefit Trust	10,175	9,206	9,506	8,200
Newsletter Income	375	1,982	1,388	3,641
Other Income	-	-	-	2,962
Total Revenue	\$ 562,928	\$ 549,055	\$ 540,204	\$ 510,187
Program Services:				
Monitoring, Research, and Review	\$ 93,526	\$ 106,798	\$ 79,157	
Advocacy and Education	135,383	150,506	126,454	
Annual Conferences	127,893	147,976	151,522	
Newsletter	33,514	24,197	27,938	
Women's Congress	178,199	20,417	-	
Administration	101,315	72,175	79,068	
Total Expenses	\$ 669,830	\$ 522,069	\$ 464,139	\$ 502,107
Change in Net Assets	\$ (106,902)	\$ 26,986	\$ 76,065	\$ 8,080
Net Assets at Beginning of Year	427,610	400,624	324,559	316,479
Net Assets at End of Year	\$ 320,708	\$ 427,610	\$ 400,624	\$ 324,559

<sup>1</sup> Expenses for 1996 were not allocated by program.



# **GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN** **Diversification of Financial Resources**

	Unaudited 1999		1998		1997		1996	
	\$Value	%	\$Value	%	\$Value	%	\$Value	%
<b>Dispersion of Revenue</b>								
Allocation from World Service Fund	\$ 543,732	96.6%	\$ 522,887	95.2%	\$ 517,273	95.8%	\$ 484,272	94.9%
Contributions	859	0.2%	1,515	0.3%	1,090	0.2%	1,924	0.4%
Interest Income	7,787	1.4%	13,465	2.5%	10,947	2.0%	9,188	1.8%
Reimbursement from Benefit Trust	10,175	1.8%	9,206	1.7%	9,506	1.8%	8,200	1.6%
Newletter Income	375	0.1%	1,982	0.4%	1,388	0.3%	3,641	0.7%
Other Income	-	0.0%	-	0.0%	-	0.0%	2,962	0.6%
<b>Total</b>	<b>\$ 562,928</b>	<b>100.0%</b>	<b>\$ 549,055</b>	<b>100.0%</b>	<b>\$ 540,204</b>	<b>100.0%</b>	<b>\$ 510,187</b>	<b>100.0%</b>
<b>Dispersion of Assets</b>								
Due from GCFA (Cash and Cash Equivalents)	\$ 303,676	91.1%	\$ 405,995	93.5%	\$ 379,965	92.4%	\$ 321,261	89.9%
Prepaid Expenses and Other Assets	2,083	0.6%	2,768	0.6%	9,314	2.3%	6,314	1.8%
Property Plant and Equipment	27,404	8.2%	25,609	5.9%	21,984	5.3%	29,636	8.3%
Net of Accum. Depreciation								
<b>Total</b>	<b>\$ 333,163</b>	<b>100.0%</b>	<b>\$ 434,372</b>	<b>100.0%</b>	<b>\$ 411,263</b>	<b>100.0%</b>	<b>\$ 357,211</b>	<b>100.0%</b>
<b>Dispersion of Expenses</b>								
Program Services:								
Monitoring, Research, and Review	\$ 93,526	14.0%	\$ 106,798	20.5%	\$ 79,157	17.1%		
Advocacy and Education	135,383	20.2%	150,506	28.8%	126,454	27.2%		
Annual Conferences	127,893	19.1%	147,976	28.3%	151,522	32.6%		
Newletter	33,514	5.0%	24,197	4.6%	27,938	6.0%		
Women's Congress	178,199	26.6%	20,417	3.9%	-	0.0%		
Administration	101,315	15.1%	72,175	13.8%	79,068	17.0%		
<b>Total</b>	<b>\$ 669,830</b>	<b>100.0%</b>	<b>\$ 522,069</b>	<b>100.0%</b>	<b>\$ 464,139</b>	<b>100.0%</b>	<b>\$ 502,107</b>	<b>100.0%</b>
<b>Dispersion of Net Assets</b>								
Undesignated - Operating	\$ 260,631	81.3%	\$ 272,176	63.7%	\$ 309,913	77.4%	\$ 247,286	76.2%
Designated-Property and Equipment	27,404	8.5%	25,609	6.0%	21,984	5.5%	29,636	9.1%
Designated-Women's Congress	1,572	0.5%	99,583	23.3%	40,000	10.0%	20,000	6.2%
Temporarily Restricted	31,101	9.7%	30,242	7.1%	28,727	7.2%	27,637	8.5%
<b>Total</b>	<b>\$ 320,708</b>	<b>100.0%</b>	<b>\$ 427,610</b>	<b>100.0%</b>	<b>\$ 400,624</b>	<b>100.0%</b>	<b>\$ 324,559</b>	<b>100.0%</b>

<sup>1</sup> Expenses for 1996 were not allocated by program.

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY****GCOSROW**

AGENCY NAME:

UNRESTRICTED EXPENSES FOR 1998 \*

\$522,069

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION

AMOUNT

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$397,368

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

30,242

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

0

TOTAL NET ASSETS @ 12/31/98

\$427,610

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED

\$272,176

UNRESTRICTED - DESIGNATED

99,583

UNRESTRICTED - PLANT

25,609

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$397,368

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (1.1)

\$126,753

FIXED ASSETS REPLACEMENT COST RESERVES (1.2)

37,079

RESERVES FOR BUDGET FLUCTUATIONS (1.3)

55,951

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (1.4)

0

RESERVES FOR UNREALIZED GAINS (1.5)

0

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$219,783

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

\$177,585

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL

\$125,192

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

(25,609)

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$99,583

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

\$78,002

## Reserves Analysis

The temporarily restricted fund, "Empowering Women for the Second Decade", is from a donor for a specific purpose. Occasionally, grants have

been made by the General Commission on the Status and Role of Women for the intended purpose.

## Outlook

During the 1997-2000 quadrennium, the General Commission on the Status and Role of Women (GCSRW) engaged in a process of evaluation of its organization, structure and function. The GCSRW has traditionally utilized meeting times and places as opportunities for training, education, and program in connection with local constituents. The plan for the future will include schedule and design for meetings and organizational life that direct more resources toward specific ministries and program.

In order to maximize ministry contacts with constituents, the GCSRW plans to add to its four person full time staff and continues to diversify technical expertise through part time and contract staff.

The GCSRW continues to work cooperatively with annual conferences and general agencies to provide regional, national and international education and training opportunities. The next scheduled cooperative event will be co-sponsored by the Rocky Mountain Annual Conference in July 2001.



## GENERAL COMMISSION ON UNITED METHODIST MEN

### New Ways of Working

The General Commission on United Methodist Men, as a new agency, has been working hard to study the responsibilities, programs and internal operations in cooperation with the Internal Audit Department of GCFA and others. In doing so, the GCUMM has instituted a new travel policy and procedures for more control and efficiency. The system for accounts receivable and payable was updated by installing Access to keep track of expenses, and print check requests, journals, and other financial documents automatically. The

GCUMM is now using a purchase order system for expenses to make sure the controls are in place for ordering materials and services.

The GCUMM will be using a lockbox at SunTrust bank beginning in March 2000 for help in the control of cash received. In addition, GCUMM will have access to the Great Plains accounting software the agencies and GCFA use beginning summer 2000 to reduce the amount of copies, and time, for other tasks currently being done on the system GCUMM uses.

### Consolidated Financial Review - Narrative

It should be noted that the General Commission on United Methodist Men began operation in 1997 as a new agency. Therefore, 1996 will not be on any financial reports.

#### *Statement of Financial Position:*

The GCUMM had assets of \$456,792 at the end of 1997. This was due to the pledges received at Congress 97 at Purdue University. There has been a decrease in assets in 1998 and 1999 due to the bad debts write off of pledges receivables and the loss suffered by the GCUMM from the Black Men's Conference in 1998. In 1999, the deficit from 1998 was erased and the GCUMM has begun to build back the assets.

#### *Revenue:*

Congregational Support and Revenue—The apportionments for 1998 were 2.6% higher and were 7.41% higher in 1999.

Pledges and contributions realized a decrease in 1998 over 1997 of 78.36%. This was due to the pledge campaign which began at Purdue University during Congress 1997. The pledges were all booked during 1997. For 1998 and 1999, only the new pledges were deposited in this line. The actual payments would have been under Pledges Receivable in the Asset accounts. In 1998, there was a pledge campaign of approximately \$68,000 from the Black Men's Conference held in Atlanta in October of 1998. Therefore, there was a decrease of 77.59% in 1999.

Event Registrations decreased in 1998 by 61.30%. Congress 97 (held every 4 years) income for event registrations was in 1997. Event registration in 1998 was for the National Black Men's Conference. There were no major events in 1999.

Three grants were received in 1998 and 1999. In 1998, the GCOM gave GCUMM a grant of \$25,000 for the Black Men's Conference. In 1999, GCOM gave a \$46,000 grant for the Servant Leader Video series. Also, in 1999 a grant was received from the First Foundation for the Hunger Relief Advocate program of United Methodist Men.

Charter income increased by 15.59% in 1998 over 1997. This was in part due to an increase in the charter fee. Also, an increase of 8% was realized in 1999.

Every Man Shares memberships increased by 16.19% in 1998 over 1997. This was due to an increased membership price and increased value being received by the customer. This increase continued into 1999 by 8.28%.

The United Methodist Men Foundation contributes to the budget for the Scouting Ministries of the United Methodist Church. In 1997 and 1998, this was about the same due to not having a full-time director for part of that time. The grant was increased in 1999 by 26.24%.

Income for the Civic Youth Fund has increased 31.42% and 62.69%, respectively, due to increased membership contributions, materials and awards.

Conference Presidents income has increased 107.86% and 31.05% due to increased participation

in the spring meetings each year, and a Bible they introduced in 1998.

The GCUMM received Interest Income in 1997 from funds received for Congress 97 which did not have to be expended until December. Thus the funds remaining with GCFA received interest. The amounts were not always at expected levels in 1998 and 1999, therefore, interest was not earned.

Benefit Trust income increased by 25.16% in 1998 due to an employee retiring that year. The income in 1999 increased by 5.71%.

In Other Revenue the amounts decreased each year, 50.94% and 16.04%, respectively. This was due to reclassification of revenue items in 1998 and 1999.

### *Expenses*

Civic Youth Fund program expenses rose 70.82% in 1998 when a new director was hired at the end of 1997 and began full operation in 1998.

Conference and Events expenses were separate expenses for the two years on the Statement of Activities. In 1997, this was the International Congress of United Methodist Men held every four years at Purdue University. In 1998, the expenses were for the National Black Men's Conference in Atlanta.

Every Man Shares Fund expenses had an increase of 64.80% and 21.76%, respectively, in 1998 and 1999. This was due to the increase of memberships and related expenses. As the memberships increase, more of the income is rebated to the Conference, Jurisdiction and District, thus increasing expenses.

Until 1999, the majority of the expenses related to Charters, which are the Disciplinary mandate for United Methodist Men, were listed in the General Administration line items. In 1999, the GCUMM began separating the program areas more fully from Administration.

The GCUMM is a program agency and almost every income and expense involved program in one way or another. In 1997 and 1998, the GCUMM began reclassifying how programs are reflected in the budget and therefore, it caused a reduction in the General Administration expenses by 61.35%.

The GCUMM had net assets of \$516,814 in 1997. Due to a large loss involving the National Black Men's Conference in 1998, these were greatly reduced in 1998. In 1999, the GCUMM has strived to cut the budget to rebuild the assets.

**GENERAL COMMISSION ON UNITED METHODIST MEN**  
**Statement of Financial Position**

Assets	Unaudited 1999	1998	1997	Liabilities & Net Assets	Unaudited 1999	1998	1997
<i>Unrestricted</i>							
Due from GCFA	\$ 104,964	\$ -	\$ 310,289	Due to GCFA	\$ -	\$ 139,216	\$ -
Prepaid Expenses	3,818	-	1,247	Accounts Payable	16,690	7,597	170,432
Pledges Receivable	175,518	305,013	371,781	Accrued Vacation	8,763	-	-
Accrued Income	-	95	-	Due to Temp. Restr.	260,980	314,913	456,792
Property & Equipment	63,849	49,246	45,319	Total Liabilities	\$ 286,433	\$ 461,726	\$ 627,224
Accumulated Depreciation	(50,855)	(44,301)	(41,390)	Net Assets			
Property & Equipment, net	\$ 12,994	\$ 4,945	\$ 3,929	Undesignated	\$ 10,861	\$ (151,673)	\$ 60,022
				Total Net Assets	\$ 10,861	\$ (151,673)	\$ 60,022
Total	\$ 297,294	\$ 310,053	\$ 687,246	Total	\$ 297,294	\$ 310,053	\$ 687,246
<i>Temporarily Restricted</i>							
Due from Unrestricted	\$ 260,980	\$ 314,913	\$ 456,792	Net Assets	\$ 260,980	\$ 314,913	\$ 456,792
Total	\$ 260,980	\$ 314,913	\$ 456,792	Total	\$ 260,980	\$ 314,913	\$ 456,792



# GENERAL COMMISSION ON UNITED METHODIST MEN

## Statement of Activities

	1999			Total All Funds		
	Unrestricted	Temporarily Restricted	Permanently Restricted	1999	1998	1997
Congregational support and revenue						
Congregational support						
Apportionments Received	271,916			271,916	265,024	246,747
Total congregational support	271,916	-	-	271,916	265,024	246,747
Revenue						
Pledges and Contributions	18,020	10		18,030	80,461	371,781
Event Registrations	-			-	102,244	264,223
Grants	52,500			52,500	25,000	-
Charters	235,569			235,569	230,145	199,096
Every Man Shares	200,461			200,461	185,130	159,335
Men's Foundation Contributions	107,300			107,300	85,000	86,000
Civic Youth Fund	(3,611)	41,549		37,938	23,319	17,744
Conference Presidents	17,016	25,807		42,823	32,677	15,721
Interest	-			-	-	3,289
Benefit Trust Income	29,439			29,439	27,849	22,251
Other	63,190			63,190	75,266	153,430
Net Assets Released from Restriction	121,299	(121,299)		-		
Total Revenue	841,183	(53,933)	-	787,250	867,091	1,292,870
Total support and revenue	1,113,099	(53,933)	-	1,059,166	1,132,115	1,539,617
Expenses						
Program areas						
Civic Youth Fund	141,829			141,829	136,542	79,935
Conference and Events					315,111	245,168
Every Mans Share Fund	198,764			198,764	163,244	99,053
Charters	99,904			99,904		
Other	245,705			245,705	186,796	10,517
Total Program expenses	686,202	-	-	686,202	801,693	434,673
Supporting Services						
General Administration	264,364			264,364	683,996	588,130
Total supporting service	264,364	-	-	264,364	683,996	588,130
Total Expenses	950,566	-	-	950,566	1,485,689	1,022,803
Change in Net Assets before reclass	162,533	(53,933)	-	108,600	(353,574)	516,814
Reclassification of net assets						
Change in net assets	162,533	(53,933)	-	108,600	(353,574)	516,814
Net assets, beginning of year	(151,673)	314,913		163,240	516,814	-
Net assets, end of year	10,860	260,980	-	271,840	163,240	516,814

# GENERAL COMMISSION ON UNITED METHODIST MEN

## Diversification of Financial Resources

	1999		1998		1997	
DISPERSION OF REVENUE	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
World Service Fund	271,916	25.7%	265,024	23.4%	246,747	16.0%
Event Registrations	-	0.0%	102,244	9.0%	264,223	17.2%
Pledges and Contributions	125,330	11.8%	165,461	14.6%	457,781	29.7%
Memberships	436,030	41.2%	415,275	36.7%	358,431	23.3%
Grants	52,500	5.0%	25,000	2.2%	-	0.0%
Benefit Trust Reimbursement	29,439	2.8%	27,849	2.5%	22,251	1.4%
Dividends & Interest	-	0.0%	-	0.0%	3,289	0.2%
Other	143,951	13.6%	131,262	11.6%	186,895	12.1%
Total	1,059,166	100.0%	1,132,115	100.0%	1,539,617	100.0%
DISPERSION OF ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Cash Equivalent	104,964	35.3%	95	0.0%	310,289	45.1%
Pledges Receivable	175,518	59.0%	305,013	98.4%	371,781	54.1%
Prepaid Expense	3,818	1.3%	-	0.0%	1,247	0.2%
Net PP&E	12,994	4.4%	4,945	1.6%	3,929	0.6%
Total	297,294	100.0%	310,053	100.0%	687,246	100.0%
DISPERSION OF EXPENSES	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Program Services						
Civic Youth Fund	141,829	14.9%	136,542	9.2%	79,935	7.8%
Conferences and Events	-	0.0%	315,111	21.2%	245,168	24.0%
Every Mans Share Fund	198,764	20.9%	163,244	11.0%	99,053	9.7%
Charters	99,904	10.5%	-	0.0%	-	0.0%
Other	245,705	25.8%	186,796	12.6%	10,517	1.0%
General Administration	264,364	27.8%	683,996	46.0%	588,130	57.5%
Total	950,566	100.0%	1,485,689	100.0%	1,022,803	100.0%
DISPERSION OF NET ASSETS	\$ VALUE	%	\$ VALUE	%	\$ VALUE	%
Unrestricted-Undesignated	(2,133)	-0.8%	(156,618)	-95.9%	56,093	10.9%
Unrestricted-Designated	12,994	4.8%	4,945	3.0%	3,929	0.8%
Temporarily Restricted	260,980	96.0%	314,913	192.9%	456,792	88.4%
Permanently Restricted	-	0.0%	-	0.0%	-	0.0%
Total	271,841	100%	163,240	100%	516,814	100%

# RESERVE ANALYSIS - UNRESTRICTED FUNDS

## SUMMARY BY AGENCY

AGENCY NAME:

GCUMM

UNRESTRICTED EXPENSES FOR 1998 \*

\$1,252,228

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

DESCRIPTION

AMOUNT

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

(\$151,673)

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

314,913

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

0

TOTAL NET ASSETS @ 12/31/98

\$163,240

UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98

UNRESTRICTED - UNDESIGNATED

(\$156,618)

UNRESTRICTED - DESIGNATED

0

UNRESTRICTED - PLANT

4,945

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

(\$151,673)

RESERVES REQUIRED FOR OPERATIONS

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)

\$150,000

FIXED ASSETS REPLACEMENT COST RESERVES (I.2)

51,942

RESERVES FOR BUDGET FLUCTUATIONS (I.3)

0

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)

0

RESERVES FOR UNREALIZED GAINS (I.5)

0

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$201,942

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

(\$153,615)

RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

AGENCY TOTAL

\$0

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

0

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$0

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

(\$153,615)



## Diversification of Financial Resources

The major sources of income for the GCUMM are the Charter and EMS memberships, the Grant from the UMM Foundation and World Service. Each of these sources of income has steadily increased from 1997-1999. The combined increase for these has been 15% over the 3-year period. The GCUMM expects these to continue to rise as more quality materials and value are perceived by the constituency. Receivables are the pledges made at Congress 97 and the Black Men's Conference of 1998. As these are received, the receivables will continue to decrease and the assets will increase.

1. Are sources and uses of funds appropriately matched? The major sources of GCUMM are for specific purposes. The charter memberships and EMS members represent 39% of the GCUMM income. These income streams fund specific programs, as well as helping to fund a portion of the Administrative expenses. The Men's Foundation Contributions fund specifically the Office of Scouting Ministries. These contributions are from an endowment specifically for the Scouting Ministries. Other sources of income are also specific to certain programs. The only other income streams not specifically earmarked for programs are the pledges, World Service, and Benefit Trust

income lines. All revenue streams exceed the expenses at the present time. The only time this has not happened was during the Black Men's Conference Event. The use of the excess will be to fund the reserves for the GCUMM and for additional programs when the reserves are at optimum level.

2. Is the organization sustainable? The current diversification provides long term sustainability due to the revenue or expenses being in different and multiple funds. If one income stream did not perform, another may be able to sustain and continue. Revenue streams range from 2.8% to 25.7% of the total revenue.
3. Are assets and resources being replenished as necessary to sustain the organization? As the agency is small, the operating expenses are not increasing significantly. The only significant increase was due to Computer Service charges by the GBOD for 1999. A new computer/server system was installed in 1998 and the charges reflect the depreciation of the new equipment. Postage and paper are a constantly changing expense which the GCUMM is looking for ways to change, as needed. The GCUMM is working to build a reserve each year.

## Outlook

The GCUMM is constantly looking toward the future. The GCUMM has had contacts with major gift donors, foundations for grants, and have explored the possibility of a capital campaign. As a new agency, the GCUMM has been working toward more special programs. Many have already been implemented and, as revenue increases, these will change. The GCUMM relies on the Charter Units and EMS memberships for a major part of the budget. If inflation increased significantly or other major financial hardships

occurred, for either individuals or churches, these income streams could be impacted.

The GCUMM has no plans for major capital expenditures within the next four years. The furniture the GCUMM has presently is in good condition and should be adequate for the next several years. The GCUMM works to keep in the forefront of technology and would work to replace computer equipment every two to three years to remain efficient.

## NATIONAL YOUTH MINISTRIES ORGANIZATION

### New Ways of Working

Steering Committee meeting costs have been held to the lowest possible level by having only one meeting each year. Every other year, that meeting is held immediately following the biennial Convocation and Legislative Assembly. Meetings are held over weekends to take advantage of lowest possible airfares. Housing is often in dormitories or economy motels, assigning two persons to a room when possible. Simple and cost-effective meals are the norm.

Since the last General Conference, the number of elected youth on the Steering Committee has been reduced by five. Youth representatives from

other general boards and agencies have been granted voice and vote on the Steering Committee to offset any loss of youth participation.

Careful monitoring of staff travel expense occurred, as well as increased discernment of the need for staff travel for work not related to goals of the organization.

Smart utilization of e-mail, fax and a toll-free phone number have both increased our accessibility to our youth and adult constituencies, and have decreased the cost of postage and staff time and effort normally spent on "paper" correspondence.

### Consolidated Financial Review - Narrative

Convocation expenses fluctuate because the event is biennial, occurring in the odd-numbered years.

Increased expenses in 1999 are due to a large purchase of items for promotion and resale during Youth '99, the large summer gathering in Knoxville, TN.

### Diversification of Financial Resources

Deferred income accounts for our "unrestricted-designated" funds. We have made a conscious effort to spend that fund down over the quadrennium. The growth of the "unrestricted-

designated" fund can be attributed to reduction in staffing and decreased meeting expense, due to less members of the Steering Committee this quadrennium.

### Outlook

In the coming quadrennium we hope to reduce the meeting cost for the Steering Committee by asking five racial/ethnic caucuses to name and support youth members to the Committee as representatives. Besides eliminating five elected positions, this change will diversify the experience and improve the cultural context of the at-large racial/ethnic youth members.

Related to the Youth Service Fund, we are going to study the giving patterns of the Millennial Generation (ages 0-18), and the cultural and spiritual implications of this generation. This study will result in a new strategy for reaching

youth with a message of mission and stewardship. We hope to inspire youth to share their monetary resources, therefore increasing their contribution to the Youth Service Fund, but also increasing their gifts of service and outreach.

In the coming quadrennium, we also plan to increase our promotion budget for the Youth Service Fund by approximately \$14,000 per year. This will be accomplished if General Conference legislation passes, changing the percentage of money allotted to the organization for interpretation, from 20% to 30%.

**NATIONAL YOUTH MINISTRY ORGANIZATION**  
**Statement of Financial Position**

<b>Assets</b>	<b>Unaudited 1999</b>	<b>1998</b>	<b>1997</b>	<b>1996</b>	<b>Liabilities &amp; Net Assets</b>	<b>Unaudited 1999</b>	<b>1998</b>	<b>1997</b>	<b>1996</b>
<b>Unrestricted</b>									
Due to from GCFA	\$ 209,999	\$ 250,684	\$ 205,172	\$ 173,775	Accounts Payable	\$ 1,758	\$ 15,763	\$ 4,870	\$ 7,519
Prepaid Expenses	-	-	500	-	Accrued Vacation	3,446	-	-	-
Property & Equipment	16,582	14,897	14,897	13,213	Due to Temp. Restr.	5,580	8,132	8,339	-
Accumulated Depreciation	(14,350)	(12,917)	(12,046)	(11,343)	Total Liabilities	\$ 10,784	\$ 23,895	\$ 13,209	\$ 7,519
Property & Equipment, Net	<u>\$ 2,232</u>	<u>\$ 1,980</u>	<u>\$ 2,851</u>	<u>\$ 1,870</u>	Net Assets				
					Designated	\$ (17,095)	\$ 14,991	\$ 30,696	\$ 58,904
					Undesignated	<u>218,542</u>	<u>213,778</u>	<u>164,618</u>	<u>109,222</u>
					Total Net Assets	<u>201,447</u>	<u>228,769</u>	<u>195,314</u>	<u>168,126</u>
Total	<u>\$ 212,231</u>	<u>\$ 252,664</u>	<u>\$ 208,523</u>	<u>\$ 175,645</u>	Total	<u>\$ 212,231</u>	<u>\$ 252,664</u>	<u>\$ 208,523</u>	<u>\$ 175,645</u>
<b>Temporarily Restricted</b>									
Due from Unrestricted	\$ 5,580	\$ 8,132	\$ 8,339	\$ -	Net Assets	\$ 5,580	\$ 8,132	\$ 8,339	\$ -
Total	<u>\$ 5,580</u>	<u>\$ 8,132</u>	<u>\$ 8,339</u>	<u>\$ -</u>	Total	<u>\$ 5,580</u>	<u>\$ 8,132</u>	<u>\$ 8,339</u>	<u>\$ -</u>



## NATIONAL YOUTH MINISTRIES ORGANIZATION

### Statement of Activities

	1999			Total All Funds			
	Unrestricted	Temporarily Restricted	Permanently Restricted	1999	1998	1997	1996
Congregational support and revenue							
Congregational support							
Apportionments Received	144,394			144,394	138,028	135,538	129,581
Designated Youth Service	126,445			126,445	126,067	128,522	128,592
Total congregational support	270,839			270,839	264,095	264,060	258,173
Revenue							
Other Sources	6,306	53,137		59,443	1,818	63,295	6,626
Investment Income	7,515			7,515	8,464	6,637	5,332
Net assets released from restriction	55,689	(55,689)		-			
Total Revenue	69,510	(2,552)		66,958	10,282	69,932	11,958
Total support and revenue	340,349	(2,552)		337,797	274,377	333,992	270,131
Expenses							
Program areas							
Youth Service Grants	129,749			129,749	116,560	131,025	137,001
Convocation	55,689			55,689	207	50,696	3,136
Total Program expenses	185,438	-	-	185,438	116,767	181,721	140,137
Supporting Services							
Management and general	182,232			182,232	124,362	116,744	133,907
Total supporting service	182,232			182,232	124,362	116,744	133,907
Total Expenses	367,670	0	0	367,670	241,129	298,465	274,044
Change in Net Assets before reclass	(27,321)	(2,552)	-	(29,873)	33,248	35,527	(3,913)
Reclassification of net assets							
Change in net assets	(27,321)	(2,552)	-	(29,873)	33,248	35,527	(3,913)
Net assets, beginning of year	228,769	8,132		236,901	203,653	168,126	172,039
Net assets, end of year	201,448	5,580	-	207,028	236,901	203,653	168,126

# **NATIONAL YOUTH MINISTRY ORGANIZATION**

## **Diversification of Financial Resources**

	1999		1998		1997		1996	
<b>DISPERSION OF REVENUE</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>
Youth Service Fund	126,445	37.4%	126,067	45.9%	128,522	38.5%	128,592	47.6%
General Administration Fund	144,394	42.7%	138,028	50.3%	135,538	40.6%	129,581	48.0%
Convocation-Registrations	52,839	15.6%	-	0.0%	59,035	17.7%	932	0.3%
Benefit Trust Reimbursement	1,959	0.6%	1,818	0.7%	2,731	0.8%	4,160	1.5%
Dividends & Interest	7,515	2.2%	8,464	3.1%	6,637	2.0%	5,332	2.0%
Other	4,645	1.4%	-	0.0%	1,529	0.5%	1,534	0.6%
<b>Total</b>	<b>337,797</b>	<b>100.0%</b>	<b>274,377</b>	<b>100.0%</b>	<b>333,992</b>	<b>100.0%</b>	<b>270,131</b>	<b>100.0%</b>
<b>DISPERSION OF ASSETS</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>
Cash Equivalent	209,999	98.9%	250,684	99.2%	205,172	98.4%	173,775	100.0%
Prepaid Expense		0.0%		0.0%	500	0.2%		0.0%
Net PP&E	2,232	1.1%	1,980	0.8%	2,851	1.4%		0.0%
<b>Total</b>	<b>212,231</b>	<b>100.0%</b>	<b>252,664</b>	<b>100.0%</b>	<b>208,523</b>	<b>100.0%</b>	<b>173,775</b>	<b>100.0%</b>
<b>DISPERSION OF EXPENSES</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>
Program Services-Grants	129,749	35.3%	116,560	48.3%	131,025	43.9%	137,001	50.0%
General Admin	182,232	49.6%	124,362	51.6%	116,744	39.1%	133,907	48.9%
Convocation	55,689	15.1%	207	0.1%	50,696	17.0%	3,136	1.1%
<b>Total</b>	<b>367,670</b>	<b>100.0%</b>	<b>241,129</b>	<b>100.0%</b>	<b>298,465</b>	<b>100.0%</b>	<b>274,044</b>	<b>100.0%</b>
<b>DISPERSION OF NET ASSETS</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>	<b>\$ VALUE</b>	<b>%</b>
Unrestricted-Undesignated	218,542	105.6%	213,778	90.2%	164,618	80.8%	109,222	65.0%
Unrestricted-Designated	(17,095)	-8.3%	14,991	6.3%	30,696	15.1%	58,904	35.0%
Temporarily Restricted	5,580	2.7%	8,132	3.4%	8,339	4.1%	-	0.0%
<b>Total</b>	<b>207,027</b>	<b>100.0%</b>	<b>236,901</b>	<b>100.0%</b>	<b>203,653</b>	<b>100.0%</b>	<b>168,126</b>	<b>100.0%</b>

**RESERVE ANALYSIS - UNRESTRICTED FUNDS****SUMMARY BY AGENCY**

NYMO

AGENCY NAME:

UNRESTRICTED EXPENSES FOR 1998 \*

\$240,922

\* ADJUSTED FOR ANY REVENUES RELEASED FROM RESTRICTION

**DESCRIPTION****AMOUNT**

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$228,769

TOTAL TEMPORARILY RESTRICTED NET ASSETS @ 12/31/98

8,132

TOTAL PERMANENTLY RESTRICTED NET ASSETS @ 12/31/98

0

TOTAL NET ASSETS @ 12/31/98

\$236,901

**UNRESTRICTED NET ASSETS PER FINANCIAL STATEMENTS - 12/31/98**

UNRESTRICTED - UNDESIGNATED

\$211,798

UNRESTRICTED - DESIGNATED

14,991

UNRESTRICTED - PLANT

1,980

TOTAL UNRESTRICTED NET ASSETS @ 12/31/98

\$228,769

**RESERVES REQUIRED FOR OPERATIONS**

CASH RESERVES REQUIRED FOR OPERATING CASH FLOW (I.1)

\$66,898

FIXED ASSETS REPLACEMENT COST RESERVES (I.2)

14,925

RESERVES FOR BUDGET FLUCTUATIONS (I.3)

28,695

RESERVES FOR MAJOR REPAIRS AND MAINTENANCE (I.4)

0

RESERVES FOR UNREALIZED GAINS (I.5)

0

TOTAL REQUIRED RESERVES FOR OPERATIONS

\$110,518

NET AVAILABLE UNRESTRICTED ASSETS TO FUND BOARD DESIGNATED ACTIVITIES

\$118,251

**RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION**

AGENCY TOTAL

\$14,991

GCFA ADJUSTMENTS TO OBTAIN UNIFORMITY OF TREATMENT

0

TOTAL RESERVES REQUIRED AS DESIGNATED BY BOARD ACTION

\$14,991

CALCULATED NET ASSETS OVER (UNDER) REQUIRED UNRESTRICTED RESERVES

\$103,260



# INCOME AND EXPENSES OF THE GENERAL AGENCIES OF THE UNITED METHODIST CHURCH

GENERAL BOARD OF CHURCH AND SOCIETY	Unaudited			
	1996	1997	1998	1999
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$2,047,852	\$2,239,414	\$2,224,958	\$2,202,949
Mission Initiatives				
Special Day Offerings:				
Human Relations Day	40,750	45,392	51,557	56,318
Peace with Justice Sunday	71,773	92,773	128,647	234,507
Other Income:				
Sale of Literature & Other Publications	79,596	77,906	65,495	58,767
Sales/Rentals of Films & Audio-Visuals				
Special Gifts/Contributions				
Dividends and Interest	720,320	756,534	604,111	388,908
Service Fees	55,401	70,196	67,928	52,710
Receipts from Other Agencies	456,802	346,904	267,146	-
National Hispanic Ministry Plan	85,514		83,906	83,313
Benefit Trust	129,349	95,955	93,277	81,570
Other Income	76,215	201,231	72,374	40,174
Rental Income	863,102	1,008,351	902,484	1,164,254
Wedding Fees	60,255	58,664	57,190	11,100
Capital Campaign	27,699	509,528	377,326	1,242,631
Net Appreciation on Investment	914,896	1,252,343	(69,221)	1,023,938
<b>TOTAL INCOME</b>	<b>\$5,629,524</b>	<b>\$6,755,191</b>	<b>\$4,927,178</b>	<b>\$6,641,139</b>
<b>EXPENSES</b>				
Distributions and Grants	\$233,639	\$177,162	\$175,392	\$194,367
Grant-Non UMC	19,185	77,432	9,500	46,125
Program Expense	198,818	198,367	306,258	60,284
Research and Program Development			25,500	-
Salaries	1,477,346	1,498,113	1,572,985	1,538,023
Employer's Pension Fund Contribution	151,716	153,494	182,912	169,038
Employer's Payroll Taxes	103,063	103,572	125,699	107,656
Group Insurance & Hospitalization	193,582	181,218	173,875	157,280
Continuing Education and Staff Training	12,658	17,292	7,881	8,685
Moving Expenses			5,645	33,755
Rent	137,449	183,994	231,458	90,091
Utilities			84,388	137,698
Telephone & Telegraph	44,098	53,376	65,111	57,916
Postage and Freight	105,715	106,932	106,941	112,595
Printing and Duplication	73,508	127,672	122,338	73,737
Office Supplies	39,398	56,524	52,202	51,705
Equipment Replacement	47,673	37,167		476
Equipment-Repair and Maintenance	10,830	7,097	118,023	16,574
Equipment Leasing	13,048	29,053	31,795	31,736
Building Repair and Maintenance	144,221	467,051	230,076	404,074
Other Office Expense-Books and Subscription				16,804
Depreciation Expense	94,678	36,522	55,007	125,838
Legal Fees	17,363	4,893	1,803	0

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Consultant Fees	31,050	54,049	172,049	203,908
Meeting Expense	103,988	168,836	123,127	176,898
Travel-Staff	186,115	252,702	153,984	164,907
Materials for Resale	5,444	55,073		37,091
Promotional & Informational Materials (not for resale)	75,264	20,386	38,952	12,642
Films and Audio-Visuals				
All other Insurance	55,178	13,304	13,643	36,504
Special Promotion-Joint Seminar Program				
Miscellaneous-Employee Activities	240,758	107,643	239,278	215,303
Real Estate Management/Building Operation			32,320	43,920
Discipleship Resources				
Professional Fees				
<b>TOTAL EXPENDITURES</b>	<b>\$3,815,785</b>	<b>\$4,188,924</b>	<b>\$4,458,142</b>	<b>\$4,325,631</b>

**GENERAL BOARD OF DISCIPLESHIP**

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$6,027,640	\$6,047,793	\$6,077,895	\$6,298,684
Mission Initiatives	85,707	84,939	83,940	
Other Income:				
Sale of Literature & Other Publications	14,996,807	15,894,881	16,729,529	16,988,825
Special Gifts	382,380	673,947	646,723	610,881
Dividends, Interest	782,987	720,869	819,885	575,563
Capital Gains		365,823	304,741	2,257,328
Service Fees	3,121,203	221,563	789,507	1,967,107
Receipts from Other Agencies	213,683	442,475	288,942	300,241
Benefit Trust	689,993	456,451	460,445	438,900
United Methodist Men	163,635			
Rental Income	69,622			
Other Income		2,341,779	2,543,652	4,874,762
Non-Operating Revenues - Unrealized Gain (Loss) on Investments	442,483	1,372,915	1,548,022	(2,934,802)
<b>TOTAL INCOME INCLUDING NON OPERATING INCOME</b>	<b>\$26,976,140</b>	<b>\$28,623,435</b>	<b>\$30,293,281</b>	<b>\$31,377,489</b>

**EXPENSES**

Grants-Non-UMC	\$9,025	\$5,025	\$7,500	\$11,500
Program Expense	2,590,314	2,390,537	3,107,329	5,703,729
Research and Program Development	292,262	162,276	149,488	142,809
Salaries	6,144,718	6,352,377	7,235,882	7,550,838
Employer's Pension Fund Contribution	800,899	818,381	905,272	921,361
Employer's Payroll Taxes	328,646	335,864	504,394	415,232
Group Insurance and Hospitalization	1,050,696	976,936	917,144	1,015,569

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Continuing Education and Staff Training	56,205	39,044	57,695	50,305
Moving Expense	31,646	24,271	30,935	40,438
Utilities	179,143	213,304	218,784	215,245
Telephone & Telegraph	378,650	403,714	540,821	582,559
Postage & Freight	2,011,537	2,093,040	2,239,584	2,245,193
Printing & Duplication	128,154	177,664	141,435	135,181
Office Supplies	219,735	140,028	302,470	381,408
Equipment-Repair, Replacement & Service	102,859	127,546	216,377	108,867
Building Repair & Maintenance	524,357	325,491	363,407	786,538
Other Office Expense	25,474	66,725	64,279	40,856
Depreciation Expense	872,507	1,350,241	1,618,160	1,568,346
Audit Fees		5,350		
Legal Fees	8,315	12,668	23,458	30,314
Consultant Fees	137,729	82,384	73,305	63,887
Independent Contractor				
Investment Fees		78,593	72,830	79,714
Data Processing Rental & Service	117,897	91,624	143,566	143,136
Services Rendered by Other Agencies	1,204,162	1,270,175	1,202,031	1,236,962
Meeting Expense	134,883	94,264	119,522	235,262
Travel Staff	471,110	406,763	489,167	475,212
Materials for Resale	4,153,758	4,101,506	4,122,058	4,705,455
Promotional & Informational Materials (not for resale)	1,761,542	2,002,337	2,263,443	2,652,308
Films & Audio-Visuals				
All other Insurance	100,756	102,192	102,833	90,812
Special Promotion	223,837	280,726	35,602	
Taxes	45,952	51,518	54,061	28,275
Miscellaneous	158,630	216,961	89,412	119,098
Computer Hardware Maintenance	95,793	27,632		25,073
Information Services	884,406	1,000,313	1,070,647	1,111,978
Software Purchase and Support		5,820		13,591

<b>TOTAL EXPENDITURES</b>	<b>\$25,245,597</b>	<b>\$25,833,290</b>	<b>\$28,482,891</b>	<b>\$32,927,051</b>
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**CONSOLIDATED STATEMENTS FOR:**
**GENERAL BOARD OF GLOBAL MINISTRIES**
**GENERAL BOARD OF GLOBAL MINISTRIES - UNITED METHODIST COMMITTEE ON RELIEF**
**GENERAL BOARD OF GLOBAL MINISTRIES - HEALTH AND WELFARE MINISTRIES**

	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>			
Apportioned Funds:			
World Service	\$23,520,608	\$23,382,203	\$24,530,174
Mission Initiatives	220,599	225,712	234,464
Special Day Offerings:			
Human Relations Sunday	408,526	464,012	506,860
One Great Hour of Sharing	2,771,975	3,267,691	3,205,093
World Communion Sunday	452,800	560,748	526,744
Native American Awareness Sunday	93,457	103,008	114,693



	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Other General Funds:			
General Advance Specials	25,165,422	30,640,823	44,573,247
Global Mission Partners			12,888
Other Income:			
Sale of Literature and Other Publications	333,962	317,352	360,332
Sales/Rentals of Films & A/V	13,283	12,482	68,854
Special Gifts	-	644,963.00	312,147
Grants	-	-	345,394
Dividends and Interest	7,505,822	7,019,134	9,184,728
Income from Outside Trusts	494,966	16,128,953	-
Capital Gains-Realized	15,336,525	14,046,241	24,411,730
Capital Gains-Unrealized	16,587,133	12,246,974	-
Legacies and Bequests	3,947,802	5,016,625	6,829,995
Service Fees	2,840,949	2,573,610	2,634,151
Receipts from Other Agencies	740,086	212,000	2,059,509
Womens Division/UM Women	10,470,584	11,021,108	12,119,270
Benefit Trust Income	1,261,900	1,372,679	1,415,110
Other Income	3,111,198	2,671,816	4,606,887
Collins Pension Fund	3,115,749	4,339,478	4,236,576
Relief Agency Projects (1)	24,576,017	24,414,753	28,561,229
Intercompany Receipts	1,378,995	2,291,203	2,106,944
<b>TOTAL INCOME</b>	<b>\$144,348,358</b>	<b>\$162,973,568</b>	<b>\$172,957,019</b>

**EXPENSES**

Distributions & Grants	\$27,113,974	\$38,563,678	\$45,397,611
Direct Support of Persons in Mission	12,721,447	27,995,664	21,365,902
Distribution and Grants-Non UMC	30,259,675	32,509,308	41,300,667
Relief Agency Projects (distributions to Bosnia, Georgia and Zaire received from Government Agencies)			
Program	-	503,547	13,953,733
Research and Program Development	1,153,366	657,555	50,942
Salaries	14,791,128	15,758,423	16,463,107
Employer's Pension Fund Contribution	1,574,731	1,649,053	1,821,452
Employer's Payroll Taxes	803,878	857,132	980,922
Group Insurance & Hospitalization	1,654,401	1,957,986	1,923,224
Continuing Education and Staff Training	14,350	21,276	45,511
Moving Expense	94,248	136,907	109,272
Rent	1,727,097	1,915,143	1,942,035
Utilities	-	-	-
Telephone & Telegraph	851,378	1,027,394	843,744
Postage & Freight	680,406	666,315	520,252
Printing and Duplication	714,938	695,030	585,795
Office Supplies	390,072	467,896	528,208
Equipment Replacement	103,021	-	-
Equipment-Repair Maintenance	228,063	159,188	110,815
Equipment Leasing	200,000	-	-

	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Building Repair & Maintenance	-	194,656	463,265
Other Office Expense	107,612	146,144	165,238
Depreciation Expense	744,255	766,869	914,321
Records Management	28,195	-	-
Audit Fees	123,892	89,655	166,364
Legal Fees	269,721	216,846	526,044
Consultant Fees	2,425,510	2,290,326	2,462,872
Investment Fees	811,393	374,343	921,121
Services Rendered by Other Agencies	796,407	19,601	-
Meeting Expense	1,297,695	883,124	1,036,865
Conference & Educational Events	2,934,426	4,130,719	232,258
Staff Travel	2,044,098	2,696,681	2,413,133
Materials for Resale	27,663	45,693	39,789
Promotional & Informational Materials (not for resale)	1,035,762	437,582	394,102
Films & Audio/Visual	306,540	80,690	65,231
All Other Insurance	1,600,272	1,148,158	1,211,484
Special Promotion-Evanston	395,121	449,009	487,644
Taxes	17,026	19,524	19,372
Interest Expense	9,673	50,600	29,828
Labor Relations	17,858	-	-
Miscellaneous	781,632	593,475	725,490
Computer Equipment Leasing and Rental	339,397	460,426	351,644
Computer Hardware Maintenance	-	-	-
Software Purchases and Support	18,462	58,758	27,959
Information Services	81,774	155,359	139,890
Retirement of Prior Year Deficits (Credit)	-	-	-
Intercompany Expenses	1,378,995	2,291,203	2,106,944
<b>TOTAL EXPENDITURES</b>	<b>\$112,669,552</b>	<b>\$143,140,936</b>	<b>\$162,844,050</b>

**GENERAL BOARD OF HIGHER EDUCATION AND MINISTRY**

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$ 5,102,804	\$ 4,807,757	\$ 4,776,720	\$ 5,429,080
Ministerial Education	16,195,835	16,914,757	16,915,047	17,663,509
Black College	8,474,400	8,854,411	8,873,211	9,325,431
Africa University	-	-	-	-
Mission Initiatives	24,678	-	-	-
Special Day Offerings:				
United Methodist Student Day	377,064	389,071	449,850	467,903
World Communion Sunday	387,851	454,481	561,519	527,005
Native American Awareness Sunday	68,863	93,549	103,008	114,743
Other General Funds:				
World Service Specials (Africa University)	-	-	-	-

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
Other Income:				
Sale of Literature & Other Publications	74,642	75,295	101,790	115,213
Special Gifts	-	-	-	-
Dividends and Interest	1,145,530	1,142,280	1,143,428	1,645,271
Income from Outside Trusts	395,736	401,036	304,561	521,864
Capital Gains	198,636	-	-	-
Service Fees	128,483	128,007	77,176	96,099
Benefit Trust	243,474	192,989	186,253	192,814
Other Income	43,387	370,007	521,181	287,012
Loan Collections	-	-	-	-
Reimbursement L&S Legal Fees	-	31,891	24,047	16,128
Desig. L & S Funds	-	-	424,000	1,043,282
Scholarship Funds Designated	581,155	639,882	743,492	-
Methodist Corporation	103,704	105,035	79,732	137,130
Dollars for Scholars	-	422,000	-	-
Transfer from Other Funds	2,009,274	1,452,991	1,585,826	2,118,500
Non-Operating Revenues Gain				
(Loss) on Investment	4,026,577	8,175,455	5,813,552	5,199,435
Miscellaneous Adjustment	-	-	-	(292,000)
Total Income	\$ 39,582,093	\$ 44,650,894	\$ 42,684,393	\$ 44,608,419

**EXPENSES**

Distributions & Grants-UMC	\$ 23,126,200	\$ 26,370,087	\$ 25,164,800	\$ 26,270,291
Grants-Non-UMC	-	-	-	-
Program Expense	3,152,603	3,119,803	3,666,654	3,334,223
Research and Program Expense	4,989	4,364	7,549	4,447
Salaries	2,456,739	2,547,408	2,678,742	2,874,381
Employer's Pension Fund Contribution	312,363	323,616	345,419	362,857
Employer's Payroll Taxes	115,284	118,836	128,509	119,425
Group Insurance & Hospitalization	348,592	342,026	313,854	343,621
Continuing Education and Staff Training	23,062	27,341	31,194	25,078
Moving Expenses	12,744	2,566	-	16,261
Telephone & Telegraph	63,812	52,802	67,272	75,757
Postage & Freight	155,990	208,042	138,941	137,398
Printing & Duplicating	211,946	231,374	240,064	260,245
Office Supplies	43,753	48,388	59,371	57,318
Equipment & Replacement, Repair/Maintenance	53,372	40,128	39,897	62,430
Building Repair & Maintenance	355	-	2,044	1,159
Depreciation Expense	147,698	210,588	227,604	235,862
Legal Fees	45,387	45,679	27,200	33,350
Consultant Fees	32,067	31,263	37,683	93,061
Data Procession Rental and Service	20,974	22,720	36,763	56,654
Service Rendered by Other Agencies	310,110	328,450	272,289	272,460
Meeting Expense	170,714	183,866	188,672	209,460
Travel-Staff	478,220	528,684	518,761	615,133
Promotional and Informational Materials (not for resale)	20,435	20,991	33,368	39,081
All other Insurance	39,098	16,532	64,649	39,831
Special Promotion	3,267	-	-	3,689
Interest Expense	15,661	9,782	3,532	-
Miscellaneous	60,002	73,135	245,718	177,357
Computer Hardware Maintenance	15,903	49,147	44,407	18,127
Loan Principal Payment (GCFA)	-	98,797	105,050	-
Software Purchase & Support	15,933	17,319	18,715	35,925



	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Loans and Scholarships Bad Debt Reserve	92,190	41,055	71,988	77,716
Total Expenditures	\$ 31,549,463	\$ 35,114,789	\$ 34,780,709	\$ 35,852,597

## GENERAL COMMISSION ON ARCHIVES AND HISTORY

### INCOME

#### Apportioned Funds:

General Administration	\$651,347	\$678,067	\$687,511	\$717,516
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#### Other Income:

Sale of Literature & Other Publications	20,951	19,887	13,977	18,179
Special Gifts	8,705	2,515		5,477
Grants				
Dividends and Interest	34,221	40,104	40,451	29,120
Service Fees				14,879
Other Income	6,308	4,823	10,706	10,978
Reimbursement from Benefit Trust	21,223	12,591	14,724	18,989
Transfer from Other Funds				

### TOTAL INCOME

\$742,755	\$757,987	\$767,369	\$815,138
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### EXPENSES

Distributions & Grants-UMC (Shrines and Landma	\$27,275	\$27,132	\$31,165	\$32,151
Direct Support of Persons in Mission (Awards)				
Grants-Outside UMC	2,000	2,000	3,000	
Program		25,975		43,035
Salaries	287,536	260,080	286,173	316,080
Employer's Pension Fund Contribution	32,176	27,515	28,455	33,378
Employer's Payroll Taxes	14,778	12,385	14,344	14,505
Group Insurance & Hospitalization	32,358	27,704	28,937	35,397
Rent & Library Expense	158,988	169,282	177,733	183,811
Telephone and Telegraph	1,764	2,180	4,495	2,802
Postage and Freight	5,205	5,024	4,836	4,200
Printing and Duplication	100		100	2,180
Office Supplies	9,350	8,443	6,848	12,070
Equipment Replacement	1,345		3,608	
Equipment Repair & Maintenance	4,337	7,475	8,155	7,024
Depreciation Expense	11,974	19,025	24,104	26,434
Data Processing Rental and Service	13,060			
Meeting Expense		13,477	17,807	35,466
Travel-Staff	18,990	25,822	28,575	24,467
Materials for Resale	20,953	21,476	26,431	14,222
Promotional and Information Materials (not for resale)			979	146
Special Promotion		2,222		
Films and Audio-Visuals	9,025			
All Other Insurance	2,803		3,882	3,166
Software Purchase				6,476
Miscellaneous	6,524	16,574	4,906	17,563

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
Prizes and Awards	2,500	300		
Retired Bishops' Oral History Projects	8,854			
Cost of Historical Markers				
Information Services (Internet)			6,050	
Awards			1,200	
Union Guide			5,541	
Photo Preservation			22,461	
Microfilm Project			87,003	
<b>TOTAL EXPENDITURES</b>	<b>\$671,895</b>	<b>\$674,091</b>	<b>\$826,788</b>	<b>\$814,573</b>

### GENERAL COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$793,381	\$847,102	\$850,587	\$881,504
Other Income:				
Dividends and Interest	6,251		14,754	3,628
Interest on loans		14,191		
Grants		54,700		25,000
Other Income	1,460	16,417	1,281	500
Reimbursement from Benefit Trust	17,700	14,690	14,711	17,675
Transfer from other funds	0	0	0	0
<b>TOTAL INCOME</b>	<b>\$818,792</b>	<b>\$947,100</b>	<b>\$881,333</b>	<b>\$928,307</b>

### EXPENSES

Distribution and Grant-UMC				
Grants-Non-UMC	\$57,150	\$69,900	\$65,500	\$86,690
Program Expense	14,357	34,315	58,882	70,636
Salaries	345,213	337,055	403,140	503,227
Employers Pension Fund Contribution	41,976	44,684	44,424	58,314
Employer's Payroll Taxes	15,118	16,826	16,613	22,752
Group Insurance and Hospitalization	28,818	29,021	26,337	33,590
Continuing Education and Staff Training	315	1,266	7,502	7,438
Moving Expense	473	9,859		
Rent	41,735	39,102	35,307	46,066
Telephone & Telegraph	14,838	18,546	20,665	26,910
Postage and Freight	11,903	6,463	14,850	15,713
Printing and Duplicating	1,690	1,855	27,733	43,456
Office Supplies	4,684	2,727	8,031	6,693
Equipment Repair & Maintenance	60	23	7,066	1,055
Equipment Leasing/Purchase	9,934	17,609	17,864	26,621
Depreciation Expense	6,027	11,612	20,783	20,343
Meeting Expense	57,817	90,389	126,679	114,966

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Travel - Staff	41,221	54,605	74,594	58,577
Promotional and Informational (not for resale)	4,940	8,476	2,895	20,872
All other Insurance	2,974	2,307	2,927	2,057
Miscellaneous	7,366	10,743	22,766	10,765
<b>TOTAL EXPENDITURES</b>	<b>\$708,609</b>	<b>\$807,383</b>	<b>\$1,004,558</b>	<b>\$1,176,741</b>

## GENERAL COMMISSION ON RELIGION AND RACE

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$1,747,329	\$1,802,345	\$1,790,711	\$1,836,238
Other Income:				
Grants	20,000		48,000	
Dividends and Interest	54,608	64,275	56,959	49,131
Benefit Trust	30,100	32,490	34,208	35,171
Other Income	9,873	3,469	8,546	1,228
Transfer from Other Funds				
<b>TOTAL INCOME</b>	<b>\$1,861,910</b>	<b>\$1,902,579</b>	<b>\$1,938,424</b>	<b>\$1,921,768</b>

## EXPENSES

Distribution and Grants-UMC	\$553,495	\$575,338	\$621,609	\$807,778
Grants-Non-UMC	124,125	217,247	196,616	
Program Expense	7,464	576	(1,540)	3,080
Research and Program Development	18,116	47,393	31,472	16,846
Salaries	487,820	487,751	561,133	588,048
Employer's Pension Fund Contribution	57,878	60,617	65,737	75,874
Employer's Payroll Taxes	21,553	20,862	23,001	16,947
Group Insurance and Hospitalization	59,997	58,263	64,976	49,848
Continuing Education and Staff Training	1,067	4,710	224	825
Moving Expense	1,872	302	823	1,749
Rent	76,693	79,400	79,460	97,544
Telephone and Telegraph	6,588	8,499	7,448	12,435
Postage and Freight	9,694	9,149	9,810	7,275
Printing and Duplication	12,676	14,448	17,351	11,856
Office Supplies	13,640	15,334	29,765	25,985
Equipment Repair and Maintenance	12,511	11,386	11,217	1,570
Equipment Leasing	26,058	22,929	21,224	27,086
Other Office Expense	1,983	4,577	3,400	3,168
Depreciation Expense	15,433	15,088	16,432	12,327



	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Consultant Fees			4,348	
Meeting Expense	59,045	44,918	97,757	42,583
Travel Staff	70,630	100,900	72,502	88,366
Films and Audio-Visuals		20,195		
All Other Insurance	4,769	3,536	3,531	3,538
Miscellaneous	12,819	2,033	1,560	1,029
<b>TOTAL EXPENDITURES</b>	<b>\$1,655,926</b>	<b>\$1,825,451</b>	<b>\$1,939,856</b>	<b>\$1,895,757</b>

### GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$484,272	\$517,273	\$522,887	\$543,732
Other Income:				
Contributions		1,090		
Sale of Literature and Other Publications	3,641		1,982	375
Special Gifts	1,924			
Grants				
Dividends and Interest	9,188		13,465	7,787
Income from Outside Trusts				
Reimbursement from Benefit Trust	8,200	9,506	9,206	10,175
Other Income	2,962	12,335	1,515	859
Transfer from Other Funds				
<b>TOTAL INCOME</b>	<b>\$510,187</b>	<b>\$540,204</b>	<b>\$549,055</b>	<b>\$562,928</b>

### EXPENSES

Distributions and Grants-UMC				
Direct Support of Persons in Mission				
Grants-Outside UMC				
Program Expense	\$113,818	\$20,055	\$46,778	\$153,864
Salaries	190,078	215,323	231,313	239,694
Employers Pension Fund Contribution	21,822	28,217	29,035	28,209
Employer's Payroll Taxes	9,447	10,200	10,783	10,097
Group Insurance and Hospitalization	14,388	20,529	18,606	20,328
Continuing Education and Staff Training	2,233	3,736	5,223	815
Rent	17,050	18,261	23,004	23,006
Telephone & Telegraph	6,481	4,243	7,555	8,069
Postage and Freight	3,489	3,929	2,628	4,989
Printing and Duplicating	5,634	1,526	4,654	3,697
Office Supplies	3,276	2,228	2,406	2,923
Equipment Replacement	2,278		896	1,531
Equipment Repair & Maintenance	606	8,445	1,876	2,801
Other Office Expense	1,959		1,381	842

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Independent Contractor - Newsletter		27,938	24,197	33,514
Depreciation Expense	6,776	11,059	9,015	9,907
Consultant Fees	12,697	2,310	2,001	
Independent Contractor			6,313	27,913
Meeting Expense	76,063	73,155	77,393	79,636
Travel Staff	8,808	10,810	13,388	10,418
Promotional and Informational (not for resale)	911		1,115	1,071
All other Insurance	1,149	1,283	1,084	1,032
Miscellaneous	3,144	892	1,425	5,476
<b>TOTAL EXPENDITURES</b>	<b>\$502,107</b>	<b>\$464,139</b>	<b>\$522,069</b>	<b>\$669,832</b>

### GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$1,191,069	\$715,061	\$1,556,585	\$973,210
Episcopal	305,539	179,297	382,126	246,402
General Administration	1,895,442	1,884,505	1,909,753	2,052,719
Interdenominational Cooperation Fund	29,788	17,129	37,847	23,994
Ministerial Education Fund	372,037	220,078	482,286	303,939
Black College	195,711	115,694	254,093	161,322
Africa University	47,640	27,719	61,061	37,882
Mission Initiatives	16,097	12,839	28,480	17,895
Special Day Offerings:				
Human Relations Sunday	11,954	7,503	18,194	11,790
One Great Hour of Sharing	61,936	38,519	98,490	58,336
United Methodist Student Sunday	10,464	6,276	15,753	9,770
World Communion Sunday	20,933	13,357	35,403	20,190
Peace with Justice Sunday	3,859	2,447	6,380	3,985
Native American Awareness Sunday	5,481	3,721	8,692	5,643
Other General Funds:				
Youth Service Fund	2,940	1,653	3,609	2,166
Other Income:				
Sale of Literature and Other Publications	9,482	14,799	14,129	12,987
Dividends and Interest	546,099	880,453	1,244,323	1,848,299
Income from Outside Trusts				
Legacies and Bequests				
Capital Gains	917,904	1,177,977	1,086,205	(287,303)
Reimbursement from Benefit Trust	188,556	139,465	147,321	161,002
Other Income	370,358	393,241	411,008	1,621,625
<b>TOTAL INCOME</b>	<b>\$6,203,290</b>	<b>\$5,851,733</b>	<b>\$7,801,738</b>	<b>\$7,285,853</b>

### EXPENSES

Distribution and Grants-UMC	\$38,666	\$59,648	\$49,416	\$51,276
Salaries	1,992,475	1,960,002	2,076,621	2,539,870
Employers Pension Fund Contribution	231,000	231,847	250,586	295,868

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Employer's Payroll Taxes	133,239	133,347	140,347	158,661
Group Insurance and Hospitalization	286,046	257,003	252,448	286,359
Continuing Education and Staff Training	21,311	29,311	23,057	22,364
Moving Expense	9,872		1,114	15,869
Rent	211,260	219,810	146,501	197,625
Utilities	5,817	7,947	8,242	6,750
Telephone & Telegraph	62,004	49,322	70,664	104,119
Postage and Freight	73,428	77,930	65,578	62,411
Printing and Duplication	176,803	87,301	72,687	96,253
Office Supplies	48,880	42,139	47,324	48,902
Equipment Replacement	785	8,262	29,700	20,023
Equipment Repair & Maintenance	30,402	32,140	28,715	14,699
Building Repair and Maintenance	5,755	35,238	24,880	5,181
Other Office Expense	3,316	3,098	2,365	3,411
Depreciation Expense	165,903	198,057	162,799	207,909
Audit Fees	480,915	428,320	390,562	383,610
Legal Fees	32,244	13,753	48,471	386,001
Consultant Fees	46,208	31,405	263,209	143,005
Meeting Expense	376,539	165,158	187,153	260,160
Travel Staff	83,539	89,963	127,746	128,312
Promotional and Informational (not for resale)	27,591	11,174	51,295	27,225
All other Insurance	42,322	39,271	41,028	30,915
Miscellaneous	68,521	68,613	116,529	103,279
Computer Hardware Maintenance	53,601	48,005	51,030	22,485
Software Purchase and Support	18,972	13,432	17,600	58,296
Information Services	41,836	56,860	62,056	55,437
Distributions of Earnings from Investments	139,739	142,180	160,377	285,392
<b>TOTAL EXPENSES &amp; DISTRIBUTIONS</b>	<b>\$4,908,988</b>	<b>\$4,540,536</b>	<b>\$4,970,100</b>	<b>\$6,021,667</b>

**GENERAL COUNCIL ON MINISTRIES**

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$1,715,602	\$2,702,464	\$2,654,484	\$2,710,771
Other Income:				
Sale of Literature and Publications	113			
Dividends and Interest	17,306	18,821	20,625	15,467
Capital Gains	50,782	103,990	65,490	22,686
Receipts from Other Agencies	155,832	37,808	118,157	146,922
Benefit Income Trust	68,641	56,330	60,290	64,526
Other Income	47,767			282,186
Transfer from Other Funds				
Other Income				
Joint Training Events				



	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Quadrennial Projects				
Non-Operating Revenue - Gain				
(Loss) on Investment	29,885			
<b>TOTAL INCOME INCLUDING NON-OPERATING INCOME</b>	<b>\$2,085,928</b>	<b>\$2,919,413</b>	<b>\$2,919,046</b>	<b>\$3,242,558</b>
<b>EXPENSES</b>				
Research and Program Development	\$68,089	\$31,666	\$11,887	\$24,409
Salaries	726,158	899,727	986,391	1,057,263
Employers Pension Fund Contribution	91,352	110,982	125,797	128,827
Employer's Payroll Taxes	39,395	58,079	63,795	67,489
Group Insurance and Hospitalization	107,948	109,320	104,820	123,663
Continuing Education and Staff Training	3,116	3,070	14,157	3,958
Moving Expense		4,125		680
Utilities	31,786	30,596	28,025	30,376
Telephone & Telegraph	75,504	84,745	79,305	76,811
Postage and Freight	22,297	17,372	21,064	24,082
Printing and Duplication	(7,820)	8,829	12,868	7,839
Office Supplies	11,036	21,092	18,378	22,200
Equipment Replacement	11,644	5,957	4,300	2,471
Equipment Repair & Maintenance	5,439	4,156	3,377	4,478
Equipment Leasing	1,901		200	
Building Repair and Maintenance	68,708	71,483	53,696	55,904
Other Office Expense	7,584	7,283	8,511	8,228
Depreciation Expense	93,409	96,084	80,990	77,193
Consultant Fees	28,871	5,275	11,487	10,475
Investment Fees	7,048	8,614	9,429	5,462
Meeting Expense	352,176	454,024	492,617	540,969
Staff Travel	78,628	127,720	118,381	112,468
All Other Insurance	17,125	13,542	10,426	12,824
Interest Expense	8,191	3,519	(1,340)	
Miscellaneous	9,820	18,456	12,065	51,929
Computer Hardware Maintenance	3,608	9,104	480	1,392
Software Purchase and Support	3,052	6,287	6,599	7,999
Congregation Resource Centers			50,725	287,911
Pilot Projects			628,075	589,759
Joint Training Events		132,998		
Admin Support-Shared Mission Focus			34,022	43,109
Shared Mission Focus Grants			41,460	
<b>TOTAL EXPENDITURES</b>	<b>\$1,866,065</b>	<b>\$2,344,105</b>	<b>\$3,031,987</b>	<b>\$3,380,168</b>

## NATIONAL YOUTH MINISTRIES ORGANIZATION

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
INCOME				
Apportioned Funds:				
General Administration	\$ 129,581	\$ 135,538	\$ 138,028	\$ 144,394
Other General Funds:				
Youth Service Fund	128,592	128,522	126,067	126,445
Other Income:				
Sales and Literature and Other Publications	1,543	294		4,056
Special Gifts		45		285
Dividends and Interest			8,464	7,515
Benefit Trust	4,160	2,731	1,818	1,959
Other Income	6,255	66,863		53,143
<b>TOTAL INCOME</b>	<b>\$ 270,131</b>	<b>\$ 333,993</b>	<b>\$ 274,377</b>	<b>\$ 337,797</b>
EXPENSES				
Distribution and Grants-UMC	\$ 40,798	\$ 94,726	\$ 88,350	\$ 119,499
Grants-Non-UMC	62,075	36,300	28,210	10,250
Program	34,128			869
Research and Program Development				
Salaries	70,360	64,000	66,609	92,903
Employers Pension Fund Contribution	8,580	7,186	7,354	7,927
Employer's Payroll Taxes	2,406	1,811	1,470	2,940
Group Insurance and Hospitalization	7,756	4,671	3,073	3,412
Continuing Education and Staff Training	1,450	1,050	819	35
Rent	5,000	4,387	3,736	3,755
Telephone & Telegraph	3,184	1,512	2,294	1,737
Postage and Freight	2,804	3,023	1,714	5,363
Printing and Duplicating	3,849	4,453	1,979	6,664
Office Supplies	928	650	940	1,911
Equipment Replacement	87			
Equipment Repair & Maintenance		313		
Other Office Expense		100	697	68
Depreciation Expense	1,588	703	871	1,433
Consultant Fees	700	394	300	2,606
Independent Contractor				2,135
Services Rendered by Other Agencies		1,787		
Meeting Expense	17,935	22,926	20,558	35,592
Travel Staff	8,449	2,904	6,865	8,158
Materials for Resale				15,338
Promotional and Informational (not for resale)	81	2,024	14	5,351
Films and Audio Visuals	13	20		24
Miscellaneous	709	40,581	2,423	39,396
Computer Hardware Maintenance	592	1,373	2,814	59
Software Purchase and Support	572	1,212	38	
Information Service		359		245
<b>TOTAL EXPENDITURES</b>	<b>\$ 274,044</b>	<b>\$ 298,465</b>	<b>\$ 241,128</b>	<b>\$ 367,670</b>

## UNITED METHODIST COMMUNICATIONS

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b>INCOME</b>				
Apportioned Funds:				
World Service	\$ 9,539,470	\$ 9,986,029	\$ 9,921,398	\$ 10,167,702
Promotion Charges:				
World Service	371,000	441,430	403,000	403,000
Episcopal	(16,215)	10,920	10,920	10,920
General Administration	(17,182)	15,080	15,080	15,080
Interdenominational Cooperation Fund	(79,784)	46,274	47,627	49,037
Ministerial Education	77,000	65,500	65,500	77,500
Black College	116,000	72,000	73,000	91,000
Africa University	84,000	96,125	96,125	121,375
Mission Initiatives	20,000	36,000	26,000	33,000
Special Day Offerings				
Human Relations Day	115,367	125,000	125,000	125,000
One Great Hour of Sharing	235,835	200,000	200,000	200,000
United Methodist Student Day	86,000	105,000	105,000	105,000
World Communion Day	144,000	125,000	125,000	125,000
Peace with Justice Sunday	97,000	96,000	96,000	96,000
Native American Awareness Sunday	102,000	100,000	100,000	100,000
World Service Specials				
General Advance Specials	410,000	457,000	388,000	407,000
(prior claims for promotional resources only)				
Other Income:				
Sale of Literature and Publications	1,052,520	1,128,719	895,324	1,005,536
Sales/Rentals of Films and Audio-Visuals	1,165,970	1,472,159	1,967,970	2,179,274
Salary/Equipment Recovery				
Special Gifts	35	25	25	
Grants	74,757	26,192		
Dividends and Interest	117,873	200,402	185,537	143,829
Capital Gains			55,042	27,071
Service Fees				
Receipts from Other Agencies		267,265	6,045	
Benefit Trust		657,522	262,892	298,760
Other Income	45,494	154,379	353,015	220,518
Contra Income	(25,311)	(544,648)	(274,868)	
Foundation		154,153	65,254	227,385
Kingswood			81,252	36,827
<b>TOTAL INCOME</b>	<b>\$13,715,829</b>	<b>\$15,493,526</b>	<b>\$15,395,139</b>	<b>\$ 16,265,814</b>
<b>EXPENSES</b>				
Distribution and Grants-UMC	\$ 539,080		\$ 26,134	\$ 328,090
Grants-Non-UMC	208,945	260,343	280,841	267,404
Program	74,783	172,002	263,365	182,027
Research and Program Development	42,653	142,541	144,849	71,079
Salaries	4,623,804	4,605,780	4,660,182	4,859,257
Employers Pension Fund Contribution	522,812	517,133	530,699	573,436
Employer's Payroll Taxes	297,441	303,294	319,894	335,933
Group Insurance and Hospitalization	605,223	545,681	516,861	600,019
Continuing Education and Staff Training	19,677	42,170	43,850	34,757
Moving Expense				



	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
Rent	3,500	33,414	27,135	26,585
Utilities	81,561	86,439	98,257	95,179
Telephone & Telegraph	121,389	109,359	121,874	119,074
Postage and Freight	968,294	1,009,751	1,208,495	671,822
Printing and Duplication	2,063,256	1,931,678	1,518,916	1,333,710
Office Supplies	30,284	31,297	59,369	62,600
Equipment Replacement	17,512	11,939	16,897	10,516
Equipment Repair & Maintenance	33,755	29,333	45,532	45,785
Equipment Leasing	41,078	29,525	32,451	17,801
Building Repair and Maintenance	81,958	110,644	75,074	77,201
Other Office Expense	28,163	33,471	36,227	58,023
Depreciation Expense	478,947	451,365	527,424	516,111
Audit Fees	0	393	1,320	
Legal Fees	27,450	34,758	11,617	18,132
Consultant Fees	165,739	195,805	368,815	253,739
Independent Contractors		104,584	136,750	100,523
Data Processing Rental and Service	1,214	14,632	206,175	280,730
Services Rendered by Other Agencies	0	221		
Meeting Expense	180,978	75,749	80,879	101,987
Travel Staff	340,545	375,394	327,899	303,732
Materials for Resale	0	112		
Promotional and Informational (not for resale)	201,353	86,369	67,032	51,762
Films and Audio-Visuals	965,832	1,378,065	1,746,074	1,891,699
All Other Insurance	241,455	54,876	61,023	60,227
Special Promotion	9,185	669,066	906,361	1,236,305
Taxes	93,198			
Interest Expense	38,829	36,337	26,934	16,874
Miscellaneous	32,216	98,466	115,182	194,439
Computer Hardware Maintenance	203,604	23,506	26,163	20,715
Software Purchase and Support	442		8,918	11,703
Dues and Membership	1,144	9,021	7,321	9,984
Information Services				
Fund Transfers	43,761	65,800		
Foundation				64,295
Kingswood			8,191	1,271
<b>TOTAL EXPENDITURES</b>	<b>\$13,431,060</b>	<b>\$13,680,313</b>	<b>\$14,660,981</b>	<b>\$ 14,904,526</b>

**GENERAL COMMISSION ON UNITED  
METHODIST MEN**

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
INCOME	N/A			
World Service		\$ 246,747	\$ 265,024	\$ 271,916
Other Income:				
Sale of Literature and Publications			13,508	9,315
Sales/Rentals of Films and Audio-Visuals			12,280	6,601
Salary/Equipment Recovery				
Special Gifts		423,489	68,670	18,030
Grants (Foundation/HRA/GCOM)		86,000	110,000	159,800
Dividends and Interest		3,289		
Capital Gains				
Service fees				
Receipts from Other Agencies			6,574	6,250
Benefit Trust		22,251	27,849	29,439
Other Income		757,841		557,815
Charters			230,145	
UMM Leader Training			11,937	
Conference Presidents			32,677	
Peace Conference			350	
Special Events			103,138	
EMS Memberships			185,131	
UMM Novelties			15,078	
Scouting Awards			22,864	
Miscellaneous			26,889	
TOTAL INCOME	N/A	\$ 1,539,617	\$ 1,132,114	\$ 1,059,166

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited</u> <u>1999</u>
EXPENSES				
Grants - Non-UMC	\$ -	\$ 700	\$ -	
Program Expense	383,888	731,838	263,814	
Salaries	289,794	334,769	352,056	
Employers Pension Fund Contribution	25,206	43,451	41,716	
Employer's Payroll Taxes	14,309	18,679	19,397	
Group Insurance and Hospitalization	36,443	43,423	48,613	
Continuing Education and Staff Training	1,043	2,791	248	
Moving Expense	5,216	6,770		
Rent				
Utilities		6,854	6,938	
Telephone & Telegraph	10,580	12,384	14,928	
Postage and Freight	49,434	46,316	73,639	
Printing and Duplicating	45,903	16,815	9,842	
Office Supplies	5,662	3,336	3,077	
Equipment Replacement	1,315	1,006	988	
Equipment Repair & Maintenance		154	257	
Equipment Leasing		5,482	6,737	
Other Office Expense	9,927	(648)	1,333	
Depreciation Expense	1,602	2,911	6,554	
Audit Fees			990	
Legal Fees	4,419	291		
Consultant Fees	1,000	689	85	
Data Processing Rental and Service				
Services Rendered by Other Agencies	15,536	8,326	8,531	
Meeting Expense	36,712	32,714	36,933	
Travel - Staff	25,710	31,955	21,933	
Materials for Resale				
Promotional and Informational (not for resale)	21,674	1,109		
Films and Audio-Visuals			23,193	
All Other Insurance		622	1,151	
Special Promotion	1,427	2,032	762	
Taxes				
Interest Expense		894	5,791	
Miscellaneous	27,241	124,524	567	
Computer Hardware Maintenance		1,530		
Software Purchase and Support		403		
Dues and Membership				
Information Services	8,762	3,569	492	
TOTAL EXPENDITURES	N/A	\$ 1,022,803	\$ 1,485,689	\$ 950,565



# GENERAL AGENCY HEADQUARTERS PROPERTY REPORT

## JANUARY 1, 1996 TO DECEMBER, 31, 1999

	1996	1997	1998	1999
<b>General Board of Church and Society</b>				
United Methodist Building				
100 Maryland Avenue, North East				
Washington, D. C. 20002-5680				
Occupants: General Board of Church and Society (plus other organizations renting space)				
Owner of building: General Board of Church and Society				
Value of building and land: At original cost	1,882,304	2,113,347	5,167,564	6,564,444
At fair market value	10,000,000	10,500,000	15,000,000	15,000,000
Debt	-0-	-0-	-0-	-0-
Annual operating cost	596,074	618,904	718,385	1,123,574
Years occupying property - Since 1923				
Yearly lease payment-during renovation	-0-	-0-	229,125	45,825
Yearly rent	135,312	141,768	182,170	13,036
Number of staff: Headquarters	34	34	29	30
Off-site	3	3	4	4
Other organizations renting or leasing space:				
Africa Policy Information Center				Mabel Smythe
Alaska Conservative Foundation				Mennonite Ctl. Comm. Wash. Office
American Agriculture Movement				Ms. Addie McClain
Anna Rhee				National Council of Churches
Arch Communications Group				National Family Farm Coalition
Asia Pacific Center				Nation Institute
Bishop Felton May				NOW Legal Defense Fund
CBS, Inc				Physicians for Human Rights
Center Study of Harassment of AFAM				Public Health Institute
Chicago Office Board Suite				Robert Donihi
Church Women United				Rural Coalition
Church World Service				Senator Albert Gore, Ret
Commission on Religion and Race				Senator Carol Mosely-Braun
Congressman David Price				Senator Howell Heflin
Congressmen Newt Gingrich				Special Program for Substance
Congressman Ronald Flippo				Sustainable Agriculture Coalition
Congressman Russell Feingold				Thomas White Wolf Fassett
Congressman Ted Strickland				UMCOR
Congressman Walter H. Capps				United Church of Christ
Council for a Livable World				United Methodist Communications
Council for Human Rights Korea				United Presbyterian Church
Domestic and Foreign Missionar				Veterans for Peace, Inc
East Timor Action Network				Washington Institute
Elisa C. Massimino				Washington Office on Africa
Faith & Politics Institute				Washington Office Episcopal Church
Friends of Max Cleland				Witness for Peace
Helping Hands Committee				Women's Action for New Direction
Interfaith Impact Foundation				Women's Division
Kenneth Randall Jackson				Women's International League
Latin America Working Group				Women's Strike for Peace
Lawyers Comm. For Human Rights				
Square footage available to agency	16,738	16,738	16,738	14,704
Year of last remodeling - 1999 Cost - \$4,923,005				
Year facility constructed: 100 Maryland, 1923				
110 Maryland, 1931				

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
<b>General Board of Discipleship</b>				
1908 Grand Avenue				
Nashville, Tennessee 37202				
(Denman Building)				
Occupants:	Board of Discipleship			
Owner:	Upper Room Division, Board of Discipleship			
Value of building and land:	At original cost	3,800,000	4,300,000	4,000,000
	At fair market value	13,200,000	13,600,000	14,000,000
Annual operating cost		1,182,695	1,300,194	1,341,558
Number of staff:	Headquarters	147	147	147
	Off-site	45	44	44
Years occupying property - Since 1952				
Square footage available to agency		105,444	105,444	105,444
Year of last remodeling:	Done in stages from 1984 - 1994			
	Cost - \$2,300,000			
	1997 - \$750,000			
Year facility constructed: 1952,	west wing, 1965			

<b>General Board of Global Ministries</b>				
475 Riverside Drive				
New York, New York 10115-0111				
Owner:	The interchurch Center			
Years occupying property		38	39	40
Amount of yearly rent		1,666,208	1,692,695	1,760,402
Number of staff:	Headquarters	346	336	342
	Off-site	94	101	105
Square footage available to agency		113,107	113,107	113,107
Year of last remodeling: 1999				
	Cost - \$1,500,000			
Year facility constructed - 1959				

<b>General Board of Higher Education and Ministry</b>				
1001 19th Avenue South				
Nashville, Tennessee 37202				
(Kern Building)				
Occupants:	Board of Higher Education and Ministry			
	Board of Discipleship			
	General Commission on United Methodist Men			
	National Youth Ministry Organization			
Owner:	Board of Higher Education and Ministry (50%)			
	Board of Discipleship (50%)			
Value of building and land:	At original cost	1,700,000	1,700,000	1,700,000
	At fair market value	5,000,000	5,000,000	5,000,000
Annual operating cost (includes depreciation)		305,795	308,025	311,650
Amount of debt at year end		203,842	105,046	-0-
Interest rate on debt		6.15%	6.15%	6.15%
Years to run on debt		2	1	-0-
Years occupying property		44	45	46
Number of staff		67	67	68
Square footage available to agency 35,842		37,447	37,447	37,447
Other organizations renting or leasing:				
	United Methodist Foundation for Christian Education			
	Africa University Development Office			
Year of last remodeling - 1990	Cost - \$525,000			
Year facility constructed - 1952				

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
<b>General Board of Pension and Health Benefits</b>				
1201 and 1200 Davis Street				
Evanston, Illinois 60204				
Occupants:	General Board of Pension and Health Benefits			
Owner:	General Board of Pension and Health Benefits			
Value of building and land:	At original cost:	12,700,000	6,800,000	7,100,000
	At fair market value:	6,800,000	6,800,000	6,900,000
Amount of debt at year end		12,320,000	12,160,000	12,020,000
Interest rate on debt	8.50%	8.25%	8.50%	8.25%
Years to run on debt	26.5	25.5	24.5	23.5
Annual operating cost	484,223	660,528	755,540	1,910,336
Years occupying property - Since 1992				
Mortgage Payments	1,168,124	1,145,076	1,165,532	1,142,313
Number of staff	247	235	195	240
Square footage available to agency	83,748	83,748	83,748	80,086
Year of last remodeling -	Included in Annual Operating Cost			
	1999 - \$1,200,000 for reorganization and remodeling			
Year facility constructed:	1954 and 1954			
Year of write-down:	1997 - \$5,900,000			

**General Commission on Archives and History**

36 Madison Avenue

Madison, New Jersey 07940-0016

Occupants: Archives and History  
Drew University Methodist Library

Owner of building: Drew University

Years occupying property - Since 1982

Yearly rent	99,500	108,200	114,230	117,778
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Number of staff	12	12	12	12
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Square footage available to agency	16,016	16,016	16,016	16,016
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Year facility constructed - 1982

**General Commission on United Methodist Men**

1001 19th Avenue South, Suite 170

Nashville, TN 37212

Occupants: ( General Board of Discipleship  
General Board of Higher Education and Ministry  
National Youth Ministry Organization  
Africa University Development Office  
United Methodist Foundation for Christian Higher Education

Owners: General Board of Discipleship  
General Board of Higher Education and Ministry

Years occupying property - Since 1997

Yearly rent	15,536	15,180	16,366
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Number of staff	9	9	9
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Square footage available to agency	2,018	2,018	2,018
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	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
<b>General Commission on Christian Unity and Interreligious Concerns</b>				
475 Riverside Drive				
New York, New York 10115-0111				
Owner: The Interchurch Center				
Years occupying property - Since 1972				
Rent	38,702	39,102	35,307	38,904
Number of staff	7	7	9	9
Square footage available to agency	2,232	2,232	2,232	2,232
Year of last rer 1986 Cost - \$35,000				
Year facility constructed - 1960				

<b>General Commission on the Status and Role of Women</b>				
1200 Davis Street				
Evanston, Illinois 60201-4193				
Owner: General Council on Finance & Administration				
Rent	17,050	18,261	23,004	26700
Years Occupying Property - since 1987				
Number of staff	4	4	4	4
Square footage available to agency	1,161	1,161	1,161	1161

<b>General Council on Finance and Administration</b>				
1200 Davis Street				
Evanston, Illinois 60201-4193				
Occupants: General Council on Finance and Administration				
General Commission on the Status and Role of Women				
General Board of Pension and Health Benefits				
Owners: General Council on Finance and Administration (42.9%)				
General Board of Pension and Health Benefits (57.10%)				
Value of building and land: At cost	2,637,308	2,637,308	2,637,308	2,644,917
At fair market value	2,600,000	2,700,000	2,800,000	2,800,000
Debt: Principal amount	648,722	535,597	417,274	293,515
Interest rate	4.5%	4.5%	4.5%	4.5%
Years to run	5.25	4.25	3.25	2.25
Annual operating cost	556,837	518,701	539,661	574,673
Years occupying property - Since 1962				
Mortgage	140,004	140,004	140,004	140,004
Number of staff: Headquarters	42	39	42	45
Off-site	8	8	8	11
Square footage available to agency	16,118	16,118	16,118	19,690
Other organizations renting or leasing space:				
General Commission on the Status and Role of Women				
Year of last remodeling - 1999 Cost - \$41,156				
Year facility constructed - 1962				

		<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
<b>General Council on Ministries</b>					
601 West Riverview Avenue					
Dayton, Ohio 45406-5543					
Occupants:	General Council on Ministries				
	(plus other organizations renting space)				
Owner:	General Council on Ministries				
Value of building and land:	At original cost	1,032,070	1,041,159	1,103,517	1,098,322
	At fair market value	2,724,144	2,724,144	3,097,000	3,097,000
Annual operating cost:		202,220	205,890	187,061	192,585
Years occupying property -		27	28	29	30
Number of staff:	Headquarters	22	22	22	22
Off-site		1	1	0	1
Square footage available to agency		22,283	22,770	22,770	2,270
Other organizations renting or leasing space:					

Black Methodists for Church Renewal  
 Dayton N. Dist. Superintendent  
 Dayton S. Dist Superintendent  
 Greater Dayton Christian Council

Health Ministries Program  
 Miami Valley UM Mission Society  
 UM Assoc. of Health & Welfare Ministries  
 United Church of Christ-SW Ohio North KY

Year of last remodeling: 1996-1997 Cost \$150,652

Year facility constructed: 1960

#### General Commission on Religion and Race

100 Maryland Avenue, North East

Washington, D. C. 20002-5680

Owner: General Board of Church and Society

Years occupying property - Since 1968

Rent	75,694	79,400	78,461	88,002
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Number of staff	11	11	11	10
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Square footage available to agency	260	2,600	2,600	3,460
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Year facility constructed - 1923

#### United Methodist Communications

810 12th Avenue South

Nashville, Tennessee 37202

Occupants: United Methodist Communications

Owner: United Methodist Communications

Value of building and land:	At original cost	2,998,752	2,998,752	2,998,752	2,998,752
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	At fair market value	2,097,248	2,031,779	1,966,310	1,900,841
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Debt:	Principal	596,811	462,382	318,550	164,657
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	Interest rate	6.78%	6.78%	6.78%	6.78%
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	Years to run on debt	4	3	2	1
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	Annual operating cost	406,526	436,777	426,000	398,709
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Years occupying property		16	17	18	19
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Yearly mortgage payments		152,511	170,766	170,766	170,766
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Number of staff:	Headquarters	97	102	109	107
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	Off-site	9	4	4	4
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Square footage available to agency		43,000	43,000	43,000	43,000
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Year of last remodeling - 1992 Cost - \$18,430

Year facility constructed - 1980

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
<b>National Youth Ministry Organization</b>				
1001 19th Ave., South				
Nashville, Tennessee 37202				
Owner:	Board of Higher Education and Ministry Board of Discipleship			
Lease	5,000	4,387	3,736	3,973
Number of staff	3	4	3	4
Square footage available to agency	570	570	490	490

**The United Methodist Publishing House**

201 Eighth Avenue So.

Nashville, Tennessee 37202

Occupants: United Methodist Publishing House

Owner: United Methodist Publishing House

Value of building and land:	At original cost	23,486,561	23,507,241	23,527,525	24,873,460
	At fair market value	-0-	-0-	23,225,734	23,225,734

Debt:	Principal amount	-0-	-0-	-0-	361,467
	Interest rate	-0-	-0-	-0-	8%
	Years to run	-0-	-0-	-0-	4.5

Annual operating cost	1,258,555	1,451,880	1,306,336	1,559,249
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Years occupying property	39	40	41	42
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Number of staff:	Headquarters	611	617	637	701
	Off-site	403	422	421	486

Square footage available to agency	502,043	502,043	502,043	502,043
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Year of last remodelling - 1994	Cost - \$1,051,314
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Year facility constructed: 1957
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Some agencies either own or lease office space in other locations for field staff and branch operations. These staff and the cost of these facilities are not included as part of this Headquarters Property Report as described in Paragraph 807.3 of the *Book of Discipline*.



# GRANTS FROM UNITED METHODIST GENERAL AGENCIES TO ORGANIZATIONS NOT FORMALLY PART OF THE UNITED METHODIST CHURCH

The following list of grants made by the general agencies of The United Methodist Church for the years 1996, 1997, 1998 and 1999 to organizations outside The United Methodist Church was submitted to the General Council on Finance and Administration by the agencies and printed as submitted, after some editing for mathematical accuracy and spelling. The General Council on Finance and Administration expresses no opinion on the accuracy or completeness of the grant disclosure.

		<u>1996</u>	<u>1997</u>	<u>1998</u>	Unaudited <u>1999</u>
<b><u>GENERAL BOARD OF CHURCH AND SOCIETY</u></b>					
Africa Voluntary Development Organizations	\$	500			
Antonio Valdivieso Ecumenic				3,000	
Center for Democratic Education		2,500			
Children's Friendship Project					500
Churches for Middle East Peace		2,500			500
Columbia Road Health Services					2,500
Committee on Women Population and the Environment		2,000			
Congress of Non Governmental Organizations					200
Conflict Resolution, Research and Resource Institute					10,000
Dakota Rural Action		500			
El Comite de Apoyo A Los				2,000	
Faith and Politics		1,000	4,000		3,000
General Board of Higher Education			3,000		
Global March Against Child Abuse			2,000		
Hawaii Ecumenical Fund			3,500		
Interfaith Center for Corporate Responsibility		2,000	2,000		
Interfaith Impact		5,500			10,000
Internat'l Christian Federation			1,000		2,000
Internat'l Fed. for Prevention of Alcohol and Drug Addiction		1,000			
Inter Religion Briefing			3,000		
Institute for Peace and Justice				1,500	
Jubilee 2000					2,500
Marine Institute			16,182		
Mayan Project in Belize		1,000			
NAFAUM			100		
National Coalition Against Legalized Gambling			35,000		
National Farm Worker Ministry			2,500		
National Urban Partners				3,000	
People of Faith Against the Death Penalty		2,000			
People of Golden Vision		500			
Pinnacle Music Group					2,000
Population Institute					3,825
Poultry Workers Justice			1,500		
Project Equality			1,000		1,000
Religion and Labor Council			2,250		
St. Mary's Road UMC					5,000
United Nations Association			400		100
Wilgesprint Fellowship Center					3,000
Total	\$	21,000	\$ 77,432	\$ 9,500	\$ 46,125

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b><u>GENERAL BOARD OF DISCIPLESHIP</u></b>				
National Council of Churches in Christ				
Evangelism Ministries			\$ 2,000	\$ 1,000
Outdoor Ministries	500	500	500	500
Family & Human Sexuality			1,000	1,000
Ministries in Christian Education	1,500	1,500	1,500	1,500
Child & Family Justice	1,000	1,000	1,000	1,000
Mission Education/Friendship Press	1,500	1,500	1,500	1,500
Ecumenical Center for Stewardship Studies	2,500	2,500	2,500	3,000
PAACCE	500			
Ecumenical Child Care Network	1,000	1,000	1,000	1,000
National Council on Aging & National Interfaith Coalition on Aging	525	525	600	1,000
Total	\$ 34,525	\$ 147,889	\$ 25,600	\$ 75,050

**GENERAL COMMISSION ON CHRISTIAN UNITY AND  
INTERRELIGIOUS CONCERNS**

Consultation of Churches			\$ 22,000	\$ 20,000
Consultation on Church Union	18,000	15,000		
Duke/Orthodox				3,000
Life and Peace Institute	3,000	3,000	3,000	3,000
NCC-Ecumenical Networks		2,150		
NCC-Faith and Order		1,000		
NCC-Interfaith Relations		4,000		
NCC-Young Adult Ecumenical Work Team		5,000		
NCC-General				9,040
Open House			2,000	
WCC-Church and Ecumenical Relations	1250	1250	20,000	15,000
WCC Ecumenical Training Sem.			5,000	
WCC-Faith and Order	1,250	2,500		5,000
WCC-Interreligious Relations	1,250	2,500		2,500
WCC-Pentecostal Consultation		5,000		
WCC-Pentecostal Dialogue	5,000			
WCC-U.S. Conference Office	3,000			
WCC-U.S. Conference Young Adult Intern	5,000	6,000		6,000
WCC-Youth/Pre-Assembly Preparation	5,000	8,000		10,000
Washington Association of Churches			3,500	
World Conference on Religion and Peace	8,400	6,000	3,000	4,150
World Methodist Council-Ecumenics and Dial.	1,000	1,500	5,000	2,000
World Methodist Council-General Support	1,500	2,500		
World Methodist Council-Youth Committee	2,500	1,500		7,000
World Student Christian Federation	1,000	3,000	2,000	
Total	\$ 57,150	\$ 69,900	\$ 65,500	\$ 86,690

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
<b><u>GENERAL COMMISSION ON RELIGION AND RACE</u></b>				
<b><u>1994 Projects</u></b>				
Adelante Con Latinas	\$ 1,750			
Black Community Development Org of Newburgh Inc.	1,000			
El Divino Salvador Indigenous Community Developer	2,500			
Hispanic Empowerment and Leadership Development	3,750			
Mei Wah School	4,000			
Utah Human Rights Coalition	4,000			
Subtotal	17,000	0	0	0
<b><u>1995 Projects</u></b>				
After School Tutorial Program	13,500	4,500		
Calmecac Community Empowerment Project	7,500			
Comite de Apoyo Southern Border Project	8,000	8,000		
Educational Advancement Program	4,000	12,000		
Empowerment and Liberation of Immigrant Women Workers	1,875			
Expansion of Tutoring Services	3,250			
Information, Referral and Counseling Service	8,625	2,875		
Native Monthly Reader	11,250			
Snoqualmie Falls Reservation Project	2,000			
Treaty Rights Defense Project	2,250			
Utah Human Rights Coalition	2,250			
Waawanyanka Oti	3,250		3,250	
Subtotal	67,750	27,375	3,250	0
<b><u>1996 Projects</u></b>				
Adelante Con Latinas y Latinos		4,500		
Alliance of Indigenous Peoples		12,000		
Asian Pacific Garment Workers		3,500		
Calmecac Community Empowerment Project	2,750	8,250		
Campaign for Work, Respect and Dignity	4,750	4,750		
Colona Women's Organizing & Self-Development		16,000		
Community Organizing Project	1,250	2,500	1,250	
Evolution Rites of Passage		2,500		
Flathead Reservation Teen Empowerment		9,000		
Hispanic Empowerment & Leadership Development Project	4,750	4,750		
Hispanic Organizing Project	2,000	2,000		
Indian Women's Circle of Empowerment		11,250	3,750	
Joint Outreach for Youth		10,500	3,500	
Kentwood Community Outreach	7,500	2,500		
Mie Wah Chinese School/Youth Program	6,000	6,000		
Rapid City Housing Coalition	7,500	7,500		
Treaty Rights Defense Project	1,625	3,250	1,625	
Waawanyanka Oti (Watchful Home, Inc.)		3,375	1,125	
Youth Initiative Project		9,750	3,250	
Yuba Artists Youth Development Program	1,250	3,750		
Subtotal	39,375	127,625	14,500	0



	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
1997 NonMethodist Projects				
Adult Education Project for Korean Immigrants		2,250	9,000	
Black Community Developer's Youth Activity Center		8,000	4,000	4,000
Campaign for Jobs, Respect & Dignity		2,250	6,750	
Faith in Action for Community Equity (FACE)		3,750	11,250	
Filipinos Civil Rights - CA			4,000	8,000
Hispanic Empower.Leader NM			8,000	
Indian Inmate Anti-racism Project		2,500		
Kentwood Community Outreach		7,350	2,450	
Muscogee Native American Youth Project		5,250		1,750
Muster Project Tutorial Program		12,750	4,250	
Native American Family Empowerment Project		4,000	12,000	
Native American Program - MD			17,000	
Network for Congregational Development		6,750	6,750	
Rapid City Housing Coal - IA			9,750	3,250
Tsa La Gi Tsu Na De Tho Qua Di (Cherokee Learning Cntr)		3,897		
Urban Indian Chapter Project		3,500	3,500	1,750
Subtotal	0	62,247	98,700	18,750
1998 NonMethodist Projects				
Accion Social Comunitaria - MO			2,125	2,125
Adult Education Proj for Korean Immigrants - MD			2,000	6,000
Alliance of Indigenous Peoples - OK			2,000	6,000
Colonia Women Self Dev - TX			7,500	2,500
Empowerment & Self Determination - PR			6,250	
Englewood Center for Music - IL			2,300	6,900
Ensley Forum - AL			5,000	15,000
Faith in Action for Community Equity				14,000
Housing Assist Prog Proj - MI			3,000	
Indian Peoples Action				3,625
Joint Outreach for Youth - VA			6,500	6,500
Kentwood Community Outreach - CA			3,000	3,000
Muster Project Tutorial Prog - WV			12,000	4,000
Native Am Comm Outreach - CO			10,500	3,500
Project Spirit - MN			4,250	12,750
Sewing to Make a Living - TX			3,750	3,750
Tutorial Latchkey & Enrichment Program				17,000
We Care - CA			3,741	11,223
Young People for the 21st Century - CA			4,250	12,750
Youth Initiative - CO			2,000	2,000
Subtotal	0	0	80,166	132,623

	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>Unaudited 1999</u>
1999 NonMethodist Projects				
After School Achievement Club				9,250
Centro's Latino HIV/Aids Educ & Prefention Prog				7,500
Cultural Activities Program				5,000
Mujeres Unidas Micro-Enterprise Promotions				4,250
Native American Program				3,375
Project Esperanza				6,000
The Hearts of the Community				7,500
Young People for the 21st Century				3,750
Subtotal	0	0	0	46,625
Total	\$ 124,125	\$ 217,247	\$ 196,616	\$ 197,998

NATIONAL YOUTH MINISTRIES ORGANIZATION

121 Club for Juveniles		\$ 3,500		
Banjara Tribal Ministries	10,000	8,000	7,500	
Beyond Borders				1,000
Closer to Earth	2,125			
East Area Youth Ministry Project		5,500		
Epiphany Ministries of SC	3,500			
First Aid to Poor Communities		6,000		
Growing a New Site			3,000	
Homeless Youth Shelter Project	4,000			
Iganga Youth Community Health			5,060	
Las Ninas	6,000			
Maguila Sisters	3,600			
Music Ministry for Chile: A New Challenge				2,000
Namunkanga Methodist Youth Farm			6,750	
Santrofoke Women and Youth		7,960		
SCAR Conflict Resolution Program	7,000			
Seekers Multi-Culture Retreat	5,400			
Time Out for Families	1,750			
Tinamu Women and Children	3,700			
Toledo Ecumenical Youth Council	10,000			
Unaccompanied Minors in Detention				7,250
VIWO Youth Rehab Program	5,000			
Youth Coalition for Humanity			2,400	
Youth Musical Instrument Project		3,840		
Youth Shelter Program		5,000		
Total	\$ 62,075	\$ 36,300	\$ 28,210	\$ 10,250

UNITED METHODIST COMMUNICATIONS

Academy of Religious Broadcast	\$ 5,000			
Ken Bedell		12,207		
Media Action Research Center	2,500	2,500		
NCC Communication Commission	170,000	170,000	176,500	181,000
Protestant Hour	40,000	39,636	47,430	46,124
Religion in American Life	30,000	25,000	25,000	30,000
Spectrum			625	
Stoody/West/Perryman Grants	11,445	11,000	15,250	10,280
Total	\$ 258,945	\$ 260,343	\$ 264,805	\$ 267,404

GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
NAME OF ORGANIZATION				
A BRIGHTER FUTURE FOR CHILDREN AND YOUTH		\$	4,000	
A CHRISTIAN MINISTRY-NATIONAL PARKS	1,800		4,300	1,800
ACADEMIC ENRICHMENT PROGRAM, YOUTH JOB TRAINING			12,000	
ACCION SOCIAL COMMUNITARIA			20,000	
ACTION FOR A BETTER COMMUNITY	4,000			
ADULT DAY CARE CENTER - BIRMINGHAM				25
ADULT LITERACY AND MICROENTERPRISE FOR WOMEN			5,000	
ADVOCACY FOR MIDDLE EAST PEACE AND JUSTICE		15,000	15,000	9,500
ADVOCACY TRAINING WORKSHOP-CENTRAL AMERICA				10,000
AFGHAN REFUGEE MINISTRIES/PAKISTAN	17,500			
AFGHANISTAN/IAM:CHILD HEALTH CARE		1,000		
AFGHANISTAN/IAM:MATERNAL HEALTH CLINIC		1,000		
AFGHANISTAN NOR/NOOR EYE CLINIC	8,000	6,000		
AFRICA/AFRICAN WMN'S DEVELOPMENT & COMM. NETWORK (FEMN)		5,000		
AFRICA-ALL AFRICA CONFERENCE OF CHURCHES	10,748			
AFRICA/AKINA MAMA WA AFRIKA (AMWA)	1,000			
AFRICA/ASSN. OF CHRISTIAN LAY CENTRES IN AFRICA (ACLCA)	2,000			
AFRICA CONFERENCE ON CHURCHES		10,750	10,750	10,750
AFRICA FEDERATION OF AFRICAN MEDIA WOMEN/ADC	6,000		4,000	3,000
AFRICA FRANCE/CIMADE			5,000	5,000
AFRICA:INTEGRATING TECHNOLOGIES WITH WOMEN ENTREPRENEURS				15,000
AFRICA:PROGRAM DEVELOPMENT		4,000	9,500	
AFRICA/PROJECT FOR CHRISTIAN-MUSLIM RELATIONS IN AFRICA	10,000	5,000	5,000	3,000
AFRICA-SOC CONC-WASHINGTON OFFICE ON AFRICA	2,500	10,000		10,000
AFRICA SUPPORT SERVICES		696	1,900	
AFRICA WOMEN IN LAW AND DEV. IN AFRICA	5,000			
AFRICA/AACC:RESTPRATIVE JUSTICE CONSULTATION				15,000
AFRICAN AMERICAN YOUTH MENTORING PROGRAM			4,000	
AFRICAN WOMEN'S EDUCATION-RESEARCH		2,000		
AG MISSIONS BASIC SERVICE	23,000	23,000	19,500	17,500
AGAR-SOCIEDADA TEOLOGICA DE MULHERES NEGRAS-BRAZIL		5,000		
AGRICULTURAL DEVELOPMENT, RUSSIA		4,278		
AGRICULTURAL MISSIONS			1,000	
AGRICULTURAL MISSIONS/GLOBAL			22,000	10,000
AGRICULTURAL PRODUCTION/HONDURAS	14,000	15,000		
AID SHIPMENTS TO ERITREA/ERITREA	12,000			
AGROSILVILTURE/HAITI		20,000	20,000	20,000
AIDS EDUCATION FOR YOUTH/ZIMBABWE	20,000			
AIDS PREVENTION PROJECT - SO. EAST ASIA		25,000	25,000	25,000
ALBANIA EMERGENCY		10,000		122,902
ALFALIT-INTERNATIONAL			3,647	5,834
ALL AFRICA CONFERENCE OF CHURCHES-GENERAL ASSEMBLY TRAI		8,400		
ALL AFRICA DROUGHT/FAMINE - AFRICA		3,000		
ALLENTOWN CENTER CITY MINISTRIES	7,000			
ALLEVATION OF RURAL POVERTY AND HUNGER - S AFR		15,000	15,850	
ALLEVIATING THE TRAUMA OF VIOLENCE		36,000		7,000
ALTERNATIVE DISPUTE RESOLUTION/MEDIATION PROJECT	4,500			
AMERICAN COMMITTEE ON AFRICA				1,000
AMERICAN FRIENDS SERVICE COMMITTEE			1,000	
AMERICAN FRIENDS SERVICE COMMITTEE-INTERNATIONAL DIVISIOI	1,500			
AMERICAN INDIAN LAW ALLIANCE			500	5,000
ANTIGUA/DAUGHTERS OF THE WEST INDIES		5,000		
APPALACHIAN DEVELOPMENT COMMITTEE	8,000			



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	1996	1997	1998	Unaudited 1999
APPALACHIAN REGIONAL MINISTRIES	9,149	15,319	10,574	10,153
APPROPRIATE TECHNOLOGY AND TECHNICAL SERVICES/WORLD	8,000			
APPROPRIATE TECHNOLOGY AND TECHNICAL SERVICES/GLOBAL		5,000		5,000
ARGENTINA CHAPLAIN FOR ISEDET		13,000	10,000	
ARGENTINA EVANGELICAL INST. FOR THEOLOGICAL STUDIES(ISEDE)	6,250			
ARGENTINA STUDY GRANT	1,698			
ARGENTINA THEO SEMINARY (ISEDET)	2,496			
ARGENTINA WOMEN'S LEADERSHIP SEMINARS	5,000	4,000		
ARGENTINA/INTERNATIONAL ASSOCIATION FOR MISSION STUDIES	3,000			
ARMENIA/GEORGIA EMERGENCY/CIS	15,885	72,245	41,971	11,917
ARTS AND LEADERSHIP WORKSHOP/SAN JUAN, PR	4,000			
ASIA CENTER		10,075	30,000	6,000
ASIA GENERAL/MIGRANT WORKERS	5,000			
ASIA GENERAL/EMERGIN PROGRAMS FOR WOMEN	4,000			
ASIA PACIFIC CENTER FOR JUSTICE AND PEACE	6,000			
ASIA-PACIFIC GENERAL START-UP GRANT FOR A/P CENTER	12,000	12,000	12,000	12,000
ASIA WCC ECUMENICAL CONSULTATION PEACE AND JUSTICE		700		
ASIA WOMEN'S RESOURCE CENTER		3,000	3,000	3,000
ASIAN CENTER FOR WOMEN'S RIGHTS		2,000	5,000	
ASIAN IMMIGRANT WOMEN ADVOCATES (AIWA)	4,000	3,000	1,000	1,000
ASIAN IMMIGRANT WOMEN ADVOCATES/OAKLAND, CA.	4,000			
ASSISTANCE FOR CONTROL OF CROP'S PESTS				3,000
ASSISTANCE TO CHILDREN AND TEENS - BAHIA, BRAZIL		25,000		
ASSISTANCE TO HIGH RISK WOMEN - LAPAZ, BOLIVIA		16,000		
ASSISTANCE TO INTERNAL REFUGEES - PHILIPPINES		15,000	15,000	15,000
ASSITANCE TO POLJO VICTIMS IN HUAIYIN PREFECTURE/CHINA	10,000		20,000	
ASSISTANCE TO RETURNEES IN MOZAMBIQUE		400		
ASSISTANCE TO THE DISPLACED				15,000
ASSOCIATION OF COMMUNITY ORGANIZATIONS FOR REFORM NOW-		1,200	1,200	1,750
ASSOCIATION FOR URBAN OPORTUNITIES				7,000
ATLANTA DAY SHELTER FOR WOMEN AND CHILDREN, INC.	4,000	3,500	3,500	4,000
AZERBAIJAN EMERGENCY				6,535
BALM IN GILEAD/NEW YORK CITY	15,000		20,000	
BANGLADESH EMERGENCY RELIEF		31,058	15,000	
BANLADESH/NCC:WOMEN'S DESK		2,500	2,500	2,000
BANLADESH/NCC:WOMEN'S DESK..."CHILD CARE"		2,000	2,000	2,000
BATTERED WOMEN'S CENTER-PERU				8,000
BEIRUT LEBANNON-BEIRUT UNIVERSITY JC	2,500	1,500	1,500	1,500
BELIZE/CHILD ABUSE PROJECT			5,000	
BELIZE/CHILD ABUSE PROJECT IN DRAMA				10,000
BERING COMMUNITY SERVICE FOUNDATION			10,000	
BERKELEY WESLEY FOUNDATION			5,000	
BETTER NUTRITION FOR SAHRAWI REFUGEE CHILDREN			10,000	10,000
BEYONE BORDERS/PHILADELPHIA, PA			400	6,000
BEYOND DRIME AND PUNISHMENT				1,500
BIBLE TEACHING TO VILLAGE LEADERS		15		
BICYCLE & TRICYCLE REPAIR & ASSEMBLY SHOP-PERU				2,000
BIENNIAL INST. OF AFRICAN WOMEN IN RELIGION & CULTURE-GHANA				2,000
BLACK HILLS TETON SIOUX MATION TETUWAN OYATE			2,000	
BLACK LAND RETENTION	569	241	384	
BLUE RIDGE ENVIRONMENTAL DEFENSE LEAGUE/GLENDALS SPRING			5,000	1,000
BOLIVIA ANIMAL TRACTION FOR AGRICULTURAL PRODUCTION	134			
BOLIVIA CHRISTIAN EDUCATION COMMUNICATION				3,000
BOOMERANG ASSOCIATION, ST. PETERSBURG-RUSSIA				2,000
BORDERLINKS/TUSCON, AZ			1,000	
BRAZIL COMMITTEE FOR COMPUTER SCIENCE DEMOCRATIZATION			20,000	15,000
BRAZIL/GOD'S DREAM FOR HUMANITY				2,000
BRAZIL HUMAN RIGHTS AND HEALTH PROGRAMS GELESTES INSTITU	5,000			

GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
BRAZIL INSTITUTE OF THEOLOGICAL EDUCATION IN BAHIA	5,000			
BRAZIL PASTORAL DE MUJERES AFRO-AMERICANAS		8,000	8,000	6,000
BRAZIL PROMOTING PUBLIC AWARENESS OF WOMEN'S ISSUES	10,000	10,000		5,000
BRAZIL/RESEARCH-STUDY IN THEOLOGY OF THE POOR, PART. WOMEN		20,000		
BRAZIL STREET CHILDREN PROGRAM			12,500	
BREAD AND ROSES CULTURAL PROJECT	3,000	1,500	1,500	1,500
BREAD FOR THE WORLD	26,296	21,550	58,381	52,854
BREMAN ASIKUMA HABITAT FOR HUMANITY/GHANA	8,000	8,000	8,000	8,000
BRIDGE FO SELF-SUFFICIENCY-FARGO, ND				6,000
BUBAGO WOMEN GROUP FOR VOCATIONAL TRAINING/UGANDA			10,000	
BUILDING COMMUNITY-BASED ECONOMIC ALTERNATIVES TO NAFTA'S				10,000
BUILDING FOR MISSION IN THE 21ST CENTURY/WORLD		15,000		
BUILDING SELF RESPECT IN TEENAGE GIRLS/NEW ALBANY, IN			4,000	
BULGARIA EMERGENCY			5,000	110,000
BURUNDI ECUMENICAL YOUTH WORKSHOPS	5,000			
C. AMER. & CARIB/FUNDACION SOCIOCULTURAL AFROCOSTRARRICI		10,000	5,000	
C.A.T.-COMMUNITY HEALTH/HAITI	21,376	9,256	42,218	27,425
CALIFORNIA COUNCIL OF CHURCHES		9,000	5,000	4,000
CALLED TO ONE HOPE/WORLD COUNCIL OF CHURCHES		9,000		
CAMBODIA HIV-PREVENTION PROGRAM/CAMBODIA	36,100			
CAMBODIA:INTERNATIONAL VOLUNTARY SERVICES			5,000	
CAMEROON ASSN. SUPPORT OF WOMEN ENTREPRENEURS JC	5,500	4,500	4,500	2,500
CAMEROON/ACTION COMMITTEE FOR WOMEN & CHILDS RIGHTS IN AFRICA				5,000
CAMEROON/UNION OF BAPTIST WOMEN IN CAMEROON		7,500		
CAMP NABE/KINGWOOD, WV		2,000		
CANA			4,700	
CARE FOR GIRLS PROGRAM-EGYPT		5,000		
CARIBBEAN-BELIZE RURAL WOMEN'S ASSOCIATION		3,000	3,000	2,500
CARIBBEAN CONFERENCE OF CHURCHES:YOUTH DES		2,500	5,000	5,000
CARIBBEAN EMERGING:ED AND TRAIN GRENCODA	3,000			
CARIBBEAN MISSION AND EVANGELISM, UTCWI			9,500	9,000
CARIBBEAN/PIM FOR MINISTRIES WITH WOMEN, CHILDREN AND YOI		9,000	9,000	9,000
CARIBBEAN WOMEN'S HEALTH ASSOCIATION INC.		20,000	20,000	
CASA VILLAGE DEVELOPMENT		45,000	45,000	45,000
CENTER FOR COMMUNITY ACTION	4,000			
CENTER FOR COMMUNITY LEADERSHIP - NEW YORK				1,000
CENTER FOR CONSTITUTIONAL RIGHTS/NEW YORK, N.Y.	11,500	3,500	6,500	9,000
CENTER FOR DEMOCRATIC RENEWAL, ATLANTA, GEORGIA	10,000	10,000	20,000	30,000
CENTER FOR HEALTH, ENVIRONMENT & JUSTICE/FALLS CHURCH, VA			1,000	1,000
CENTER FOR MEDIA AND VALUES				1,000
CENTER FOR NEW COMMUNITY		500	500	
CENTER FOR PEACE EDUCATION IBAGUE, COLUMBIA / NEW YORK, NY				7,500
CENTER FOR PREVENTION OF SEXUAL AND DOMESTIC VIOLENCE	578	13,500	8,645	
CENTER FOR RESTORATIVE JUSTICE	280			
CENTER FOR THE STRATEGIC INITIATIVES OF WOMEN				25,000
CENTER FOR VICTIMS OF TORTURE - MINNESOTA				250
CENTER OF CONCERN				1,000
CENTER OF CONCERN/ALTERNATIVE WOMEN IN DEVELOPMENT/WA:	1,000	500	500	500
CENTER ON BUDGET AND POLICY PRIORITIES		250		
CENTER ON SPEECH, EQUALITY AND HARM		1,975		
CENTRAL AMERICA WORKING GROUP/WASHINGTON D.C.	2,000	2,000	3,200	2,000
CENTRAL AMERICA/YOUTH MINISTRIES CONSULTATIONS		15,000		
CENTRAL APPALACHIAN PEOPLES FEDERAL CREDIT UNION/BEREA, F	120	90		
CENTRAL PRESBYTERY, PRESBYTERIAN CHURCH IN COLOMBIA NY NY				5,000
CENTRAL ZAIRE REDECO REFUGEE LITERACY PROGRAM			3,000	
CENTRO DE EDUCACAO PARA A SAUDE/SAO PAULS, BRAZIL			10,000	
CHAIR WOMAN THEOLOGY PROFESSOR/TAIWAN	1,475			
CHILD ABUSE PROJECT IN DRAMA/BELMOPAN, BELIZE			4,000	

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	1996	1997	1998	Unaudited 1999
CHILD AND YOUTH DEVELOPMENT/EGYPT	15,000			
CHILDREN'S DEFENSE FUND/WASHINGTON, D.C.	4,000	6,500	4,000	4,000
CHILD DEVELOPMENT CENTER/SANDY HOOK, KY			4,000	
CHILDREN'S EMPOWERMENT PROJECT - BROOKLYN, NY				5,000
CHILD DEVELOPMENT CLASSES - APOKA, FL				6,000
CHILD SUPPORT ENFORCEMENT PROJECT - TOLEDO, OH				8,000
CHILDREN AND FAMILY URBAN MINISTRIES - DES MOINES, IA				466
CHILDREN IN EAST TIMOR - AN EMERGENCY ASSISTANCE				5,000
CHILDREN'S LEPROSY SURVEY-SPECIAL PROGRAM/GLOBAL	30,000	30,000	30,000	30,000
CHILDREN'S NOW PROGRAM - PHILIPPINES		10,000	10,000	15,000
CHILDREN'S RIGHTS & RELIGION AT A CROSSROADS - ISRAEL				5,000
CHILDRENS SERVICES/TAHLEQUAH, OK			3,000	
CHILDRENS SOCIALIZATION/RUSSIA			10,000	
CHILDRENS WALK-IN PROGRAM/BELLEVEILLE, IL			4,000	
CHILDSERV				45,182
CHILE/COMMITTEE ON CHILEAN SERVICES/AMERICAN FRIENDS-QUA		10,500	10,500	8,000
CHILE/LUTHERAN CHURCH, HEALTH POPULAR EDUCATION, CEPES		10,500	7,875	8,000
CHILE/RELIGIOUS FREEDOM IN CHILE		5,274		
CHINA FLOODS & TYPHOON APPEAL			10,000	25,000
CHINA GEN:CONTINUING/STRENGTHENING/NTWK BUILDING		2,162		
CHINA GRANT FOR INDONESIAN COUNCIL OF CHURCHES		2,000		
CHINA HONG KONG CHRISTIAN INSTITUTE		6,000		
CHINA PROG -- NCC			5,000	
CHINA/PROG TRANSFER FROM CHINA PRGM FUND TO 241-748/SUMMI		4,000		
CHINA RAINBOW WOMEN'S PROJECT		7,000		
CHINA THE AMITY FOUNDATION		6,000	6,000	6,000
CHINESE STAFF AND WORKERS ASSOCIATION (CSWA)	4,000			
CHRISTIAN COMMISSION FOR DEVELOPMENT WOMENS PROG - HONDURAS				19,842
CHRISTIAN CONFERENCE OF ASIA-YOUTH DESK-ASIA	10,000			
CHRISTIAN COUNCIL OF ASIA CCA:SEXUAL HARRASMENT PROJECT		5,147	5,147	5,147
CHRISTIAN COUNSELING CENTER FOR VIOLENCE AGAINST WOMEN		30,000		
CHRISTIAN ECUMENICAL CENTER OF CORDOBA		5,000	5,000	4,000
CHRISTIAN SERVICE COMMITTEE/MALAWI	15,000			
CHRISTIAN WOMEN COBBLER COMMUNITY DEVELOPMENT			14,000	
CHRISTIAN CONF OF ASIA/1998 REGIONAL YOUNG WOMENS WORKSH			15,000	
CHURCH BASED HEALTH PROMOTION/DOMINICAN REP.	18,500	52,100	53,300	52,100
CHURCH PARTNERSHIP PROJ. WA. ASSOC. OF CHURCHES - SEATTLE, WA				8,000
CHURCH WOMEN UNITED	32,524	32,524	32,523	35,022
CHURCH WORLD SERVICE ADMINISTRATION	110,000	33,869		43,094
CHURCH WORLD SERVICE BLANKET FUND - GLOBAL	254,639	414,591	467,575	326,930
CHURCH WORLD SERVICE COMMUNITY HUNGER APPEAL(CROP)	50,226			
CHURCH WORLD SERVICE DISASTER FUND	25,000			
CHURCH WORLD SERVICE DIVISION OF EDUCATION	10,000		10,000	10,000
CHURCH WORLD SERVICE IMMIGRATION & REFUGEES			90,000	90,000
CHURCH WORLD SERVICE OVERSEAS PROGRAM	199,998			
CHURCH WORLD SERVICE PROMOTION AND INTERPRETATION	19,998	20,000	10,000	10,000
CHURCH WORLD SERVICE/SERVICE TO NEW COMMER	80,000	70,000	70,000	70,000
CHURCH WORLD SERVICE & WITNESS PROGRAM BUDGET		300,000	300,000	300,000
CHURCHES FOR MIDDLE EAST PEACE	4,500	4,500		5,000
CHURCHES HUMAN RIGHTS PROGRAM	1,000		1,000	
CIFEM - SWITZERLAND				29,000
CIMADE - FRANCE		25,000		
CITIZENS CENTRE, EBENEZER/JAMAICA		15,000		
CITIZENS PROJECT/COLORADO	2,000		2,000	3,000
CLERGY PARTNERSHIP ON DOMESTIC VIOLENCE	4,000	2,500	2,500	
COALITION FOR ECONOMIC SURVIVAL/LOS ANGELES, CA	4,000			
COALITION FOR JUSTICE IN THE MAQUILADORAS	1,500	1,500	1,500	4,000
COALITION ON HUMAN NEEDS	2,000	2,500	2,500	2,500



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	1996	1997	1998	Unaudited 1999
COALITION OF LABOR UNION WOMEN/WASHINGTON, DC			200	
CODEL PROGRAM		-9,665		
COLONIAS MINISTRIES		4,000	4,000	4,000
COLUMBIA WOMAN-HEAD OF FAMILY ASSOCIATION		5,000		
COMMISSION ON RELIGION IN APPALACHIA (CORA)/KNOXVILLE	103,060	78,174	93,156	64,125
COMMISSION ON RELIGION IN APPALACHIA			1,700	
COMMITTEE FOR COMPUTER SCIENCE DEMOCRATIZATION/BRAZIL		35,000		
COMMITTEE OF 500 YEARS OF DIGNITY & RESISTANCE - CLEVELAND, OH				3,000
COMMUNIC. FOR BUILDING SOCIAL ALTERNATIVES - SANTIAGO, CHILE				5,157
COMMUNICATION PROJECTS RELATING TO AFRICA-GLOBAL		2,000		
COMMUNITY BASED MATERNAL AND CHILD HEALTH PROJ/BOLIVIA	15,000	15,000	15,000	15,000
COMMUNITY BASED PRIMARY HEALTH CARE IN ASIA				9,000
COMMUNITY BASED VICTIM RESTITUTION/DETROIT, MICHIGAN	1,500		1,500	1,500
COMMUNITY DEVELOPMENT COOPERATIVE LOAN FUND/PHILLIPINE:			10,000	
COMMUNITY ENABLER DEVELOPER, INC./ANNISTON, AL	5,000			
COMMUNITY FOOD SECURITY COALITION	1,900	1,900	1,200	
COMMUNITY HEALTH CENTER-AMBILIKKAI/INDIA	15,000	10,000	10,000	10,000
COMMUNITY HEALTH AND DEVELOPMENT TRAINERS PROGRAM		20,000	20,000	20,000
COMMUNITY JUSTICE CENTER		5,000		5,000
COMMUNITY LAND COOPERATIVE				262
COMMUNITY OUTREACH PROGRAM FOR STREET CHILDREN - INDIA				8,000
COMMUNITY PARTNERS DEVELOPMENT PROGRAM - DOMINICAN REPUBLIC				128
COMMUNITY SURVIVAL CENTER/BALTIMORE,MD	4,000			
COMMUNITY HEALTH WORKER TRAINING PROGRAM/HAITI		15,000	15,000	15,000
COMPREHENSIVE RURAL HEALTH/INDIA	10,000	10,000	10,000	10,000
COMUNIDAD AFRO-CENTROAMERICANA		10,000	5,000	4,000
CONCERNED CHRISTIAN AND THE NEW MILLENNIUM - PALESTINE				5,000
CONFLICT RESOLUTION & VIOLENCE PREVENTION ED & TRAINING/O			4,000	
CONFRONTING GENDER-BASED VIOLENCE IN CENTRAL AMERICA				5,000
CONGO EMERGENCY AND MEDICAL ASSISTANCE				98,599
CONSTRUCTION OF CANALS/JASIKAN, GHANA			10,000	
CONSULTATION & PREVENTION OF VIOLENCE/ & EMPOWERMENT			7,000	
CONSULTATION OF THE PREVENTION OF VIOLENCE/EMPWRMNT OF '		5,000		
COORDINATORS LEGAL TRAINING/GUATEMALA			20,000	
COSTA RICA				78,215
COSTA RICA WOMEN'S INT. LEAGUE FOR PEACE AND FREEDOM	5,000	5,000		5,000
COUNCIL ON ECUM. STUDENTS CH. MIN. CESSM	10,000	10,000		
CREATING NEW POSSIBILITIES/EVANSVILLE, IN			9,000	
CREDIT WITH EDUCATION - BOLIVIA	10,000	15,000	15,000	15,000
CREDIT WITH EDUCATION - BURKINA FASO		20,000	20,000	20,000
CREDIT WITH EDUCATION - MALI		20,000	20,000	10,000
CREDIT WITH EDUCATION - TOGO		20,000	20,000	20,000
CRIPPLED CHILDREN'S CENTER/W. BANK VIA ISR	29,500	20,000	20,000	20,000
CROP DIVERSIFICATION AND COMMUNITY HEALTH - MEXICO		15,000	15,000	15,000
CROSS CULTURAL EXCHANGE PROGRAM - ISIS - WICCE - UGANDA				20,000
CRUSADE BLOCK GRANT ASIA - CHRISTIAN CONFERENCE OF ASIA		14,608		
CRUSADE BLOCK GRANT ASIA - KOREAN CHRISTIAN CHURCH IN JAP		2,400		
CRUSADE BLOCK GRANT ASIA-THE UNITED MISSION TO NEPAL		2,400		
CRUSADE BLOCK GRANT LATIN AMERICA				4,666
CUBA THEOLOGICAL SEMINARY IN MATANZAS	1,250	900		
CUBA WITNESS THROUGH MUSIC	3,721			
CUBAN RAFTERS	1,100	750		600
CWSW WORLD COMMUNITY PROGRAM	17,750	17,750	17,750	17,750
DAKOTA RURAL ACTION - SOUTH DAKOTA		1,000		
DATE/MARITAL RAPE EDUCATION PROJECT		3,500		
DAYCARE CENTER AND ADULT TRAINING OPPORTUNITIES/TENNESS			20,000	
DAY IN THE VILLAGE-INTEGRATED RURAL DVL.PMT/INDIA	22,500			
DECADE FOR WOMEN PROGRAM	2,000	1,000		

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DELTA WOMEN ACHIEVING GOALS:COMMUNITY &ECONOMIC DEVEI			15,000	
DESIGNATED GRANTS				75,000
DEVELOPMENT CENTER FOR BLACK PERUVIAN WOMEN				5,000
DEVELOPMENT OF AGROFORESTRY RESOURCES & RURAL EMPLOYM		10,000		
DIORO AIDS EDUCATION/MALI	10,000			
DIRECT ACTION FOR RIGHTS AND EQUALITY	4,000			
DISASTER EMERGENCY - PHILLIPINES				3,000
DISASTER RESPONSE SUPPLIES				150,000
DISASTER RESPONSE TRAINING PROGRAM - AFRICA				80,000
DISASTER VOLUNTEER EXPENSES			20,000	
DOMESTIC DISASTERS/CWS ALLOCATIONS			5,000	34,500
DOMESTIC DISASTERS - TEXAS				40,000
DOMESTIC VIOLENCE PREVENTION AND RESOLUTION				5,000
DOCUMENT RES STUDY & UNDERSTAND OF AFRICAN CHRISTIANITY		25,000		
DOMINICA/CCC-TRAINING PROGRAM FOR YOUNG WOMEN IN DOMI		5,000		
DOMINICAN REPN WOMEN'S ECONOMIC DEVELOPMENT		7,500		
DOMINICAN REPUBLIC EMERGENCY RELIEF		5,000	30,000	
DRUG AWARENESS AND PREVENTION CAMPAIGN - BEIRUT, LEBANO		15,000		
DYNAMICS OF CONVERSION AMONG FIRST GENERATION		22,800		
EARMOLD FITTING FOR THE HEARING IMPAIRED/CHINA	10,000			
EARMOLD FITTING FOR THE HEARING IMPAIRED/GLOBAL			10,000	
EARTHQUAKE - INDIA				7,000
EARTHQUAKE - TURKEY				20,000
EAST AFRICA / EMERGENCY GRANT FOR EAST AFRICA				35,000
EAST ASIA-US WOMENS NETWORK			5,000	
EAST TIMOR RESEARCH PROJECT	25,613			
EASTERN EUROPE/REF COUNSELING&REC. PROG. CROATIA/BOSNIA		7,000	3,000	
ECON INDEPENDENT OR RURAL WOMEN THROUGH REVOLVING LOA			12,000	
ECONOMIC DEVELOPMENT PROGRAM/TENNESSEE			20,000	
ECONOMIC EMPOWERMENT OF WIDOWS THROUGH CREDIT SCHEME			10,000	
ECONOMIC EMPOWERMENT TO RURAL YOUTH AND WOMEN/GNANA			10,000	
ECONOMIC JUSTICE ORGANIZING PROJECT				7,500
ECPAT-USA:CONFERENCE IN JAMAICA			900	
ECPAT-USA	2,500	4,732	5,000	10,000
ECUADOR EARTHQUAKE RESPONSE			10,000	
EDUCATION AND AIDS AWARENESS/SA			10,000	
ECUMENICAL CHILD CARE NETWORK	1,000	1,000	1,000	1,000
ECUMENICAL COALITION ON THIRD WORLD TOURISM			3,000	
ECUMENICAL DEVELOPMENT CORP - USA				10,000
ECUMENICAL LOAN FUND WOMEN'S PROJECTS - SWITZERLAND		2,618	3,360	
ECUMENICAL LOAN FUND/ECLOF - SWITZERLAND		25,000		
ECUMENICAL OBSERVER DELEGATION TO EAST TIMOR - USA				3,000
EDA JOB CLUB	19,999			
EDUCATL OPPORTS FOR DOMESTIC VIOLENCE VICTIM - CORTEZ, CO				6,500
EDUCATION & ADVOCACY FOR JUSTICE & PEACE - INDONESIA & E. T		10,000		
EGYPT:WORLD YOUNG WOMEN CHRISTIAN ASSOCIATION MEETING				5,000
EL MONTE NYPM				
EL SALVADOR CHILDREN OF WAR PROJECT/DISAPPEARED CHILDREN		23,084	23,036	23,085
ELEVATING TO WOMANHOOD STATUS/GHANA		5,000		
ELIMINATING THE TRAUMA OF VIOLENCE			15,000	
ELIMINATION OF SEXUAL EXPLOITATION		10,000		
ELIZABETH PROJECT/XENIA, OH		12,000		
EMERGENCY ASSISTANCE - ACC - AFRICA		4,000		
EMERGENCY ASSISTANCE - ACC - AFRICA				10,000
EMERGENCY HOUSING, GIRLS GROUP HOME, INDEPENDENT LIVING/		4,500		
EMERGENCY RELIEF - ALL AFRICA CONFERENCE OF CHURCHES			25,000	25,000
EMERGENCY RELIEF - CARIBBEAN		30,000	10,000	
EMERGENCY RELIEF - HONDURAS			20,092	1,073,219
EMERGENCY RELIEF - LATIN AMERICA			15,000	

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EMERGENCY RELIEF - MEXICO		106		84,325
EMERGENCY RELIEF - SIERRA LEONE				2,000
EMERGENCY RELIEF - SOUTH AMERICA				25,000
EMERGENCY RELIEF - VIETNAM		4,975		
EMERGENCY RELIEF - YUGOSLAVIA			23,000	
EMERGENCY RELIEF - ZAIRE				2,200
EMERGENCY RELIEF - ZIMBABWE			5,504	10,000
EMERGING CRITICAL ISSUES		31,500	23,000	9,400
EMERGING IDT. RUSSIAN PROJECT TRANG WMS HEALTH	5,000			
EMERGING LEADERS/WAUSAU, WI			4,500	
EMERGING PROG:WOMEN(EDUC AND TRAINING)	5,000			
EMPOWER STRANDED YOUNG WOMEN & MAKING THEM PRODUCTV - INDIA				6,000
EMPOWERING AT-RISK YOUTH AS PEACEMAKERS/HATTIESBURG, MS			4,000	
EMPOWERING WOMEN			10,000	
EMPOWERING WOMEN FOR THE NEW MILLENNIUM - PANDURA, SRI LANKA				15,000
EMPOWERING WOMEN TO RENEW RURAL COMMUNITY/NIGERIA			10,000	
EMPOWERMENT OF BLACK WOMEN QUILOMBO ZEVERINA - BRAZIL				5,000
EMPOWERMENT OF WOMEN/NEPAL		4,175		
ENABLING WOMEN TO BECOME SELF-SUFFICIENT - HATTIESBURG, MS				7,000
ENGLAND WACC;WMS'S MEDIA PROG AND CONSULTATION	20,000	15,000		
EQUAL RIGHTS CONGRESS		1,500		
ERITREA:REBUILDING SHATTERED LIVES				5,000
ETHIOPIA REHABILITATION/ETHIOPIA	25,000			
ETHIOPIA-NAZARETH CHILDRENS CENTER-NACID			2,500	
ETHNIC MISSION INTERACTION		39,170	53,910	
EVANGELICAL SEMINARY OF PUERTA RICO	400			
EVANGELICAL THEOLOGICAL SEMINARY - ARGENTINA				6,994
EVANGELICAL UNIVERSITY-NICARAGUA			3,000	
FACTORY FARM ACCOUNTABILITY PROJECT			7,000	
FAIR EMPLOYMENT COUNCIL OF GREATER WASHING, INC.	1,200			
FAMILIES AGAINST VIOLENCE ADVOCACY NETWORK				3,000
FAMILY FOUNDATION			2,140	
FARM LABOR ORGANIZING COMMITTEE/TOLEDO, OH	4,000			
FEDERATION OF APPALACHIAN HOUSING ENTERPRISES	500	150	190	1,308
FEDERATION OF CUBAN WOMEN'S CONFERENCE			1,500	
FEED MY SHEEP SOUP KITCHEN			5,000	
FELLOWSHIP OF RECONCILIATION		1,000		
FEIRA DE SANTANA METHODIST CENTER (CHILDREN)-BRAZIL		6,000		
FEIRA DE SANTANA METHODIST CENTER (YOUTH)-BRAZIL		6,000		
FEMALE-FOCUSED BAMBARA YOUTH EDUCATION & ACTION PROJEC		3,000		
FIFTY YEAR IS ENOUGH		400	400	5,000
FIJI FACULATY DEVELOPMENT PROGRAM/PACIFIC THEO. COLLEGE		5,500	3,000	3,000
FIJI WEAVERS COM. ON WOMEN & THEO. EDUCATION OF THE SOUTH		3,000	5,000	3,000
FIJI/PACIFIC THEOLOGICAL SEMINARY			3,500	
FILL THE ARK-HEIFER PROJECT INTERNATIONAL/GLOBAL	53,423	23,342	59,924	66,554
FILM ARTS FOUNDATION AND RISING WATERS - SAN FRANCISCO, CA				3,000
FIRST AID TO POOR COMMUNITIES/GHANA			15,000	
FIVE VILLAGE PRIMARY HEALTH CARE/EGYPT	16,016		15,000	15,000
FLOODS - INDIA				10,000
FOOD AND CARE FOR PRE-SCHOOL CHILDREN/MYANMAR	15,000			
FOOD FOR HEALTH - EGYPT		20,000	10,000	20,000
FOOD PRODUCTION/KENYA			3,000	
FOOD RESOURCE BANK				150,000
FORTUNE SOCIETY	250	250	250	250
FORUM FOR AFRICAN VOLUNTARY DEVELOPMENT (FAVDO)/GLOBAI		15,000		30,000
FOUR HOMES OF MERCY/JERUSALEM	14,000	10,000	10,000	8,000
FRANKFORD GROUP MINISTRY - PHILADELPHIA				187
FRESNO METRO MINISTRY/FRESNO, CA			3,000	



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FRIENDS COMMITTEE FOR NATIONAL LEGISLATION	1,000	1,000	1,000	1,000
FRONTIER INTSHIP MISSION				53,200
FURTHER DEV. OF BEKA'S PALEST. REFUGEE CTR. PROD - JORDAN				5,000
GARBAGE COLLECTORS DEVELOPMENT (COESS) EGYPT	9,000	20,000		20,000
GEN EDUC - RESOURCE CENTER - ASIA				20,000
GENDER TRAINING 40 WOMEN EVANGELICAL CHURCH LEADERS/NIC		15,000		
GHANA APPLIED NUTRITION PROGRAM/GHANA	12,000	20,000	20,000	30,000
GHANA MEDICAL SHIPMENT			12,170	2,376
GIFTS PROJECT/LEWISBURG, WV			4,000	
GLADES AREA ENVIRONMENTAL JUSTICE INITIATIVE/BELLE GLADE,			5,500	
GLOBAL ACTION ON AGING			10,000	
GLOBAL ACTION ON AGING PENSION WATCH PROJECT/NEW YORK, N			2,000	
GLOBAL HEALTH ACTION, INC.	15,000			45,068
GLOBAL REFUGEE RESPONSE			1,000	8,576
GLOBAL POLICY FORUM - USA				5,000
GLOBAL/FOCUS ON THE GLOBAL SOUTH	10,000	10,000	10,000	7,500
GLOBAL/GLOBAL ACTION ON AGING	2,000			
GLOBAL/INSTITUTE FOR DEVELOPMENT TRAINING, CHAPEL HILL, IN	4,000			
GLOBAL/INSTITUTE FOR POLICY STUDIES-TRAVEL TO INDIA	1,000			
GLOBAL/LIFE AND PEACE INST-REHAB AND INTEG OF FRMR CHILD S	2,500	10,000	8,000	6,000
GLOBAL MARCH AGAINST CHILD LABOR		5,000		
GLOBAL/NATIONAL CHILD LABOR COMMITTEE	15,000	15,000		
GLOBAL/WOMEN FOR MUTUAL SECURITY	2,500	5,000	5,000	5,000
GLOBAL/WSCF-1996 EXECUTIVE COMMITTEE MEETING	5,000			
GLOBAL JUSTICE/IMADR-SEMINAR ON NATIVE AMERICAN ISSUES	4,000			
GOLDEN KEY EDUCATION FOR THE BLIND/CHINA	10,000			
GOLDEN KEY EDUCATION FOR THE BLIND/GLOBAL			20,000	
GRACE CHILDREN'S HOSPITAL - HAITI				244,773
GRACE SHALOM ZONE HOUSING INIATIVE - ROCHESTER, OH				7,500
GRADUATE TEACHING SCHOLARSHIPS/JAPAN	10,000	10,000	10,000	10,000
GRADUATE DEVELOPMENT/UGANDA	30,000			
GRAIL		2,500	2,000	2,000
GRASSROOTS ORGANIZATIONS OPERATING TOGETHER IN SISTERHOOD				5,000
GRASSROOTS PROJECT		1,500	1,000	
GRENADA EDUCATIONAL PROGRAM, GRENED/GRENEDA	1,500			
GRENADA:EDUCATION / SKILLS TRAINING FOR DISADVANTAGED FAMILIES				5,000
GRINDING MILLS/CAMEROON			5,000	
GRINDING MILLS FOR REFUGEE CAMPS/ZAIRE	10,000			
GUATEMALA CHILDREN'S HOME		7,500		
GUATEMALA FOOD AID TO VICTIMS OF THE UNREST			4,500	
GUATEMALA REFUGEES	5,000	14,675		
GUATEMALA/GUATEMELA PARTNERS			25,000	
GUATEMALA WOMEN'S MINISTRIES		4,000	4,000	
HABITAT/GUATEMALA				
HABITAT-BOLIVIA/BOLIVIA	10,000	10,000	10,000	10,000
HABITAT-INDIA/INDIA	10,000	10,000	10,000	10,000
HABITAT-MEXICO PROJECTS/MEXICO	9,600			
HABITAT-PAPUA NEW GUINEA/PA NEW GUINEA	9,500	9,500	9,500	9,500
HABITAT-PERU/PERU	9,600			
HABITAT-POLAND	8,000	10,000	10,000	10,000
HABITAT-SRI LANKA		21,000	21,000	21,000
HABITAT FOR HUMANITY		10,000	10,000	10,000
HABITAT FOR HUMANITY INTERNATIONAL		8,500	8,500	8,500
HABITAT FOR HUMANITY:SELF-HELP HOUSING MIN/AMERICUS, GA	42,706	58,086	56,009	41,835
HABITAT-PHILIPPINES/PHILLIPPINES	29,050	10,477	10,173	
HAITI ADVOCACY, INC	6,000			
HAITI MADRE-SOLIDARITY WITH HAITIAN WOMEN			500	
HAITI REFUGEE EMERGENCY			5,000	
			2,000	

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HAITIAN AND CARIBBENA FOUNDATION FOR EDUC & DEVELOPMENT			5,000	
HANDS FOR AMERICA - NEW YORK, NY				1,000
HEALING OF MEMORIES" IN BOUGAINVILLE/P.N.GUIN	5,000			
HEALTH CARE, EDUCATION AND NUTRITION FOR FAM/PERU	7,000			
HEALTH EDUCATION PREVENTION & TRAINING PROG. FOR WOMEN & YOUTH				10,000
HEALTH MINISTRIES PROGRAM		5,000	5,000	5,000
HEALTH SERVICES TO REFUGEES - KENYA		30,000	30,000	30,000
HEALTHY DATING COUNCIL - CROSSVILLE, TN		2,000		
HEALTHY FAMILIES THREE		3,500		
HEIFER INTERNATIONAL PROJECT	550,251	525,613	558,808	717,028
HEIFER PROJECT INTERNATIONAL (LIVING GIFT PROGRAM)	250,234	142,627	235,283	268,233
HELP ASIAN WOMEN'S SHELTER - JAPAN				1,352
HELPING TEENS STOP VIOLENCE/ATHENS, OH	2,000			
HIGH SCHOOLED ASSISTANCE DOG PROGRAM - MT. VERNOM, OH				4,000
HIROSHIMA CHRISTIAN SOCIAL CENTER-CHILD & MINORITIES/JAPAN		40	50	68
HIV CASE MANAGEMENT PROGRAM				700
HIV PREVENTION/THAILAND	10,000			
HIV/AIDS IN AFRICAN AMERICAN COMMUNITIES-CHURCHES RESPON	500			
HIV/AIDS EDUCATION - REP. OF GEORGIA		10,000	10,000	
HOME FOR WOMEN AND CHILDREN - NEW MEXICO				1,650
HOMEMAKING SKILLS FOR MUSLIM/CHRISTIAN GIRLS/EGYPT	16,000			
HONDURAS BAY ISLAND DEVELOPMENT PROJECT	86			
HONDURAS GENERAL - HONDURAS				400
HONG KONG/CHRISTIAN CONFERENCE OF ASIA - YOUTH DESK		8,000	8,000	10,000
HONG KONG CHRISTIAN COUNCIL		4,000	4,000	4,000
HOPE OF THE WORLD				50,018
HOPE SECONDARY SCHOOL - ISRAEL				1,521
HOPE SECONDARY SCHOOL-OPERATING FUND/ ISRAEL			16,926	11,093
HORTICULTURAL FARMING/KENYA			5,000	
HOTEL TENANTS RIGHTS PROJECT/NEW YORK, NY	4,000			
HOUSEGIRLS PROGRAM - UGANDA		5,000	5,000	5,000
HOUSING FOR HEALTH - EGYPT		10,000	10,000	10,000
HUMAN LOVE AND SPIRITUALITY - SAN JOSE, COSTA RICA		15,000		
HUMAN RIGHTS & EMPOWERMENT OF WOMEN. WOMEN'S CHRISTIAN COUNCIL				3,000
HUMAN RIGHTS AND ECONOMIC JUSTICE AWARD - USA				600
HUMAN RIGHTS: PEACE, JUSTICE AND LIBERATION - GENERAL		3,000	20,500	5,475
HUNGER AND DEVELOPMENT			15,000	15,000
HUNGER REDUCT & POVERTY ALLEVIAT AMONG RURAL POOR WOM			10,000	
HUNGER, HOMELESSNESS, AND THE ENVIRONMENT - UGANDA		50,000	50,000	
HURRICANE ANDREW/USA	50,000			
HURRICANES 97/98 - GLOBAL				15,000
IDT (REPRINT OF VIOLENCE AGAINST WOMEN RESOURCE GUIDE)		4,200		
IFCO		5,000	24,000	20,000
IFCO, GRASSROOTS EMPOWERMENT				1,565
ILEBO WOMEN IN SELF-EMPLOYMENT/GHANA			10,000	
IMPACT	11,500	7,000	10,500	
INCOME-GENERATION VOCATIONAL TRAINING FOR REFUGEES		15,000	15,000	15,000
INDIA ATTWL - ASSOC. OF THEOL. TRAINED WOMEN IN INDIA		2,000		
INDIA CONCERNED FOR WORKING CHILDREN		7,000	5,000	
INDIA DROUGHT, FLOOD & CYCLONE		80,000	172,000	155,000
INDIA EARTHQUAKE		10,000		
INDIA INTERNATION OF MISSION	2,500	5,000	5,000	5,000
INDIA KODAI WOODSTOCK FOUNDATION	-2,500			
INDIA MC OF INDIA, SPORTS MINISTRY			34,000	
INDIA NCC - YOUTH DESK		4,000	4,000	
INDIA PIM-CARDIAC CARE & RESEARCH SOCIETY, NADIAD		14,460		
INDIA SPARE PARTS FOR MEDICAL EQUIP AT VELL. CHRST CO	20,000	100,000	16,499	
INDIA/JOYS MEMORIAL EDUCATIONAL SOCIETY		3,000		

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INDIA:UTS LIBRARY RESOURCES		2,000	2,000	
INDIGENOUS WOMEN'S NETWORK		1,500		
INDIGENOUS PASTORS' SCHOOL				2,000
INDO CHINA LAY TRAINING		3,000		
INDOCHINA MINISTRIES	10,000			
INDOCHINA 1995 INDOCHINA MINISTRIES APPROPRIATIONS	4,000			
INDOCHINA-GENERAL WOMEN AND CHILDREN HEALTH PROGRAM	1,500	1,500		
INDOCHINA-LAOS"LAO EVANGELICAL CHURCH	4,000	4,000		
INDOCHINA-VIETNAM LEADERSHIP TRAINING	5,500	4,000		
INDOCHINA-CAMBODIA ECUMENICAL CHRISTIAN COUNCIL		4,000		
INDOCHINA-CAMBODIA ECUMENICAL TRAINING	4,000			
INDOCHINA-HEALTH-MATHARE VALLEY/KENYA	15,000			
INDONESIA/EAST TIMOR			2,000	
INDONESIA EMPOWERMENT OF WOMEN THROUGH TRAINING		3,000		
INDONESIA KARO BATAK DEVELOPMENT PROG		4,700		
INDONESIA RELIEF WORK		5,000		
INITIATIVE/HUMANITARIAN AID - RUSSIA				10,500
INSTITUTE FOR DEVELOPMENT TRAINING (IDT)	10,000	10,000	10,000	
INSTITUTE FOR FOOD DEVELOPMENT POLICY				1,000
INSTITUTE FOR POLICY STUDIES (IPS)		400	400	
INSTITUTE FOR POLICY STUDIES - THIRD WORLD WOMENS PROJECT			500	1,000
INSTITUTE FOR WORLD EVANGELISM ATLANTA/GEORGIA	1,884	28		
INSTITUTO SUPERIOR ECUMENICO ANDINO DE TEOLOGIA - BOLIVIA				25,100
INTEGRATED AGRICULTURAL PROGRAM/SENEGAL	12,500	20,000	20,000	12,500
INTEGRATED APPROACHES STOP FEMALE GENITAL MUTILATION/EG			15,000	15,000
INTEGRATED DEVELOPMENT (CCD)			10,000	10,000
INTEGRATED TB PROJECTS - INDIA		10,000	10,000	10,000
INTENSIVE PISCICULTURE - BOLIVIA		20,000	20,000	20,000
INTERFAITH ACTION FOR ECON. JUSTICE, FAM.FARM PROJ/WASH, D.C	21,685	10,060	20,000	
INTERFAITH CENTER FOR CORPORATE RESPONSIBILITY	44,375	49,500	74,000	66,000
INTERFAITH COMMUNITY SERVICE, INC. - ST. JOSEPH, MO				20,000
INTERFAITH HOSPITALITY NETWORK - NATIONAL HDQTS, NJ				10,000
INTERFAITH VOICES AGAINST HUNGER, NY CITY COALITION				7,500
INTERNALLY DISPLACED PERSONS.REFUGEES IN PHIL/PHILIPPINES	10,000			
INTERNATIONAL ADVOCACY FOR INTERNATIONAL LABOR RIGHTS				5,000
INTERNATIONAL CROSS-CULTURAL BLACK WOMENS STUDIES INST/			2,110	
INTERNATIONAL INDIAN TREATY COUNCIL/SAN FRANCISCO, CAL	4,500		3,000	3,000
INTERNATIONAL INDIAN TREATY COUNCIL/NEW YORK, NY	500			
INTERNATIONAL LABOR RIGHTS EDUCATION AND RESEARCH FUND	4,000	4,500	2,000	2,000
INTERNATIONAL SEMINAR OF BLACK WOMEN AND HUMAN RIGHTS		7,000	5,000	4,000
INTERNATIONAL SEMINAR ON GENDER AND CULTURE - COSTA RICA				4,010
INTERNATIONAL UNDERSTANDING-MUTUALITY MISSION/LATIN AMI			1,847	
INTERNATIONAL WOMEN'S HUMAN RIGHTS LAW CLINIC		1,500		
INTERNATIONAL WOMENS TRIBUNE CENTER	6,250	25,000	25,000	25,000
INTERNATIONAL WORLD DAY OF PRAYER	5,000	5,000	5,000	5,000
IRAN EMERGENCY		10,000		
ISER CURSO DO RIO PASTORAL AGENTS FORMATION SEMINAR - BRAZIL				5,000
ISIS - WOMENS INTERNATIONAL INFORMATION & COMMUNITY SERVICE				1,000
ISRAEL/CDPHC YOUNG PEOPLE & ADOLESCENT HEALTH CARE PROGRAM				8,000
ISRAEL, W. BANK BETHELEHEM BIBLE COLLEGE			13,370	13,720
JAMAICA/CARIBBEAN MISSION AND EVANGELISM, UTCWI	10,000			
JAMAICA SISTREN THEATRE COLLECTIVE		6,000	5,000	4,000
JAPAN COUNCIL OF COOPERATION	4,150	16,600	16,600	16,600
JAPAN GENERAL RECUP PROG	828	2,142	2,534	3,244
JAPAN HELP ASIAN WOMEN'S SHELTER	1,300	20		
JAPAN HIV-AIDS AND WOMENS HEALTH		3,000	3,000	3,000
JAPAN HORMCO BUILDING FUND		3,000		
JAPAN KCCJ PASTORS RETIREMENT		5,662	5,662	5,662



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JAPAN KOREAN CHRISTIAN CHURCH COMMUNITY CENTER/WOMEN		1,000		
JAPAN NORTH AMERICAN COMMISSION		40,452	40,445	44,427
JAPAN PASTORS SUPPORT FOR PIONEER EVANGELISM, KCCJ	122	75	313	100
JAPAN RESEARCH ACT. INST. FOR KRNS IN JAPAN, KCCJ			150	500
JAPAN SOCIAL WORK PROJECTS		486	243	242
JAPAN UNDESIGNATED			12,806	
JAPAN/ASIA RESOURCE CENTER (CCRAJ)	4,000			
JAPAN/CH DEVELOP - KCCJ COMMUNITY CENTERS		7,500		
JAPAN/KOREA CHRISTIAN CHURCH COMM. CNTR. LEADERSHIP TRAI		1,000		
JAPAN/KOREAN CHRISTIAN CH KOREA COMM. ACTION WOMEN'S PR		1,500	3,500	
JAPAN/KOREAN CHRISTIAN CHURCH WOMEN'S PROGRAMS		1,000		
JAPAN/NCC: ECUMENICAL WOMEN'S DESK		1,000		
JAPAN/SCHOLARSHIPS, THEOLOGICAL AND GENERAL	145	2,014	1,935	908
JAPAN/ASIAN CHURCH WOMEN'S CONFERENCE		6,000	5,000	4,000
JERICHO AGRICULTURAL NURSERY PROGRAM EXTENSION/PLAESTIN		10,000	15,000	20,000
JERICHO/PALESTINE FOOD PRODUCTION EDO. DEVL. EMPWMT OF WOMEN				10,000
JERUSALEM: GUIDANCE & TRAINING CENTER FOR CHILD & FAMILY			4,000	
JERUSALEM INFANT WELFARE CENTER/ISRAEL	15		12,327	10,909
JERUSALEM VOCATIONAL EDUCATION/JERUSALEM	15,000			
JERUSALEM WOMEN'S CENTER/LEGAL AID & COUNSELING JC	5,000	2,500		
JERUSALEM-PRINCES BASMA HOSPITAL	10,000			
JERUSALEM-PRINCES BASMA CENTER			5,000	
JESUS PEOPLE AGAINST POLLUTION		1,000		
JOB RETENTION PROGRAM				5,000
JOB TRAINING AND CAREER ORIENTATION/NEW YORK, NY			15,000	
JUBILEE PROJECT INC				5,230
JUBILEE 2000/USA CAMPAIGN			17,000	15,000
JULIA DEAN & ASSOCIATES PHOTOGRAPHY FOR SOCIAL CHURCH				10,000
JUST ECONOMICS/ALBANY, CA			500	(500)
JUST EXCHANGE - AFRICA				5,000
JUSTICE FOR POOR YOUNG WOMEN WITH CEREBRAL PARALISI - MEXICO				8,000
JUSTICE FOR WOMEN WORKING GROUP, NATL COUNCIL OF CHURCH	4,500		5,000	10,000
JUSTICE FOR WOMEN WORKING GROUP, ECUMENCIAL DECADE FUNI	3,000			
KALAHAN ACADEMY/DORMITORY REHABILITATION PROJECT/PHILL		2,586		
KATHMANDU TRYANNUS STUDENT FELLOWSHIP HALL/NEPAL	8,000			
KCCJ FINANCIAL ASSISTANCE FOR THEOLOGICAL STUDENTS	420	300	571	250
KEELING ENTERPRISES	500			
KENTUCKY MOUNTAIN HOUSING CORPORATION INC./MANCHESTER,	265			
KENTA AAC CONFLIC RESOLUTION TRAINING PROGRAMS	5,000	8,000	15,000	15,000
KENYA AFRICAN WOMEN'S COMMUNICATION NETWORK JC	5,000	7,923	5,000	5,000
KENYA CONSULTATION				10,000
KENYA EMERGENCY RELIEF			10,000	
KENYA FLOODS APPEAL			10,000	
KENYA WOMEN'S PROGRAM DESK	15,000	15,000	15,000	25,000
KENYA YOUNG WOMEN'S PROGRAM STAFF	10,000	10,000	10,000	10,000
KENYA YOUTH WOMEN'S PROGRAM	10,000	10,000	10,000	10,000
KENYA/AACC-ETHNIC CONFLICT RESOLUTION JC		25,000	35,000	35,000
KENYA/ALICE NKATHA-SCHOLARSHIP	5,000			
KENYA/ALL AFRICA CONFERENCE, YOUTH DESK PROGRAM	10,000			
KENYA/GRASSROOTS ORGANIZATIONS		5,000		
KENYA/NATIONAL COUNCIL OF CHURCHES OF KENYA		9,000		
KESTON INSTITUTE - OXFORD				8,000
KIDS CAN MAKE A DIFFERENCE - WOOSTER, OH				4,000
KIDS IN CONFLICT MILFORD, DE			5,000	
KIGWA WATER SUPPLY/TANZANIA	11,500			
KLONG TOEL SLUM DAY CARE/THAILAND	8,000			
KOREA AMERASIAN CHILDREN AND YOUTH			3,000	
KOREA ASSOCIATION OF WOMEN THEOLOGIAN'S		2,500	2,500	2,500

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	1996	1997	1998	Unaudited 1999
KOREA COUNCIL ON SEXUAL ENSLAVEMENT OF WOMEN		2,000	2,000	3,000
KOREA ECUMENICAL YOUTH COUNCIL		4,000	3,000	
KOREA INCHON URBAN INDUSTRIAL MISSION		3,000	3,000	
KOREA KOREAN STUDENT CHRISTIAN FEDERATION		4,000	3,000	
KOREA PEACE & REUNIFICATION PROGRAM		10,000		10,000
KOREA/MIN WOMEN/ASSOC OF CHIRSTIAN WMN FOR WMN, MINJUN		4,000	4,000	4,000
KOREA WOMEN'S DEPARTMENT		2,500	2,000	
KOREA/ASSOC. OF CHRISTIAN WOMEN FOR MINJUNG DOMISTIV VIOI			5,000	5,000
KOREA/ASSOC. OF CHRISTIAN WOMEN FOR MINJUNG NEW COMMUN		5,000		
KOREAN ASIAN CHURCH WOMENS CONFERENCE	24,500		15,000	3,000
KOREAN CHRISTIAN CENTER, OSAKA, KCCJ - JAPAN		41	39	74
KOSOVO EMERGENCY				177,344
KUDIRAT INITIATIVE FOR DEMOCRACY - AFRICA FUND				2,500
KYODAN MISSIONARIES SERVING OTHER COUNTRIES/JAPAN			129	
LAND RIGHTS AND LEGAL AID/BRAZIL	30,000			
LANGUAGE & LEADERSHIP TRAINING(WSCF-EASTERN EUROPE)			15,000	10,000
LAOS/LAUBACH LITERACY-SAVANNAKHET WMN'S LITERACY/INCOM	3,000			
LA MUJER OBREERA ECONOMIC LITERACY PROJECT		1,500	5,000	1,000
LAT AMERICA CHILDREN IN LAT AMER & THE CARIBBEAN				2,003
LATIN AMERICAN CARIBBEAN CONF OF CH WOMENS PROGRAM		5,000		
LATIN AMERICAN CARIBBEAN CONF OF CH BLOCK GRANT		10,000	10,000	10,000
LATIN AMERICA COMPTROLLER, CARIBBEAN CONFERENCE OF CH.	7,000	7,000	7,000	7,000
LATIN AMERICA COUNCIL OF CHURCHES - QUITO, ECUADOR				12,999
LATIN AMERICA EPICA-ECUM PROGRAM ON CA & THE CARIBB	1,250	1,250	1,250	1,250
LATIN AMERICAN EVANG INST FOR THEOLOGICAL STUDIES		6,250	6,250	32,250
LATIN AMERICAN HUMAN RIGHTS IN LATIN AMERICA/CARIBBEAN			5,000	2,000
LATIN AMERICA DOM LAT AMER & CARIBBEAN/PROGRAMS	17,500	17,500	17,500	17,500
LATIN AMERICA DOM LAT AMERICA & CARIBBEAN	17,500	17,500	17,500	17,500
LATIN AMERICA SBL-MINISTRIES WITH WOMEN AND CHILDREN	7,500	6,000		
LATIN AMERICA SEMINARIO BIBLICO LATINO AMERICANO	30,500	20,500	20,500	
LATIN AMERICA UNITED THEO COLLEGE WEST INDIES	1,875		1,875	
LATIN AMERICA WOMEN-YOUTH/CONFERENCE PARTICIPATION			4,000	
LATIN AMERICA-CARIB/BUILDING A SOCIETY WHERE EVERYONE FIT		4,500		
LATIN AMERICA-CIEMAL YOUTH NETWORK DEVELOPMENT			4,000	
LATIN AMERICA/CLAI-YOUTH GATHERINGS			15,000	
LATIN AMERICAN WOMEN'S MAGAZINE - CON-SPIRANDO - CHILE				5,000
LATINA LEADERSHIP PROGRAM/CHICAGO, IL			20,000	
LAWRENCE COUNTY ECONOMIC ADVANCEMENT PROJECT		6,500		
LAY TRAINING, MULTAN DIOCESE-PAKISTAN	2,000	2,000	2,000	
LEADERSHIP CONFERENCE ON CIVIL RIGHTS, WASHINGTON, D.C.	2,000	2,000	2,000	2,000
LEADERSHIP DEVELOPMENT GRANTS				4,000
LEADERSHIP TRAINING GENERAL		10,000		
LEBANON-EMERGENCY RELIEF	20,000			
LEBANON/BEIRUT UNIV-INST. ON WMN'S STUD IN THE ARAB WORLD	2,500	1,500	1,500	1,500
LEGAL AID FOR ASIANS AND AFRICANS/TURKEY	27,000			
LEPROSY TREATMENT RENEWAL PROGRAM/ZAIRE	10,000	10,000	10,000	10,000
LIASION OFFICE - JERUSALEM		2,200	2,200	2,200
LIBERIA/EMERGENCIES			9,885	
LIBREIA/LCC - YOUTH DEMOBILIZATION & REINTEGRATION PROGRA		6,000		3,000
LIBRARIAN, EVANGELICAL THEOLOGICAL COMMUNITY / CHILE				12,000
LITERACY AND LEADERSHIP FOR COLLECTIVE ACTION/CALIFORNIA			10,000	
LITERACY AND READING COURSES(CEOSS)/EGYPT	16,500			
LONDON: GLOBAL SUMMIT OF WOMEN			2,230	
LOOKING AT THE DEATH PENALTY FROM WITHIN - US				5,000
MADRE/W.I.R.E.	1,000	1,000		
MANAVITY - NEW JERSEY				300
MARY MAGDALENE VOCATIONAL TRAINING AND CASE MANAGEME			20,000	
MATERNAL MORTALITY REDUCTION/HEALTH EDUCATION/NEPAL	-2,900			10,000

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MATTHEW HOUSE YOUTH PROGRAM - MONROE, WA		1,500		
MEDIA NETWORK, INC./NEW YORK CITY	10,000			
MEDIA WORKS, INC.	750			3,000
MEDICINES FOR IRAQ VIA MEDICINES FOR PEACE	5,000			
MENTORING LEADERSHIP DEVELOPMENT PROJECT			15,000	
METRO MANILA HEALTH PROGRAM/PHILLIPINES		5,000	5,000	10,000
MEXICO FOREST STEWARDSHIP COUNCIL	100			
MEXICO MEDICAL EMERGENCY		6,000		
MICRO ENTERPROSE PROGRAM - PHILADELPHIA, PA				5,000
MIDEAST/AL AMAL CLASSROOM IMPROVEMENT AL-KHADER-PALESTINE	4,500			
MIDDLE EAST EMERGENCY				9,276
MIDDLE EAST PROFESSIONAL TRAINING-WOMEN YMCA JC	5,000	4,000	4,000	4,000
MIDDLE EAST REFUGEE KINDERGARTEN PROGRAM/YMACA JC	5,000	4,000	4,000	4,000
MIDDLE EAST REFUGEE PROGRAM JORDAN JC	5,000	4,000	4,000	4,000
MIDDLE EAST RESEARCH & INFORMATION PROJECT (MERIP)	5,000			
MIDDLE EAST TRAINING COURSES FOR WOMEN/YMCA JC	5,000	4,000		
MIDDLE EAST VOCATIONAL TRAINING PROGRAM/YWCA JC	5,000	4,000	4,000	4,000
MIDDLE EAST RECYCLING AND ENVIRONMENTAL DEVELOPMENT CTR, EGYPT	1,000			
MIDDLE EAST GENERAL FUND/MIDDLE EAST	419		200	
MIDDLE EAST/ASSO. DES AMIS DES ENGANTS EN INSTITUTIONS, TUNIS	1,850			
MIDDLE EAST/LITTLE SHEPHERD'S DAY CARE CENTER-PALESTINE	2,500			
MIDDLE EAST/MEN WOMEN/AWARENESS BUILDING AND TRAINING, IRAN	4,000	4,000	4,000	4,000
MIDDLE EAST/MIN CHILD/COMMUNITY DEVELOPMENT FOR CHILDREN(MECC)	1,000	5,000	5,000	6,000
MIDDLE EAST/MIN WOMEN/BAGA CENTER MOTHER'S SCHOOL JC	6,000	6,000	6,000	6,000
MIDDLE EAST WOMEN COMMUNITY DEVELOP-LEBANON, BEIRUT JC	3,000	4,000	4,000	6,000
MIDDLE EAST/MIN WOMEN/ED & TRAINING/LEBANON JC	5,000	6,000	6,000	6,000
MIDDLE EAST/MIN WOMEN/SOCIO-ECONOMIC DEVELOPMENT-IRAQ	4,000	5,000	5,000	5,000
MIDDLE EAST/MIN WOMEN/YOUNG WMN. IN SITUATIONS OF CONFLICT JC	5,000	5,000	5,000	10,000
MIDDLE EAST/MIN YOUTH/TRAINING FOR YOUTH TRAINERS JC	5,000	5,000	5,000	5,000
MIDWEST FLOODING 1993 - DISASTER RESPONSE - USA				616
MIKE STANTON-RICH TRAVEL EXPENSES			457	
MILK FOR CHILD SURVIVAL/INDIA	10,000			
MIND AND BODY - EGYPT		15,000	15,000	15,000
MINDINA WATER SUPPLY - NEW GUINEA				20,000
MINDOLO ECUMENICAL CENTER/COMPUTERS FOR WOMEN'S PROGRAM/ZAMBIA		30,000		
MINISTRIES TO VICTIMS OF WAR - NICARAGUA				11,800
MINISTRIES WITH WOMEN IN CRISIS		3,025		
MISSION INTERPRETATION			40,000	
MOBILE LIBRARY FOR PALESTINE		8,000		
MOBILE MEDICAL/DENTAL CLINIC/PHILLIPINES			10,000	
MONTESSORI PRE-SCHOOL CENTER			7,000	
MOROCCO/LAUBACH LITERACY-MOROCCAN WOMEN'S ACTION PROJECT	2,500			
MOTHER TO MOTHER IN JOHNSON COUNTY, INC - SHAWNEE MISSION, KS				2,000
MOTHER TO MOTHER MINISTRY	1,500			
MOTHER/CHILD CARE CENTER/JORDAN	18,235			
MOTHERS TOGETHER/NY			10,000	
MOZAMBIQUE EVANGELISM MINISTRIES				7,500
MOZAMBIQUE: YOUTH LEADERSHIP DEVELOPMENT			5,000	
MUSLIM CHRISTIAN DIALOG FOR PEACE		5,000		
MYANMAR-BURMA COUNCIL OF CHURCHES: WOMEN'S PROGRAM OFFICE		1,500	1,500	
NA MAKA OKA AINA - HONOLULU, HI				2,000
NACLA REPORT ON CNTRL AMERICA DISASTER & RECONST. EFFORT				5,000
NAMIBIA CHRISTIAN PRE-SCHOOL & TRAINING CENTER JC	2,500	4,000	4,000	
NAMBIA WOMEN'S PROGRAM DESK JC	2,500	2,500		
NANKIREN-THE CHRISTIAN COALITION ON REFUGEE / MIGRANT WORKERS				70
NAT'L ASSOC OF INTER-CULT FAMILY MIN (NAICFM)				5,000
NAT'L BLACK CAUCUS OF STATE LEGISLATURES/RELIGIOUS ROUNDTABLE				5,000
NATIONAL COALITION AGAINST THE DEATH PENALTY, PHIL. PA.	1,500	1,500	1,500	1,500



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NATIONAL COALITION ON POLICE ACCOUNTABILITY-CITIZENS ALER	2,500	2,500	1,500	1,500
NATIONAL COALITION TO ABOLISH THE DEATH PENALTY		2,500	3,000	
NATIONAL COMMISSION ON CAPITAL PUNISHMENT	1,000			
NATIONAL COMMITTEE ON PAY EQUITY	2,500	2,600	2,750	2,600
NATIONAL CONGRESS OF NEIGHBORHOOD WOMEN				3,000
NATIONAL COUNCIL OF CHURCHES			4,000	
NATIONAL COUNCIL OF CHURCHES/PHILIPPINES		30,000	30,000	
NATIONAL COUNCIL OF CHURCHES COMMUNICATIONS COMMISSION		132,000	5,000	
NATIONAL COUNCIL OF CHURCHES OF CHRIST IN USA NEW YORK, NY				15,000
NATIONAL COUNCIL OF CHURCHES - KENYA				4,000
NATIONAL COUNCIL OF CHURCHES/DIV. OF OVERSEAS MINISTRIES, I		4,000		
NATIONAL ECUMENICAL COMMISSION TO COMBAT RACISM				10,000
NATIONAL FARM WORKER MINISTRY	3,000	4,000	3,000	10,000
NATIONAL FAVAN YOUTH LEADERSHIP TEAM/ST. LOUIS, MO			4,000	
NATIONAL FELLOWSHIP OF INTER-CULTURAL FAMILY MINISTRIES				2,500
NATIONAL IMMIGRATION FORM		100		
NATIONAL INTERFAITH COMMITTEE FOR WORKER JUSTICE	1,700		10,700	1,500
NATIONAL INTERFAITH HOSPITALITY NETWORK		5,000	5,000	
NATIONAL INTERRELIGIOUS TASK FORCE ON CRIMINAL JUSTICE	1,500	1,500	1,500	1,500
NATIONAL LABOR COMMITTEE	2,700		2,000	2,750
NATIONAL LEGISLATION ON INTERNATL TRAFFICKING CHILD PORNC	2,500			
NATIONAL MISSION APPROPRIATION			25,000	
NATIONAL MISSION WORKERS, BASIC SUPPORT			1,000	
NATIONAL WELFRE RIGHTS UNION	3,500			
NATIVE ACTION	4,000			
NATIVE AMERICAN RIGHTS FUND	5,000			
NCADP: CAMPAIGN TO STOP KILLING KIDS - USA				3,000
NCC PRISONERS OF CONSCIENCE PROJECT	500	300		
NCC ADMIN COM ON JUSTICE AND LIBERATION	3,900	3,900	3,500	3,500
NCC AFRICA MINISTRY TO WOMEN AND CHILDREN	20,000	20,000		
NCC AGRIC RURAL/AGRICULTURAL MISSIONS	16,000	16,000	10,000	10,000
NCC CHILDREN'S INTERNATIONAL MINISTRIES	41,664	49,997		
NCC CHINA PROGRAM	268			
NCC COMMUNICATION COMMISSION	7,500			
NCC DOM DIV OF OVERSEAS MINISTRIES LDP	4,000			
NCC DIVISION OF CHURCH AND SOCIETY/NEW YORK, NY	103,500			
NCC DOM-AFRICA	20,000	20,000	20,000	20,000
NCC DOM DIV OF OVERSEAS MINISTRIES-GENERAL SERVICE	55,000	55,000	61,000	61,000
NCC DOM EAST ASIA & THE PACIFIC	13,634			
NCC DOM EUROPE/USSR	7,000	7,000	7,000	7,000
NCC DOM INTERNATIONAL CONGREGATIONS-LAY MINISTRY	6,900	6,900		
NCC DOM SOUTHERN ASIA	11,542			
NCC ECO JUSTICE WORKING GROUP - USA				4,500
NCC GLOBAL EDUCATION OFFICE	10,000	10,000	10,000	10,000
NCC HIROSHIMA PEACE AND HUMAN RIGHTS/JAPAN	2,254	1,115	910	1,205
NCC IN CHRIST	40,000			
NCC KOREA COOP. COUNCIL OF CHRISTIAN EDUCATION	3,000			
NCC USA:CHINA PROGRAM	8,000	32,000	32,000	32,000
NCC WORLD COMMUNITY APPROPRIATION	48,000	48,000	48,000	48,000
NCC-AGMISSIONS, INC. WOMEN'S DEV. COMMITTEE	12,500	15,000	16,251	15,000
NCC-COMMISSION OF JUSTICE, LIBERATION AND HUMAN FULFILLME	12,000	12,000	12,000	12,000
NCC DIVISION OF CHURCH AND SOCIETY	31,000	28,250	27,500	27,500
NCC-ICCR MAQUILADORA PROJECT	3,000	4,000		
NCC-USA, YOUTH DESK:JOINT COMMITTEE	5,000	5,000		
NCC WASHINGTON OFFICE	3,000	3,000	3,000	3,000
NCC/CWS:AFRICA OFFICE			6,000	
NCC/DOM-MIDDLE EAST	7,500	7,500	7,500	7,500
NCC-CCLA INTERP OF CUBA ISSUES AND CHURCH PROJECTS	2,500			

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NCC-CCLA NACLA	1,250	1,250	1,250	1,250
NCC: ECUMENICAL MINISTRIES			2,500	5,000
NCC-USA ADULT LITERACY		3,500	3,500	3,500
NCC-USA DIVISION OF CHURCH AND SOCIETY		100,000	100,000	100,000
NCC-USA HUMAN RIGHTS WORKING GROUP		5,000		
NCCC-CAMINANTE/EDUCATION PROJECT WITH MINORS, BOCA CHIC/		7,000	7,000	4,000
NCCC-CCLA NATL STUDENT CHRISTIAN MOVMT BUILDING-WSCF	4,000	4,000	4,000	4,000
NCCC-CCLA REGIONAL PROGRAMS FOR WOMEN	5,000	4,000		
NCCC-CCLA WOMEN'S PROGRAM-WSCF	4,000	4,000	4,000	4,000
NCCC-CCLA WSCF-LAC-GENERAL ADMINISTRATION	3,000	3,000	3,000	3,000
NCCC-CCLA/PROJS.FOR MARGINALIZED INDIAN AND BLACK COMMU	3,000			
NCCC/CWS&W/ECPAT:SUPPOT FOR ENDING CHILD PROSTITUTION	5,000			
NCCC/USA:ECO JUSTICE WORKING GROUP:GLOBAL WARMING CHAN			4,000	
NEBRASKA MODEL ORGANIZING		27,268	27,268	27,269
NEIGHBORS AT OUR DOOR		57,500	41,575	45,405
NEPAL FREE CARE FOR POOR PATIENTS	2,225	20,017	12,330	655
NEPAL FUNCTIONAL LITERACY		10,000	10,000	10,000
NEPAL INTERN'L INTERACTION/EXCHANGE OF WOMN CHR. LDERS	2,200			
NEPAL MATERNAL CHILD HEALTH SERVICES OF CHHALDHUNGA	5,000	5,000		
NEPAL NON-FORMAL EDUCATION IN JALAKOT	5,000	4,000	4,000	4,000
NEPAL NURSING CAMPUS SCHOLARSHIPS		1,866	3,097	
NEPAL PATAN HOSPITAL	2,000	2,000		
NEPAL RECUR PROG	308	153	128	60
NEPAL TANSEN HOSPITAL	2,000			
NEPAL UNITED MISSION TO NEPAL BLOCK GRANT	5,000	5,000	5,000	
NEPAL UNITED MISSION:WOMEN'S PROGRAM DESK	5,000	5,000	10,000	
NEPAL YOUNG WOMEN'S CENTER	3,000	3,000	3,000	3,000
NEPAL SCHOLARSHIP FOR BOYS AT GANDAKI BOARDING SCHOOL			553	
NEPAL/SCHOLARSHIP FOR LEADERSHIP DEV IN EDUCATION		180	380	230
NEST OF LOVE DAY CARE				6,000
NEPAL:HIMALAYAN WORLD METHODIST CHURCH/KATHMANDU, NEI			1,000	
NETWORK, WASHINGTON DC		700	500	
NEW HORIZONZ, INC.		11,500		
NEW MEXICO CONFERENCE OF CHURCHES	750			
NEW YORK" S.E.E.D.S. INC.			3,000	
NGO CMTE INTL DECADE OF THE WORLD'S INDIGENOUS PEOPLE/NY	250			
NIAFUNKE DAM/MALI	5,424			
NICARAGUA CENTRO VALDIVIESO	7,000			
NICARAGUA COMMUNITY HEALTH PROGRAM	16,000	14,000	18,000	23,280
NICARAGUA EMERGENCY - NICARAGUA			40,000	213,138
NICARAGUA EMERGENCY				890,000
NICARAGUA INTEGRAL TRAINING FOR WOMEN LEADERS	5,000	4,000		12,000
NICARAGUA MINISTRIES AMONG WOMEN	5,000	4,000	4,000	7,500
NICARAGUA RADIO PROGRAM OF INTEGRAL EVANGELISM				7,248
NICARAGUA RESOURCE-DOCUMENTATION CENTER-CEPAD	4,000	5,000	9,000	9,000
NICARAGUA WRITER FOR CEPAD	7,500			
NICARAGUA/BUILDING ENVIRON JUSTICE NETWORKS ACROSS BORD		7,900		
NICARAGUA/GRASSROOTS INT'L-WMN'S OBSERVER TO THE ELECTIO	2,500			
NICARAGUA/HEALTHCARE FOR NEEDY PERSONS	2,000			
NICARAGUA/PIM-EDUCATION PROJECT COORDINATOR FOR ECOTURI		5,000	4,750	4,500
NICARAGUA/REHABILITATION OF WAR VICTIMS	6,600			
NICARAGUA/WOMEN'S MINISTRY CEPAD	175			
NICARAGUA/WORKSHOPS FOR PASTORAL LAY LEADERS	88			
NIGERIA COUNTRY WOMEN'S ASSOCIATION OF NIGERIA	2,500	5,000	5,000	5,000
NIGERIA LEADERSHIP TRAINING	2,200	2,200	2,200	2,200
NON-FORMAL EDUCATION TRAINING/NEPAL			8,897	
NORTH AMERICA AREA, WORLD FEDERATION OF METHODIST WOMEN	3,000	2,500	1,500	
NORTH KOREA - KOREA				25,000

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NORTH KOREA - KOREA				6,000
NORTH KOREA - KOREA				326,614
NORTH KOREA RELIEF POSTERS		9,959		
NORTHSIDE FIFTH WARD CONNECTION (NFWC) - HOUSTON, TX				5,000
NUTRITION ASSISTANCE TO SUDANESE IN EGYPT/EGYPT	26,500			
NVOAD PROJECT			600	
OLDER WOMEN'S LEAGUE	3,000	3,000	3,000	3,000
ONE HOPE: THE GOSPEL IN DIVERSE CULTURES CONF./WCC-CWME	23,000			
ONE MILLION WOEN BUILDING OUR DREAM/LATIN AMERICA	2,202			30
ORGANIZ INCOME GENERAT PRACT TRAINING FOR POOR WOMEN/NIGERIA			15,000	
ORGANIZATION FOR AFRICAN AMERICAN/KOREAN AMER SOL. (OAKS)			9,000	
PACIFIC ISLAND NUTRITION AND FOOD TECHNOLOGY			1,790	
PACIFIC-GENERAL ASIA PACIFIC-WSCF:WOMEN'S PROGRAM	10,000	10,000	10,000	10,000
PACIFIC GENERAL CHRISTIAN CONF OF ASIA:WOMEN'S DESK	10,000	8,000	8,000	8,000
PACIFIC GENERAL PCC:YOUTH DESK		4,000	4,000	3,000
PACIFIC GENERAL WOMEN'S PROGRAM PACF. CONF OF CHURCH		4,000	4,000	4,000
PAKISTAN ASHATAR ACTING WORKSHOP FOR YOUNG WOM	1,500			
PAKISTAN FLOOD & RELIEF & REPAIR			28,835	
PAKISTAN FOR THE COMMUN. HEALTH PRG. THE RAIWIND DIOCESE		14,000	14,000	
PAKISTAN KARACHI DIOCESE-GRANT		1,000	1,000	
PAKISTAN KARACHI:DAR-UL-KHUSNUD SCH. HANDICAP/CHILDREN		2,000	2,000	2,000
PAKISTAN NATIONAL COUNCIL OF CHURCHES:WOMENS DESK			2,000	2,000
PAKISTAN PASTORS SUPPORT		7,000	7,000	
PAKISTAN PRESHAWAR:PASTORS SUPPORT		6,000	3,000	3,000
PAKISTAN RAIWIND:DAR-UL-MUSSART SCH. HANDICAPPED CHILDREN		2,000	2,000	
PAKISTAN RAIWIND:PASTORS SUPPORT		3,000	3,000	
PAKISTAN UNITED CHRISTIAN HOSPITAL LAHORE		2,000	5,000	
PAKISTAN URDU LANGUAGE MINISTRY GULF OF PAKISTA	2,000			
PAKISTAN-COP/LAHORE:WOMENS DEVELOPMENT & SERVICE PROGRAM		3,000		
PAKISTAN-COP/LAHORE:TSA VOCATIONAL TRAINING		3,000	5,000	
PAKISTAN-COP MULTAN DIOCESE:WOMEN MIN		1,500		
PAKISTAN-COP RAIWIND DIOCESE:COMM. DEVELOPMENT PROGRAM		500		
PAKISTAN-COP RAIWIND DIOCESE:VILLAGE SCHOOL		3,000		
PAKISTAN-COP RAIWIND DIOCESE:YOUTH PROGRAM		3,000	1,000	
PAKISTAN-COP SIALKOT DIOCESE:LEADERSHIP CENTER		2,500		
PAKISTAN-COP SYNOD WOMENS FELLOWSHIP		3,000	3,000	
PAKISTAN-COP WCSA PROPERTY BOARD		1,000	1,000	
PAKISTAN/EVANG/OUTREACH AMONG HINDU TRIBES, SIND DISTRICT		2,081	2,215	
PAKISTAN:ASIAN WOMENS INSTITUTE		8,000		
PAKISTAN:CH PENSION FUND FOR PASTORS SERVING IN PESHAW	10,000			
PAKISTAN:RAIWIND DIOCESE. CH. OF PAKISTAN	5,000			
PALESTINE BETHLEHEM BIBLE COLLEGE CHRISTIAN CTR. JC	2,000			
PALESTINE REFUGEE PROGRAM/MIDDLE EAST	30,000			60,000
PALESTINE SOCIETY OF IN'ASH EL-USRA JC	2,155			
PAPUA NEW GUINEA SEGHE LAY TRAINING CENTER		2,000	4,000	
PAPUA NEW GUINEA SELF-HELP PROGRAM			10,000	
PAPUA NEW GUINEA/UM:BRITAIN YOUTH FELLOWSHIP		2,000		
PAPUA NEW GUINEA/WOMENS DESK		4,500	2,000	
PAPUA NEW GUINEA/YOUTH DESK		5,000	2,500	
PATAN HOSPITAL BEDS		8,271	41,867	
PAYMENTS TO INDIVIDUALS AND INSTITUTIONS UNDER AGREEMENT		2,000	806,392	
PEACE PROJECT/ATLANTIC, GA			4,500	
PEACE, LIBERATION AND JUSTICE		2,596	14,000	1,000
PEACE WITH JUSTICE			2,000	
PEACE WITH JUSTICE WEEK	10,516			
PEACEWORK '93		5,000		
PEDIATRIC HIV/AIDS		10,000	10,000	10,000
PEOPLE ACTING FOR COMMUNITY TOGETHER (PACT) FLORIDA		57		



GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
PEOPLE UNITED FOR A BETTER OAKLAND (PUEBLO)	4,000			
PERIODICAL RESOURCES	120			
PERU EARTHQUAKE			50,000	
PHILIPPINES 3RD WORLD MOVEMENT AGAINST EXPLOITATION OF W		2,000	2,000	2,000
PHILIPPINES ASIAN WOMEN'S HUMAN RIGHTS COUNCIL	5,000	4,000	5,000	
PHILIPPINES AWIT: ASSN OF WOMEN IN THEOLOGY		1,500		
PHILIPPINES ISIS INTERNATIONAL		5,000	5,000	4,000
PHILIPPINES UNION THEO. SEMINARY-FACULTY DEV/SUPPORT		10,000		
PHILIPPINES UNION THEOLOGICAL SEMINARY/UNC SCHLP.		6,000		
PHILIPPINES NCCP COMMISSION ON YOUTH & STUDENT MIN.	4,000	3,000	2,500	
PHILIPPINES-UCC EDUCATION AND NURTURE		3,000	4,000	
PHILIPPINES-USS HUMAN RIGHTS DESK		1,500		
PHILIPPINES-UCC NATIONAL CHURCH WOMEN ASSOCIATION		7,500		
PHILIPPINES-UCC NATIONAL YOUTH FELLOWSHIP		5,000		
PHILIPPINES/ASIA SOCIAL INSTITUTE IN MANILA, PHILIPPINES		1,200		
PHILIPPINES/ECUMENICAL YOUTH COUNCIL		2,500	2,500	
PHILIPPINES/KALAHAN ACADEMY MINORITY EDUCATION PROGRAM		3,613		
PHILIPPINES/MEDICAL LEARNING CENTER BY THE HILLSIDE FOUNDA		4,000		
PHILIPPINES VOLCANO	7,800			
PHILIPPINES:CONF ON ALTERNATIVE SECURITY FOR ASIA/PACIFIC			2,500	
PHILIPPINES: WOMEN OPPORTUNITY FUND			25,625	15,000
PHYSIOTHERAPY SCHOOL OF KABUL			270	85
PISCICULTURE PROJECT - PANAMA		10,000	10,000	5,000
PNG-UC WOMEN'S SCHOLARSHIPS		1,000		
PONCA TRIBE OF NEBRASKA			5,000	
POPUA MIGRANT FAMILY SETTLEMENT/TONGA	4,000			
POPULAR DEFENDERS AGAINST VIOLENCE - NICARAGUA				4,000
PREVENTION OF INFANT MORTALITY AND FAMILY REH/INDIA	15,000	15,000	15,000	15,000
PREVENTITIVE EDUCATION TO COMBAT DOMESTIC VIOLENCE/NICAI		12,462		
PRISONER VISITATION AND SUPPORT	1,000	1,000	1,000	1,000
PROBATIONARY YOUTH AND THEIR FAMILIES - INDIANA		2,500		
PROG. FOR ACADEMIC / CULTURAL ENRICHMENT (PACE) - ST. HELENA, SC				5,000
PROGRAM CONTINGENCY				2,500
PROGRAM CONTINGENCY				2,000
PROGRAM FOR STRENGTHENING COMMUNITY - GHANA		22,000	22,000	22,000
PROGRAM TO COMBAT RACISM - USA				560
PROGRAMS AND AGENCIES SUPPORT/ECUMENICAL		23,500	3,000	
PROJECT EQUALITY	2,000	2,500	5,000	2,500
PROJECT H.O.P.E.				7,000
PROJECT HIPS/WASHINGTON, D.C.	20,000			
PROJECT HIPS	20,000			
PROJECT RETURN HOME - PHILIPPINES		10,000	10,000	10,000
PROMOTING RECONCILIATION AMONG YOUTHS PRAY - MONROVIA, LIBERIA				5,500
PROPHET ELIAS SCHOOL AND COLLEGE LIBRARY/ISRAEL			3,012	4,151
PROTECTING CHILDRENS RIGHTS			670	
PROTECTION PLAN/WASHINGTON, DC			5,000	
PROTECTION AND REUNIFICATION OF DETAINED REFUGEE YOUTH/T		3,500		
PROV LEPROSY DRUGS TO CURE INFECTED CHILDREN/BURMA(MY A	40,000			
PSALM 127: FRIENDSHIP PROGRAM/BLOOMINGTON IL			2,000	
PUBLIC RELATIONS STUDY AT MOI UNIVERSITY-KENYA				4,000
PUERTO RICO/INDIA MISSION INCOUNTER		2,500		
QUETTA COMMUNITY HEALTHCARE/PAKISTAN	8,000			
RAJWIND DIOCESE COMMUNITY HEALTH PROGRAM		10,000		
RAMALLEH DAY CAMP FOR REFUGEE GIRLS/WEST BANK	8,000			
REAPS: COMMUNITY SUPPORT AND SERVICES - PHILLIPPINES				5,000
RECOVERY OF TESTIMONIES FROM WINDOWS OF WAR & TRAINING 1		5,000		
REFORMATION OF WOMEN ECONOMIC STRUCTURE/GHANA			18,000	
REFUGEE ASSISTANCE IN JORDAN		9,929		

GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
REFUGEE EMERGENCY/SOMALIA	9,000	40,982		
REFUGEE PROGRAMS/EUROPE			5,000	
REFUGEE PROGRAMS			25,000	
REFUGEE PROGRAMS MINISTRIES IN AFRICA/AFRICA	4,280	29,574	1,588	20,333
REFUGEE PROGRAMS IN THE MIDDLE EAST AND PALESTINE		80,000	80,000	
REFUGEE RESETTLEMENT PROGRAM			400	1,630
REFUGEE WOMEN'S COMPUTER TRAINING - KENYA		4,000		
REFUGEE WOMEN'S NUTRITION /ETHIOPIA	5,000			
REFUGEE WORK - ZAIRE				60,000
REINTEGRATION OF POOR WOMEN & ENSLOAVED WOMEN AND GIRLS - TOGO			15,000	
REHABILITATION OF WAR VICTIMS - NICARAGUA				5,569
REINTEGRATION AND COMMUNITY DEVELOPMENT/CAMBODIA			70,000	
REINTEGRATION OF REFUGEES AND REPATRIATES/SENEGAL	12,500	27,000	27,000	25,000
REINTEGRATION PROGRAM			100,000	60,000
RELENDING, COOP. STORE & FARMERS ASSIS. PROJECT/PHILLIPINES			10,000	
RELIEF AND REHABILITATION OF VICTIMS OF CIVIL VIOLENCE-SRI L		8,500		
RELIGIOUS ORGANIZING AGAINST THE DEATH PENALTY PROJECT		10,000		
RELIGION AND LABOR CONFERENCE	2,000	2,000	2,000	2,000
RESEARCH STUDIES-SOCIAL POLICY AT UNIV OF N. LONGON - ZIMBABWE				8,000
RESETTLEMENT AND REINTEGRATION OF DISPLACED PERSONS		10,000	10,000	
RESOURCE PERSON AT SUMMER INTERN ORIENTATION	84			
RETURNEES TO EL SALVADOR/EL SALVADOR	12,000			
RETURNEES TO GUATEMALA/GUATEMALA	12,000			
RETURNEES TO NICARAGUA/NICARAGUA	14,000			
ROBESON COUNTY CHURCH AND COMMUNITY CENTER - LUMBERTON, NC				9,888
ROLE OF THE CHURCH IN US-KOREA RELATIONS		3,000		
ROGUE VALLEY FAIR SHARE/MEDFORD, OR.	4,000			
ROSENBURG FUND FOR CHILDREN/SPRINGFIELD, MA	25			
RUGMARK FOUNDATION-SA			2,000	
RUNAWAY YOUNG GIRLS RESTING CENTER - KOREA				5,000
RUNNING COSTS OF THE ASSYRIAN MEDICO-SOCIAL CENTER - LEBAN		5,000	5,000	
RURAL COMMUNITY PROMOTION-EL CHACO/ARGENTINA	12,000	15,000	15,000	15,000
RURAL EMPOWERMENT PROJECT/IDAHO			20,000	
RURAL ENTERPRISE PROJECT - MOZAMBIQUE				30,000
RURAL HEALTH AND DEVELOPMENT/INDIA	15,000			
RURAL HEALTH CARE PROJECT IN UPPER EGYPT		15,000	15,000	15,000
RURAL PASTOR'S TRAINING FOR GLOBAL MISSION - KOREA				2,500
RURAL TRAINING/GLOBAL	10,000	7,000		7,000
RUSSIA ASSOCIATION OF KINDERGARTEN TEACHER	7,500	4,000		
RUSSIA/CENTRE OF EDUCATION AND REHABILITATION	5,000			
RUSSIA/COOPERATIVE CARE, ST. PETERSBURG	5,000			
RUSSIA/IDT CHRISTIAN HEALTH ASSOCIATION		7,000		
RUSSIA/LANGUAGE TRAINING, CHRISTIAN WOMEN'S ASSOCIATION IN		5,000		
RUSSIA/MIN WOMEN.RUSSIAN ASSOCIATION OF CHRISTIAN WOMEN	10,000	10,000		
RUSSIA/RACW CENTRE OF PERSONALITY DEVELOPMENT, MOSCOW		5,000		5,000
RUSSIA UNION OF PARENTS WITH DISABLED CHILDREN-MOSCOW		5,000		
RWANDA REFUGEE INFLUX APPEAL			8,357	10,173
RWANDA:INTERNATIONAL TRIBUNAL FOR RWANDA			10,000	
SAAVEDRA CHILDREN'S DAY CARE/ARGENTINA	7,000			
SACRED WOMEN-BRAZIL		4,983		
SAHODARI PROJECT:SHORT STAY SHELTER FOR WOMEN IN DISTRES		30,000		
SAMRONG VOCATIONAL TRAINING FOR YOUNG WOMEN/THAILAND	10,000			
SANTA CLARA CENTER FOR OCCUPATIONAL SAFETY AND HEALTH-C		2,000	2,000	1,800
SANTEE SIOUS TRIBE OF NEBRASKA			3,000	
SATELLITE OUTREACH EDUCATOR COUSELOR PROGRAM	10,000			
SATURDAY MORNING KIDS CLUB				700
SCHIEFFLIN LEPROSY RESEARCH/TRAINING CENTER ORTHOPEDIC UT		10,000	10,000	10,000
SCHOLARSHIP FUNDS GRADUATE SCH ECUM STUDIES - GLOBAL				6,199

GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
SCHOLARSHIPS FOR ASIAN RURAL INSTITUTE/JAPAN	500	775	7,840	6,473
SCHOOL FOR MENTALLY HANDICAPPED CHILDREN				100
SEATTLE NATIVE AMERICAN URBAN OUTREACH PROGRAM				5,000
SEI MOBILE SCHOOL UNIT TRAINING WOMENS COOPS - ZAMBIA				529
SELF-DEVELOPMENT OF WOMEN/PAKISTAN			15,000	15,000
SEMINARIO BIBLICO LATINO AMERICANO/COSTA RICA	87,711			350
SENEGAL/PROTESTANT CHURCH		2,500		
SENEGAL: ERADICATION OF FEMALE GENITAL MUTILATION - SUDAN				1,500
SERV/ED. IN REPRODUCTION & SEXUAL HEALTH				2,500
SERVICE TO NEWCOMERS/USA	5,500	22,500	400	6,900
SERVICIO, DESARROLLO Y PAZ, A.C./MEXICO	1,000			
SEVEN STATE SPRING STORM - USA		292		
SEWING PROJECT				5,000
SEX EXPLOITATION & CULT VIOL AGAINST GIRL?CHILD/NIGERIA			4,000	
SHARED INTEREST/NEW YORK			25,000	
SHARED INTEREST PROJECT		5,000	5,000	
SHELTER AND HOUSING FOR REFUGEES/SOUTH AFRICA	10,000	300		
SHUAR INDIAN FOOD PRODUCTION AND NUTRITION/ECUADOR	15,000	10,000	10,000	10,000
SI PODEMOS: (YES, WE CAN!)/HOUSTON, TX			24,000	
SIFAT TECHNICAL MINISTRIES		46,087		
SINGAPORE/CHINA SEMINARY FACULTY DEVELOPMENT PROGRAM			15,000	
SIRO INTERNATIONAL			5,000	
SIZANANI: HELP ONE ANOTHER		10,000		
SKILLS FOR DOMINICAN/AITIAN WOMEN/DOMINICAN REP.	8,000	9,000	9,000	10,000
SKILLS TRAINING FOR SUDANESE REFUGEES - EGYPT		18,000	18,000	20,000
SOJOURNERS IN OUR LAND			56,504	57,673
SOLOMON ISLANDS/INTEGRAL HUMAN DEVELOPMENT PROGRAM		1,000		
SOMALIA EMERGENCY	80,250			
SOMALIA FLOOD RELIEF		5,000	8,500	5,000
SOS CHILDREN	50,000			
SOUTH AFRICA CENTRAL UNIVERSITY-MALIKA KIMBA	8,334			
SOUTH AFRICA COUNCIL OF CHURCHES YOUTH DESK		4,000		4,000
SOUTH AFRICA COUNCIL OF WORLD AFFILIATED YWCA, JC		3,000	3,000	3,000
SOUTH AFRICA SACC, WOMEN'S DEVELOPMENT FOUNDATION COMB		2,500		
SOUTH AFRICA/AMERICAN COMMITTEE ON AFRICA-PILOT PROGRAM	2,500			
SOUTH AFRICA/SO. AFRICA COMM. & DEV. INSTITUTE, JC.		4,000		
SOUTH AFRICA/THE AFICA FUND	4,000			
SOUTH GRAND RAPIDS COOPERATIVE YOUTH MINISTRY/GRAND RAP	5,000			
SOUTHEAST ASIA/GEN EDUC-RESOURCE CENTER	20,000	25,000	20,000	
SOUTHEAST REGIONAL ECONOMIC JUSTICE NETWORK (REJN)/N.C.	1,500		1,000	
SOUTHERN AFRICA/DUMISANI KUMALO-THE AFRICA FUND	1,000			
SOUTHERN ORGANIZING CTE FOR ECON & SOCIAL JUSTICE/LOUISVII	4,000			
SOUTHERNERS FOR ECONOMIC JUSTICE	5,000	4,000	1,000	1,000
SOUTHERNERS FOR ECONOMIC JUSTICE/DURHAM, N.C.	4,000			
SOUTHWEST ORGANIZING PROJECT	4,000	4,000	3,000	
SOUTHWEST ORGANIZING PROJECT/ALBUQUERQUE, NM	4,000			
SP PROGRAM CHRUCH WORLD SERVICE-CROP	350,844	250,057	350,022	350,034
SP PROGRAM HEIFER PROJECT INTERNATIONAL	962,939	1,065,704	1,314,340	1,600,766
SPECIAL CONTRIBUTION/NAACP			5,000	
SPECIAL PROGRAM ON SUBSTANCE ABUSE AND RELATED VIOLENCE			5,000	5,000
SPIRAL ARTS	4,000	3,500	28,751	
SRI LANKA FORUM ON PEACE AND JUSTICE		2,000	2,000	2,000
SRI LANKA MULTI-MEDIA COMMUNICATIONS MINISTRY		2,000		
SRI LANKA NCC PEACE AND JUSTICE PROGRAMS FOR ALL		3,000	3,000	
STAND FOR CHILDREN	25,000			
STOP HUNGER NOW				100,000
STRATEGY RETREAT ON EAST TIMOR		5,000		
STRONGER SUPPORT/TRANSPORTATION	16,000			



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	1996	1997	1998	Unaudited 1999
SUDAN FLOOD		4,000	6,950	
SUNSHINE CENTER ASSOCIATIONS/SOUTH AFRICA	5,000			
SUPPORT FOR CHRISTIAN COMM. FOR DEVELOPMENT/BANGLADESH	42,500			
SUPPORT FOR UPROOTED PEOPLE/URAGUAY			10,000	10,000
SUPPORT FOR VICTIMS OF TERRORISM IN ALGERIA				2,000
SUPPORT OF WORKER AND HUMAN RIGHTS IN CENTRAL AMERICA		6,000		
SUSTAINABLE AMERICA				20,000
SUSTAINABLE DEVELOPMENT THROUGH MICROENTERPRISE/KMBI/P		25,000		
SWITZERLAND WSCF ASIA-PACIFIC REGION GRL. ADM.		10,000	10,000	10,000
SWITZERLAND WSCF ASIA-PACIFIC REGION YOUTH DESK		11,000	11,000	11,000
SWITZERLAND WSCF HEADQUARTER PUBLICATION JT. CT		5,000	5,000	5,000
TAIWAN CHURCH PROGRAM		246		
TAMIL NADU TRIBAL DEVELOPMENT SOCIETY - INDIA				5,000
TECHNICAL SERVICE/PAKISTAN		570		
TEEN AMBASSADOR PROGRAM/CHICAGO, IL	2,500			
TEEN AWARENESS/MARYSVILLE, OH			4,000	
TEEN FATHER ADVOCATE/EDUCATOR - KINGSTON, NY		3,000		
TEENS IN ACTION - JAMAICA				8,000
TENANTS AND WORKERS' SUPPORT COMMITTEE		2,500	1,000	
TEWA WOMEN UNITED	1,500			
TEXTILE FEDERATION PROJECT/CHICAGO IL			10,000	
THAILAND DISPLACED PERSON	25,000			
THE AMITY FOUNDATION NANJING GRANDMAS PROJECT - CHINA				23,335
THE COMMUNITY ENTREPRENEURS PROGRAM - BOSTON, MA				5,000
THE CROSSROADS PROGRAM				7,200
THE GUSTAVUS MYERS CENTER				
THE CHILDREN WE SACRIFICE-VIDEO		17,227		20,000
THE MEDICINE BOX/GLOBAL	52,707	47,472	30,196	185,996
THE SUNSHINE PROG/GROUP CHILDREN DOMESTIV VIOLENCE, CORNING, NY				2,500
THEOLOGICAL COMMUNITY PROFESSOR - CHILE				12,000
TOTAL PERSON DEVELOPMENT/FAMILY LIFE - MS				656
TRAINING & EMPOWERMENT CHILD PROSTITUTE - KISUMU, KENYA				5,000
TRAINING, HEALTH, AND COMMUNITY DEVELOPMENT - PALESTINE		70,000		90,000
TRANSITION HOUSE FOR WOMEN AFTER PRISON/OHIO			15,000	
TRANSLATION OF BOOK "THE RECONSTRUCTION OF AFRICA"		10,000		
TRAVELING GRANNIES HELPING HANDS PROJECT - GRAND RAPIDS, M		3,000		
TRAVITA II LYDIA PROJECT - BULGARIA				5,000
TREATMENT SUPPORT PROGRAM/EVERGREEN CO			3,000	
TRINIDAD AND TOBAGO YWCA		3,000	3,000	3,000
TRYAND COOPERATIVE MINISTRIES, INC.	51			
U.S. INTERRELIGIOUS COMMITTEE FOR PECE IN THE M.E.			1,000	
U.S./GUATEMALA LABOR EDUCATION PROJECT	500			
UBCHEA-SCHOLARSHIPS	4,000	8,000	4,000	4,000
UGANDA TWCA KILYA MULI MPIGI DIS. WOMN'S BEIJING MTG	5,000			
UMRETH RURAL WELFARE CENTER			150	
UNITED METHODIST CHURCH - BURUNDI				89,253
UNITED METHODIST LIAISON OFFICE - ISRAEL				906
UNITED MISSION HOSPITAL EQUIPMENT/NEPAL			973	130
UNITED STATES CAMPAIGN TO BAN LANDMINES		5,000		
URBAN JUSTICE CENTER-ORGANIZING PROJECT			10,000	
URBAN MINISTRIES DOCUMENTATION	2,600	2,600	2,600	2,600
URGENT ACTION FUND FOR WOMEN'S RIGHTS				20,000
URGENT DEBT RELIEF: A VIDEO PROJECT				5,000
US JAPAN COMMITTEE FOR RACIAL JUSTICE/IL	1,000			
US/ZIMBABWE-CATA-SUPPORT COMMITTEE FOR AGRICULTURAL WC			10,000	
USA REFUGEE RESETTLEMENT PROGRAM		31,366	22,805	30,744
USA/HUMAN RIGHTS IN ALGERIA			6,800	
USA/RELIGIOUS ACTION NETWORK ON AFRICA		5,000		

GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
USA/SCHOOL OF AMERICAS WATCH				5,000
USA:AFRICAN CHRISTIAN LEADERSHIP COALITION			4,800	12,000
USA:ALTERNATIVES TO VIOLENCE			4,800	
USA:AMERICAN FRIENDS SERVICE COMMITTEE			1,000	
USA: CHURCH OF MARY MAGDALENE			3,000	
USA:CONGREGATION CENTERED COMMUNITY ORGANIZING			2,400	2,400
USA:PRISON RADIO PROJECT/RESOURCE MATERIALS			3,000	
USA:SOUTH AFRICAN WORKERS ORGANIZING PROJECT			2,500	
USA:TEENS AWARENESS PROJECT			3,000	
USA:CENTER FOR CONSTITUTIONAL RIGHTS			5,000	
USA:INTERFAITH FUNDERS			10,000	
USA:JAPANESE AMERICAN NATIONAL MUSEUM, CALIFORNIA			2,500	2,500
USA:URGENT ACTION FUND			5,000	
VE-GOLOKWATI WOMEN PROJECT/GHANA			12,000	
VEHICLE FOR BETHLEHEM BIBLE COLLEGE/ISRAEL, W.BANK	200			
VEHICLE FOR CENTER OF RECONCILIATION - HONDURAS				985
VENTURE-VEGETABLES AND SEWING	5,000			
VIETNAM EMERGENCY RELIEF	6,450			
VIETNAM GENERAL RECUR. PROGRAM		198	1,528	264
VILLAGE VOLUNTEERS/BANGLADESH	15,000			
VILLAGE WATER AND SANITATION IMPROVEMENT/VIETNAM	22,500			
VIOLENCE AGAINST WOMEN AND CHILDREN IN SOCIETY - BRAZIL		20,000		
VISITING FACULTY BAEZ CAMARGO SEMINARY MEXICO				1,000
VISITORS CENTER AT ATTICA CORRECTIONAL FACILITY	940	644		
VOCATIONAL TRAINING FOR LEPROSY PATENTS/INDIA	10,000	10,000	10,000	10,000
VOICES FOR HAITI	2,000	2,000		
WAGING PEACE/ ST. PAUL, MN			3,000	
WAR EMERGENCY/UNITED METHODIST CHURCH - ZIMBABWE				50,660
WASHINGTON OFFICE ON AFRICA		14,000	11,000	11,000
WASHINGTON OFFICE ON LATIN AMERICA/USA		2,500	5,500	2,500
WASHINGTON OFFICE ON HAITI		3,000		
WATER AND SOIL RESTORATION/ERITREA	20,000	20,000	20,000	20,000
WATER DEVELOPMENT PROGRAM/ETHIOPIA	25,000			
WATER DEVELOPMENT/INDIA			40,000	
WATER WELLS FOR MINORITY VILLAGES/LAOS	12,500			
WCC - ECUMENICAL INSTITUTE - BOSSEY, SWITZERLAND				1,500,000
WCC-THE DECADE FESTIVAL, VISIONS BEYOND 1998		5,000		
WCC-WOMEN'S AND CHILDREN'S PROGRAM AREAS	40,000	5,000		
WCC-WOMEN'S AND CHILDREN'S PROGRAM AREA	5,000			
WCC ASSEMBLY GENERAL SECRETARY	4,800	4,800	62,000	2,000
WCC COM ON CHURCHES PARTICIPATION IN DEV.	13,500	13,500	12,000	12,000
WCC COM ON WORLD MISSION AND EVANGELISM	58,800	58,800	54,000	54,000
WCC DIALOGUE WITH PEOPLE OF LIVING FAITHS	5,000	5,000	5,000	5,000
WCC HONG KONG INDUSTRIAL COMM.		2,000		
WCC PROGRAMME ON THEOLOGICAL EDUC	7,900	7,900	7,900	7,900
WCC PROGRAMME TO COMBAT RACISM	13,000	13,000	10,000	10,000
WCC RENEWAL AND CONGREGATIONAL LIFE	2,900			
WCC SCHOLARSHIPS OFFICE - ADMINISTRATION		2,900	2,900	2,900
WCC SPECIAL ECUMENICAL DECADE			50,000	
WCC WOMEN IN CHURCH AND SOCIETY	4,200	4,200	4,200	4,200
WCC/ADMINISTRATION/OFFICE OF EDUCATION	7,400	7,400	7,400	7,400
WEDO/WOMEN USA FUND, INC.				1,000
WEST BANK JERICHO MARKETING COOPERATIVE	10,000			
WESTERN JURISDICTION WORKSHOPS AND NETWORKING/SAN DIEGO		4,000		
WESTERN SAHARA/NATIONAL				5,000
WIAM: KNOW YOUR COUNTRY PALESTINIAN YOUTH TRAINING PROJECT				10,000
WIDER OPPORTUNITY FOR WOMEN	1,000	1,000		
WITNESS FOR PEACE		1,250	900	
WOMEN AND CHILDREN IN STRESS/KENYA	8,000			

**GENERAL BOARD OF GLOBAL MINISTRIES**

	1996	1997	1998	Unaudited 1999
WOMEN COLLABORATING FOR LEARNING AND JUSTICE - LOVELANE, OH				7,000
WOMEN CONNECT - NGO'S INITIATIVE - US				1,000
WOMEN EMPOWERMENT/INDIA			7,000	
WOMEN EMPOWERMENT AND AWARENESS - KATHMANDU, NEPAL				5,000
WOMEN EQUALITY AND DEVELOPMENT/INDIA			15,000	
WOMEN FOR SOCIAL CHANGE			15,000	
WOMEN IN CHRISTIAN SPIRITUALITY SEMINAR - SWITZERLAND				1,000
WOMEN IN DEVELOPMENT/EGYPT	11,976		20,000	20,000
WOMEN IN RURAL MISSION - GLOBAL			8,000	8,000
WOMEN IN SOLIDARITY/GUATEMALA PARTNERS			7,000	
WOMEN IN TRANSITION (WIT) - WASHINGTON, PA				7,000
WOMEN INITIATIVES IN COMMUNITY DEVELOPMENT/GHANA			10,000	
WOMEN REFUGEES: TAILORING & DAY CARE CTRS-TANZANIA		20,000	20,000	
WOMEN OF COLOR STRATEGIC PLANNING PROJECT/BEIJING 95 AND	2,000			
WOMEN CREATING COMMUNITY/LEBANON			15,000	
WOMEN RECREATING COMMUNITIES/SOUTH AFRICA			8,000	
WOMEN'S ACTION TO GAIN ECONOMIC SECURITY				5,000
WOMEN'S ADVOCATE MINISTRY INC/NEW YORK			1,500	
WOMEN'S AWARENESS			8,000	8,000
WOMEN'S DEVELOPMENT NETWORK - COSTA RICA				15,000
WOMEN'S ECONOMIC AGENDA PROJECT	1,200	1,200	1,200	
WOMEN'S ENTERPRENEURIAL INTENSIVE - BETHLEHEM, NH				8,000
WOMEN'S EYES ON THE BANK		400		
WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM	1,500	5,500	9,000	(1,000)
WOMEN'S INVOLVEMENT IN INCOME GENERATION NURSERY ACTIVI			5,000	
WOMEN'S LEGAL DEFENSE FUND/WASHINGTON, D.C.	600			
WOMEN'S MINISTRY, CEPAD - NICARAGUA				50
WOMEN'S NTJ NEWTORK - CANTON, OH				8,000
WOMEN'S OPPORTUNITY FUND-PARTNER GROTH INITIATIVES			25,000	15,000
WOMEN'S PEACE INITIATIVES IN GREAT LAKES REGION/AACC/AFRIC			25,000	
WOMEN'S PROJECT - ARKANSAS				214
WOMEN'S SMALL BUSINESS TRAINING PROGRAM/NICARAGUA	1,475			984
WOMEN'S TAILOR TRAINING PROGRAM/ETHIOPIA/ERITRA	15,000	15,000	15,000	
WOMEN'S THEOLOGICAL CENTER	3,000		3,000	3,000
WORLD ASSOCIATION FOR CHRISTIAN COMMUNICATION		51,000	51,000	51,000
WORLD COUNCIL OF CHURCHES		40,000	94,000	60,000
WORLD COUNCIL OF CHURCHES-ADMINISTRATION	235,000	230,000	150,000	200,000
WORLD COUNCIL OF CHURCHES YOUTH DESK	30,000	30,000	20,000	20,000
WORLD EDUCATIONAL CONCERNS FOR HUNGER	11,692	8,993	19,500	14,297
WORLD FEDERATION OF METHODIST WOMEN	40,149	37,152	37,152	
WORLD FOOD DAY	2,500	2,500	12,500	
WORLD HUNGER - POVERTY				10,000
WORLD MISSION APPROPRIATION				200,760
WORLD NEIGHBORS/USA	31,585	31,261	35,067	47,387
WORLD STUDENT CHRISTIAN FEDER FUND FOR THE 21ST CENTURY			25,000	10,000
WORLD WOMEN IN RURAL MISSION	12,000	8,000		
WORLD YMCA YOUNG WOMEN LEADERS		50,000		
WORLD YWCA - MIDDLE EAST ENCOUNTER				1,000
WORLDVIEWS EDUCATIONAL OUTREACH - USA				4,000
WSCF ADMINISTRATION	15,000	15,000	15,000	15,000
WSCF-AFRICA GENERAL ADMINISTRATION JC	6,000	6,000	6,000	6,000
WSCF-AFRICA NAT'L STUDENT CHRISTIAN MOVMT BUILDING	6,000	6,000	6,000	6,000
WSCF-AFRICA WOMEN'S PROGRAM JC	8,000	8,000	8,000	8,000
WSCF-HQ COORDINATOR OF THE WSCF		20,000	20,000	15,000
YAKORKOR GRACE OF GOD PROJECT				10,000
YO! YOUTH ORG. ON CHILD LABOR AND SWEATSHOPS - MINNEAPOLIS, MN				4,000
YOUNG ADULT HOLISTIC MINISTRY/SAN/EL SALVADOR	138		1,482	
YOUNG AT HEART/APOPKA FL			5,000	



GENERAL BOARD OF GLOBAL MINISTRIES

	1996	1997	1998	Unaudited 1999
YOUNG WOMEN COOP. SCHEME FOR SUSTAINABLE ECON EPWM/NIGERIA			10,000	
YOUTH AND EDUCATION CAMPAIGN			5,000	
YOUTH RAVE PROGRAM/ITHACA, NY	4,233			
YWCA CATERING CLUB - MASERU, LESOTHO				3,000
YWCA OF YORK / WORLD'S APART				5,000
YWCA WORLD COUNCIL 1999 - CAIGO, EGYPT				15,000
YWCA - UGANDA		3,000	3,000	3,000
YWTEENS: A BRIGHTER FUTURE FOR GIRLS AT RISK			4,000	
ZAIRE/CHURCH OF CHRIST IN ZAIRE - YOUTH DESK		4,000	3,000	
ZAMBIA MINDOLO ECUMENICAL FOUNDATION	20,000	17,000		25,000
ZAMBIA YWCA ZAMBIA JC	5,000	4,000	4,000	4,000
ZIMBABWE, BOTSWANA & S. AFRICA, INDIGENOUS AWARENESS IN AFRICA			3,000	
121 CLUB: COLLABORATION BETWEEN EMERAL AVENUE YOUTH - TN		1,000		
Total	\$ 7,394,854	\$ 8,881,573	\$ 11,062,918	\$ 15,758,185

# **GENERAL BENEVOLENCE AND ADMINISTRATIVE FUNDS SUMMARY OF APPORTIONMENTS AND RECEIPTS**

	1996	1997	1998	Dec YTD Unaudited 1999
<b><u>Apportioned Funds</u></b>				
<b>World Service Fund</b>				
Apportionment	\$ 61,733,000	\$ 62,587,000	\$ 62,629,000	\$ 63,590,000
Receipts	\$ 53,288,193	\$ 55,885,996	\$ 56,361,516	\$ 57,779,848
% Paid	86.3%	89.3%	90.0%	90.9%
<b>Ministerial Education Fund</b>				
Apportionment	20,276,958	20,277,006	20,277,008	20,607,756
Receipts	16,644,872	17,200,335	17,462,834	18,044,947
% Paid	82.1%	84.8%	86.1%	87.6%
<b>Black College Fund</b>				
Apportionment	10,780,000	10,780,000	10,780,000	10,952,000
Receipts	8,756,113	9,042,134	9,200,305	9,577,753
% Paid	81.2%	83.9%	85.3%	87.5%
<b>Africa University Fund</b>				
Apportionment	2,500,000	2,500,000	2,500,000	2,500,000
Receipts	2,131,414	2,166,428	2,210,941	2,249,079
% Paid	85.3%	86.7%	88.4%	90.0%
<b>Mission Initiatives Fund</b>				
Apportionment	850,000	-	-	-
Receipts	720,196	-	-	-
% Paid	84.7%	0.0%	0.0%	0.0%
<b>Focus 2000: Mission Initiatives Fund</b>				
Apportionment	-	1,190,000	1,190,000	1,190,000
Receipts	-	1,003,432	1,031,199	1,062,415
% Paid	0.0%	84.3%	86.7%	89.3%
<b>Episcopal Fund</b>				
Apportionment	14,836,628	15,053,267	14,945,002	15,699,000
Receipts	13,669,780	14,013,022	13,836,200	14,628,955
% Paid	92.1%	93.1%	92.6%	93.2%
<b>General Administration</b>				
Apportionment	4,569,000	4,465,000	4,515,000	4,657,000
Receipts	3,839,766	3,881,400	3,921,392	4,152,606
% Paid	84.0%	86.9%	86.9%	89.2%
<b>Interdenominational Cooperation Fund</b>				
Apportionment	1,601,000	1,573,000	1,595,000	1,625,000
Receipts	1,332,702	1,338,728	1,370,396	1,424,541
% Paid	83.2%	85.1%	85.9%	87.7%
<b>Total Apportioned</b>	<b>\$117,146,586</b>	<b>\$118,425,273</b>	<b>\$118,431,010</b>	<b>\$120,820,756</b>
<b>Total Receipts</b>	<b>\$100,383,036</b>	<b>\$104,531,475</b>	<b>\$105,394,783</b>	<b>\$108,920,144</b>
<b>% Paid</b>	<b>85.7%</b>	<b>88.3%</b>	<b>89.0%</b>	<b>90.2%</b>

<b>Non Apportioned Funds</b>	<b>1996</b>	<b>1997</b>	<b>1998</b>	<b>Dec YTD Unaudited 1999</b>
<b>Special Sundays With Offering</b>				
Human Relations Day Fund	\$ 534,821	\$ 586,421	\$ 658,762	\$ 699,967
One Great Hour of Sharing Fund	2,771,024	3,010,494	3,566,182	3,463,429
Peace with Justice Sunday Fund	172,631	191,218	231,027	236,583
Native American Awareness Sunday Fund	245,206	290,819	314,708	335,028
World Communion Fund	936,545	1,043,959	1,281,900	1,198,677
United Methodist Student Day Fund	468,175	490,518	570,378	580,051
<b>Total Special Sundays</b>	<b>\$ 5,128,402</b>	<b>\$ 5,613,429</b>	<b>\$ 6,622,957</b>	<b>\$ 6,513,735</b>
<b>Other Funds:</b>				
Youth Service Fund	\$ 131,532	\$ 129,160	\$ 130,676	\$ 128,612
World Service Specials	1,290,122	1,364,172	838,873	969,750
General Advance Specials Fund	24,914,343	25,171,179	30,640,822	44,568,253
<b>Total Non-Apportioned Funds</b>	<b>\$ 31,464,399</b>	<b>\$ 32,277,940</b>	<b>\$ 38,233,328</b>	<b>\$ 52,180,350</b>
<b>Total Receipts, All Funds</b>	<b>\$ 131,847,435</b>	<b>\$ 136,809,415</b>	<b>\$ 143,628,111</b>	<b>\$ 161,100,494</b>



## GENERAL FUNDS OF THE UNITED METHODIST CHURCH

Statement of Receipts and Disbursements  
January 1, 1996 to December 31, 1999

## WORLD SERVICE ON APPORTIONMENT

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$53,288,193</u>	<u>\$55,885,996</u>	<u>\$56,361,516</u>	<u>\$57,779,848</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
General Council on Ministries	\$960,000	\$960,000	\$960,000	\$969,000
United Methodist Communications	371,000	415,430	377,000	377,000
General Council on Finance and Administration	1,191,069	715,061	1,556,585	973,210
<b>On Ratio:</b>				
<b>Program Boards and Agencies:</b>				
General Board of Church and Society	2,047,852	2,239,414	2,224,958	2,274,703
General Board of Discipleship	6,027,640	6,201,871	6,161,835	6,298,684
General Board of Global Ministries	21,577,578	23,520,608	23,382,203	24,530,174
General Board of Higher Education and Ministry	4,387,641	4,807,756	4,776,720	4,883,517
HANA Scholarships	472,251	495,645	492,445	499,794
General Commission on Religion and Race	716,963	767,799	762,843	791,798
Minority Group Self-Determination Fund	1,030,366	1,034,546	1,027,868	1,044,441
General Commission on the Status and Role of Women	484,272	517,273	522,887	543,732
General Comm. on Christian Unity and Interreligious Concerns	793,382	847,103	850,587	881,504
General Commission on United Methodist Men	-	266,747	265,024	271,866
1992 General Conference New Programs	536,649	-	-	-
<b>Other Ministries:</b>				
General Council on Ministries	755,601	793,032	787,913	807,359
United Methodist Communications	4,662,405	4,893,368	4,861,779	4,986,954
Interpretation Services	2,369,841	2,487,237	2,471,181	2,529,176
Telecommunications	2,507,224	2,631,424	2,614,438	2,677,467
University-College Fund	107,330	45,059	44,768	45,769
Strengthening the Black Church	-	292,881	290,991	297,496
Project Equality	30,052	31,541	31,337	32,953
Salary and Pension Assistance	1,619,391	1,340,945	1,450,476	1,607,396
Iglesia Metodista de Puerto Rico Block Grant	214,660	225,293	223,839	228,843
Contingency Reserve	425,026	355,963	223,839	227,013
<b>Total Disbursements</b>	<u>\$53,288,193</u>	<u>\$55,885,996</u>	<u>\$56,361,516</u>	<u>\$57,779,848</u>

## WORLD SERVICE SPECIAL GIFTS

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$1,290,122</u>	<u>\$1,364,172</u>	<u>\$838,873</u>	<u>\$969,750</u>
<b>DISBURSEMENTS</b>				
Special Gifts:				
General Board of Higher Education and Ministry	1,289,499	1,363,402	838,273	969,050
United Methodist Communications	623	770	600	600
General Board of Church and Society	-	-	-	100
<b>Total Disbursements</b>	<u>\$1,290,122</u>	<u>\$1,364,172</u>	<u>\$838,873</u>	<u>\$969,750</u>

## EPISCOPAL FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$13,669,780</u>	<u>\$14,013,022</u>	<u>\$13,836,200</u>	<u>\$14,628,955</u>
<b>DISBURSEMENTS</b>				
Prior Claims:				
United Methodist Communications: Interpretation	(16,215)	10,920	10,920	10,920
General Council on Finance and Administration	305,539	179,297	382,126	246,402
<b>Expenses</b>	<u>12,556,282</u>	<u>12,678,009</u>	<u>12,655,068</u>	<u>13,374,961</u>
<b>*Total Disbursements</b>	<u>\$12,845,606</u>	<u>\$12,868,226</u>	<u>\$13,048,114</u>	<u>\$13,632,283</u>

\*The Episcopal Fund is the only general fund directly administered by GCFA rather than another agency. Reserves are maintained in the fund to cover fluctuations in expenses. At 12/31/99, the unaudited net assets balance was \$5,820,000.

## GENERAL ADMINISTRATION FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$3,839,766</u>	<u>\$3,881,400</u>	<u>\$3,921,392</u>	<u>\$4,152,606</u>
<b>DISBURSEMENTS</b>				
Prior Claim:				
United Methodist Communications: Interpretation	(17,182)	15,080	15,080	15,080
<b>On-Ratio:</b>				
General Council on Finance and Administration	1,895,444	1,884,505	1,909,753	2,052,719
General Commission on Archives and History	625,039	651,627	661,469	689,885
United Methodist Shrines	25,408	26,065	26,042	27,631
General Conference	686,018	703,757	703,136	736,234
Judicial Council	49,969	38,229	36,459	37,436
National Youth Ministry Organization	129,581	135,538	138,023	144,394
World Methodist Council	305,744	317,994	322,922	337,812
Contingency Reserve	139,745	108,605	108,508	111,415
<b>Total Disbursements</b>	<u>\$3,839,766</u>	<u>\$3,881,400</u>	<u>\$3,921,392</u>	<u>\$4,152,606</u>

## INTERDENOMINATIONAL COOPERATION FUND

	1998	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<b><u>\$1,332,702</u></b>	<b><u>\$1,338,728</u></b>	<b><u>\$1,370,396</u></b>	<b><u>\$1,424,541</u></b>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	(79,784)	46,274	47,627	49,037
General Council on Finance and Administration	29,788	17,129	37,848	23,994
<b>On Ratio:</b>				
National Council of Churches (NCC)	694,075	661,153	663,706	699,904
World Council of Churches (WCC)	365,207	352,786	360,322	381,128
Consultation on Church Union (COCU)	42,698	40,148	39,941	41,274
Special Ecumenical Needs	36,339	34,168	33,993	36,005
Approved Travel - NCC, WCC and COCU	158,074	115,317	114,725	118,554
Contingency Reserve	86,305	71,753	72,234	74,645
<b>Total Disbursements</b>	<b><u>\$1,332,702</u></b>	<b><u>\$1,338,728</u></b>	<b><u>\$1,370,396</u></b>	<b><u>\$1,424,541</u></b>

## MINISTERIAL EDUCATION FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<b><u>\$16,644,872</u></b>	<b><u>\$17,200,335</u></b>	<b><u>\$17,462,834</u></b>	<b><u>\$18,044,947</u></b>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	77,000	65,500	65,500	77,500
General Council on Finance and Administration	372,037	220,078	482,287	303,939
<b>On Ratio:</b>				
General Board of Higher Education and Ministry	16,195,835	16,914,757	16,915,047	17,663,509
<b>Total</b>	<b><u>\$16,644,872</u></b>	<b><u>\$17,200,335</u></b>	<b><u>\$17,462,834</u></b>	<b><u>\$18,044,947</u></b>

## BLACK COLLEGE FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<b><u>\$8,756,113</u></b>	<b><u>\$9,042,134</u></b>	<b><u>\$9,200,305</u></b>	<b><u>\$9,577,753</u></b>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	86,000	72,000	73,000	91,000
General Council on Finance and Administration	195,713	115,694	254,093	161,322
<b>On Ratio:</b>				
General Board of Higher Education and Ministry	8,474,400	8,854,440	8,873,212	9,325,431
<b>Total</b>	<b><u>\$8,756,113</u></b>	<b><u>\$9,042,134</u></b>	<b><u>\$9,200,305</u></b>	<b><u>\$9,577,753</u></b>



## AFRICA UNIVERSITY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$2,131,414</u>	<u>\$2,166,428</u>	<u>\$2,210,941</u>	<u>\$2,249,079</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	84,000	96,125	96,125	121,375
General Council on Finance and Administration	47,640	27,719	61,062	37,882
<b>On Ratio:</b>				
General Board of Higher Education and Ministry	1,999,774	2,042,584	2,053,754	2,089,821
<b>Total Disbursements</b>	<u>\$2,131,414</u>	<u>\$2,166,428</u>	<u>\$2,210,941</u>	<u>\$2,249,079</u>

## MISSION INITIATIVES FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$720,196</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	20,000	-	-	-
General Council on Finance and Administration	16,097	-	-	-
<b>On Ratio:</b>				
General Board of Discipleship	34,889	-	-	-
General Board of Higher Education and Ministry	72,515	-	-	-
General Board of Global Ministries	552,067	-	-	-
General Board of Church and Society	24,628	-	-	-
<b>Total Disbursements</b>	<u>\$720,196</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>

## FOCUS 2000: MISSION INITIATIVES FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$ -</u>	<u>\$1,003,432</u>	<u>\$1,031,199</u>	<u>\$1,062,415</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	-	36,000	26,000	33,000
General Council on Finance and Administration	-	12,840	28,480	17,895
<b>On Ratio:</b>				
General Board of Global Ministries	-	220,599	225,713	234,464
Connectional Process Team	-	132,359	135,427	140,140
General Council on Ministries	-	601,634	615,579	636,916
<b>Total Disbursements</b>	<u>\$ -</u>	<u>\$1,003,432</u>	<u>\$1,031,199</u>	<u>\$1,062,415</u>

## HUMAN RELATIONS DAY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$534,821</u>	<u>\$586,421</u>	<u>\$658,762</u>	<u>\$699,967</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	115,367	125,000	125,000	125,000
General Council on Finance and Administration	11,954	7,503	18,193	11,790
<b>On Ratio:</b>				
UM Voluntary Service Program	134,475	149,793	170,138	185,848
Community Developers Program	232,275	258,733	293,874	321,011
Youth Offender Rehabilitation Program	40,750	45,392	51,557	56,318
<b>Total Disbursement</b>	<u>\$534,821</u>	<u>\$586,421</u>	<u>\$658,762</u>	<u>\$699,967</u>

## ONE GREAT HOUR OF SHARING FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$2,771,024</u>	<u>\$3,010,494</u>	<u>\$3,566,182</u>	<u>\$3,463,429</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	235,835	200,000	200,000	200,000
General Council on Finance and Administration	61,936	38,519	98,491	58,336
<b>On Ratio:</b>				
United Methodist Committee on Relief	2,473,253	2,771,975	3,267,691	3,205,093
<b>Total Disbursements</b>	<u>\$2,771,024</u>	<u>\$3,010,494</u>	<u>\$3,566,182</u>	<u>\$3,463,429</u>

## PEACE WITH JUSTICE SUNDAY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$172,631</u>	<u>\$191,218</u>	<u>\$231,027</u>	<u>\$236,583</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	97,000	96,000	96,000	96,000
General Council on Finance and Administration	3,858	2,447	6,380	3,985
<b>On Ratio:</b>				
General Board of Church and Society	71,773	92,771	128,647	136,599
<b>Total Disbursements</b>	<u>\$172,631</u>	<u>\$191,218</u>	<u>\$231,027</u>	<u>\$236,583</u>

## NATIVE AMERICAN AWARENESS SUNDAY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$245,206</u>	<u>\$290,819</u>	<u>\$314,708</u>	<u>\$335,028</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	102,000	100,000	100,000	100,000
General Council on Finance and Administration	5,481	3,721	8,692	5,643
<b>On Ratio:</b>				
Board of Higher Education and Ministry	68,862	93,549	103,008	114,693
Board of Global Ministries	68,863	93,549	103,008	114,693
<b>Total Disbursements</b>	<u>\$245,206</u>	<u>\$290,819</u>	<u>\$314,708</u>	<u>\$335,028</u>

## WORLD COMMUNION DAY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$936,545</u>	<u>\$1,043,959</u>	<u>\$1,281,900</u>	<u>\$1,198,677</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	140,000	125,000	125,000	125,000
General Council on Finance and Administration	20,933	13,358	35,403	20,190
<b>On Ratio:</b>				
Crusade Scholarship Committee	387,806	452,800	560,748	526,744
Ethnic Minority Scholarship Program	271,464	316,961	392,524	368,721
Ethnic Minority In-Service Training Program	116,342	135,840	168,225	158,023
<b>Total Disbursements</b>	<u>\$936,545</u>	<u>\$1,043,959</u>	<u>\$1,281,900</u>	<u>\$1,198,677</u>

## UNITED METHODIST STUDENT DAY FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$468,176</u>	<u>\$490,518</u>	<u>\$570,378</u>	<u>\$580,051</u>
<b>DISBURSEMENTS</b>				
<b>Prior Claims:</b>				
United Methodist Communications: Interpretation	86,000	105,000	105,000	105,000
General Council on Finance and Administration	10,465	6,276	15,753	9,770
<b>On Ratio:</b>				
General Board of Higher Education and Ministry	371,711	379,242	449,625	465,281
<b>Total Disbursements</b>	<u>\$468,176</u>	<u>\$490,518</u>	<u>\$570,378</u>	<u>\$580,051</u>



## YOUTH SERVICE FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>	<u>\$131,532</u>	<u>\$129,160</u>	<u>\$130,676</u>	<u>\$128,612</u>
<b>DISBURSEMENTS</b>				
Prior Claims:				
General Council on Finance and Administration	2,940	1,652	3,609	2,166
National Youth Ministry Organization	128,592	127,508	127,067	126,445
<b>Total Disbursements</b>	<u>\$131,532</u>	<u>\$129,160</u>	<u>\$130,676</u>	<u>\$128,612</u>

## GENERAL ADVANCE SPECIALS FUND

	1996	1997	1998	Unaudited 1999
<b>RECEIPTS</b>				
World Missions	10,321,011	-	-	-
National Missions	4,644,724	-	-	-
UMCOR	8,946,686	10,334,408	14,646,153	27,521,499
Mission Program	-	13,984,274	15,329,705	15,576,864
Bishops' Appeals	1,001,922	852,497	664,964	1,469,890
<b>Total Receipts</b>	<u>\$24,914,343</u>	<u>\$25,171,179</u>	<u>\$30,640,822</u>	<u>\$44,568,253</u>

## General Agency Fund Balances, 1996 (Audited)

Agency	Unrestricted				Restricted			Total Net Assets	
	No Designation	General Conference	Board Designated	Plant Designated	Total Unrestricted	General Conference	Temporarily		Permanently
Board of Church and Society	7,252,494	-	6,534,509	-	13,787,003	-	1,835,473	-	15,622,476
Board of Discipleship	2,517,878	542,907	5,965,896	2,337,674	11,364,355	-	370,310	356,720	12,091,385
Upper Room	6,602,667	-	1,030,710	4,926,027	12,559,404	-	-	-	12,559,404
Board of Global Ministries	72,454,735	-	29,170,597	-	101,625,332	-	40,057,559	84,068,558	225,751,449
UNICOR	15,591,237	-	-	-	15,591,237	-	2,382,371	322,812	18,296,420
Health & Welfare	329,845	-	-	-	329,845	-	471,468	48,000	849,313
Women's Division	2,869,714	-	40,549,886	-	43,419,600	-	33,391,841	10,953,529	87,764,970
Board of Higher Education and Ministry	891,203	5,959,497	11,827,454	1,234,364	19,912,518	-	14,388,930	8,156,226	42,457,674
Student Loan Fund	-	-	31,547,806	-	31,547,806	-	-	-	31,547,806
Commission on Archives and History	698,235	-	-	-	698,235	-	2,971	117,396	818,602
Commission on Christian Unity and Interreligious Concerns	383,173	-	-	-	383,173	-	14,088	-	397,261
Commission on Religion and Race	476,025	-	74,281	-	550,306	-	1,045,774	-	1,596,080
Commission on Status and Role of Women	247,286	-	20,000	29,636	296,922	-	27,637	-	324,559
United Methodist Communications Foundation	2,497,678	-	1,847,437	2,471,980	6,817,095	-	443,341	20,795	7,281,231
	71,987	-	-	-	71,987	-	-	-	71,987
National Youth Ministry Organization	109,222	58,904	-	-	168,126	-	-	-	168,126
Council on Ministries	838,454	-	-	206,563	1,045,017	-	25,697	-	1,070,714
Council on Finance and Administration	496,956	-	-	-	496,956	-	-	-	496,956
Methodist Corporation Fund	-	-	-	-	-	1,197,263	-	-	1,197,263
CCF A Permanent Fund	235,600	-	-	-	235,600	-	1,888,453	377,330	2,501,383
CCF A Insurance Program	-	-	-	-	-	-	250,744	-	250,744
CCF A Insurance Fund	-	-	3,471,226	-	3,471,226	-	-	-	3,471,226
Commission on United Methodist Men	Not created until 1997				-	-	-	-	-

## General Agency Fund Balances, 1997 (Audited)

Agency	Unrestricted				Restricted		
	No Designation	General Conference	Board Designated	Plant Designated	Total Unrestricted	General Conference	Temporarily Permanently
Board of Church and Society	8,148,263	-	7,478,072	-	15,626,335	-	2,562,408
Board of Discipleship	3,449,334	451,962	5,698,077	2,879,605	12,478,978	-	356,720
Upper Room	7,955,752	-	1,124,386	5,156,107	14,236,245	-	-
Board of Global Ministries	80,072,285	-	39,483,491	-	119,555,876	4,491,793	59,646,395
UMCOR	9,943,667	-	-	-	9,943,667	-	5,189,781
Health & Welfare	117,139	-	-	-	117,139	-	332,869
Women's Division	12,335,014	-	45,378,727	-	57,713,741	-	538,821
Board of Higher Education and Ministry	-	7,133,522	22,427,990	1,304,981	30,866,493	-	36,809,949
Student Loan Fund	-	-	26,556,909	-	26,556,909	-	17,961,957
Commission on Archives and History	778,316	-	-	-	778,316	-	8,156,226
ion on	450,400	-	38,441	-	488,841	-	4,586
Commission on Religion and Race	595,329	-	75,275	-	670,604	-	48,137
Commission on Status and Role of Women	309,913	-	40,000	21,984	371,897	-	1,002,604
United Methodist Communications	41,451,175	-	2,077,182	2,409,689	8,632,046	-	28,727
Foundation	134,137	-	-	-	134,137	-	371,868
National Youth Ministry Organization	164,618	30,696	-	-	195,314	-	5,790
Council on Ministries	854,815	-	-	206,563	1,061,378	-	8,339
Council on Finance and Administration	(39,429)	-	200,000	-	160,571	-	584,644
Methodist Corporation Fund	-	-	-	-	-	-	-
CCFA Permanent Fund	265,461	-	-	-	265,461	1,435,151	-
CCFA Insurance Program	-	-	-	-	-	-	2,504,103
CCFA Insurance Fund	-	-	4,158,316	-	4,158,316	-	377,230
Commission on United Methodist Men	60,022	-	-	-	60,022	-	327,837
							4,158,316
							516,814



## General Agency Fund Balances, 1998 (Audited)

Agency	Unrestricted				Restricted		Total Net Assets
	No Designation	General Conference	Board Designated	Plant Designated	General Conference	Temporarily	Permanently
Board of Church and Society	6,089,311	-	9,619,066	-	-	2,949,402	-
Board of Discipleship Upper Room	5,732,143 10,028,574	430,543 -	3,491,506 813,257	2,959,019 5,211,473	-	225,089	356,720
Board of Global Ministries UMCOR	55,640,792 6,739,175	- -	58,129,727 -	- -	5,645,865 -	65,357,972 8,671,300	75,017,094 715,887
Health & Welfare Women's Division	16,594 14,224,964	- -	- 49,193,900	- -	- -	18,397,417 37,836,584	49,000 11,459,181
Board of Higher Education and Ministry Student Loan Fund	- -	10,658,410 -	18,613,706 31,714,903	1,189,982 -	- -	21,112,042	8,156,226
Commission on Archives and History	718,004	-	-	-	-	2,079	122,996
Commission on Christian Unity and Interreligious Concerns	359,062	-	38,441	-	-	16,249	-
Commission on Religion and Race	220,035	-	471,331	-	-	979,810	-
Commission on Status and Role of Women	272,176	-	99,583	25,609	-	30,242	-
United Methodist Communications Foundation	4,081,101 156,638	- -	2,283,443 620,717	2,462,134 -	- -	271,071 2,895	20,795 1,795
National Youth Ministry Organization	213,778	14,991	-	-	-	8,132	-
Council on Ministries	764,821	-	-	206,563	-	561,697	-
Council on Finance and Administration Methodist Corporation Fund GCFA Permanent Fund GCFA Insurance Program GCFA Insurance Fund	1,179,167 - 303,256 - -	- - - - -	495,137 - - - 4,856,968	- - - -	1,601,869 -	- - 2,910,378 336,302	- - 377,330 -
Commission on United Methodist Men	(151,673)	-	-	-	-	314,913	-

18,657,779  
13,198,020  
16,053,304  
259,791,450  
16,126,362  
10,362,011  
112,714,629  
59,730,366  
31,714,903  
843,079  
413,752  
1,671,776  
427,610  
9,118,544  
782,045  
236,901  
1,533,081  
1,674,304  
1,601,869  
3,590,964  
336,302  
4,856,968  
163,240

## General Agency Fund Balances, 1999 (Preliminary Unaudited)

Agency	No Designation	Unrestricted			Total Unrestricted	General Conference	Restricted		Total Net Assets
		General Conference	Board Designated	Plant Designated			Temporarily	Permanently	
Board of Church and Society	2,926,323	-	13,958,650	-	16,884,973	-	4,088,314	-	20,973,287
Board of Discipleship Upper Room	5,545,304 9,463,394	326,725 -	3,104,916 1,039,610	2,414,164 4,976,743	11,391,109 15,475,747	- -	474,186 -	356,720 -	12,222,015 15,479,747
Board of Global Ministries UMCOR Health & Welfare Women's Division	38,235,360 6,108,576 76,408 14,744,551	- - - -	73,365,466 - - 51,031,631	- - - -	111,600,816 6,108,576 76,408 65,776,182	- - - -	68,872,223 17,851,810 20,878,806 40,074,931	78,213,366 742,783 48,000 12,174,759	258,686,405 24,703,169 21,003,214 118,025,872
Board of Higher Education and Ministry Student Loan Fund	- -	10816,292 -	23,115,353 33,713,668	1,193,152 -	35,124,797 33,713,668	- -	23,206,400 -	8,156,226 -	66,487,423 33,713,668
Commission on Archives and History	712,533	-	-	-	712,533	-	3,214	127,896	843,643
Commission on Christian Unity and Interreligious Concerns	89,297	-	38,441	-	127,738	-	37,580	-	165,318
Commission on Religion and Race	286,460	-	416,111	-	702,571	-	995,217	-	1,697,788
Commission on Status and Role of Women	260,631	-	1,572	27,404	289,607	-	31,101	-	320,708
United Methodist Communications Foundation	4,009,684 1,443,341	- -	2,929,802 -	2,510,351 -	9,449,837 1,443,341	- -	337,424 8,685	20,795 1,795	9,808,056 1,453,821
National Youth Ministry Organization	218,542	(17,055)	-	-	201,447	-	5,580	-	207,027
Council on Ministries	812,234	-	-	206,563	1,018,797	-	376,674	-	1,395,471
Council on Finance and Administration Methodist Corporation Fund OCFA Permanent Fund OCFA Insurance Program OCFA Insurance Fund	1,966,907 - 318,068 - -	- - - - -	655,382 - - - 5,150,406	- - - -	2,622,289 - 318,068 5,150,406	- 1,620,711 - -	- - 2,930,453 305,336 -	- - 377,330 -	2,622,289 1,620,711 3,625,851 305,336 5,150,406
Commission on United Methodist Men	10,861	-	-	-	10,861	-	260,980	-	271,841

## Employment Practices of the General Agencies

The 1996 *Book of Discipline* in ¶ 811.1 authorizes the General Council on Finance and Administration "to withhold approval of a portion or all of the budget of any agency or any Church-related institution receiving general Church funds (see ¶ 810.2) until such agency or Church-related institution certifies to the council in writing that it has established and complied with a policy of: (a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, age, or sex; (b) fulfilling its duties and responsibilities in a manner that does not involve segregation or

discrimination on the basis of race, age, or sex; and (c) insofar as possible, purchasing goods and services from vendors who are in compliance with such policies as are described in sections (a) and (b) of this paragraph..."

In accordance with the *Book of Discipline*, the General Council on Finance and Administration has requested and obtained from agencies and Church-related institutions receiving general Church funds certifications of compliance with ¶ 811.1 on a yearly basis through the year ended December 31, 1999.

## The Board of Trustees

The members of the General Council on Finance and Administration, a not-for-profit corporation, serve as the members of the Board of Trustees of The United Methodist Church, as provided by ¶803 of the 1996 *Book of Discipline*. The Board of Trustees of The United Methodist Church is an Ohio not-for-profit corporation. This corporation receives and administers trusts and bequests left to it and its predecessors, reporting its activities and making its accounting to the General Council on Finance and Administration and to the General Conference.

The Board of Trustees holds title and administers the income from certain real property interests, including surface property and mineral royalty interests, that have been bequeathed to the Board of Trustees, its predecessors, or The United Methodist Church. Included among its holdings are oil and gas royalty rights from the N. T. Arnold Estate in West Virginia and the J. A. Knowles Estate in Texas.

Income attributed to the Knowles Estate is placed in a scholarship fund and a loan fund administered by the General Board of Higher Education and Ministry on behalf of the Council. Income from the Arnold Estate is credited to the World Service Fund.

On recommendation of the Council, proceeds of undesignated bequests to the Board of Trustees are assigned by General Conference to the World Service Fund. In 1996, 1997, 1998 and 1999 a total of \$520,595 was received and distributed through the World Service Fund. The Board administers restricted bequests and trusts in accordance with the terms set by the donors.

The Northern Trust Bank of Chicago serves as the custodial agent for the various securities of the corporation. Munder Capital Management, Inc. and Invesco Capital Management, Inc. serve as the investment counselors of the General Council on Finance and Administration in investing the funds of the Board of Trustees.

The permanent investments of The United Methodist Insurance Trust, The Methodist Corporation and the GCFA Permanent Fund are pooled with the Board of Trustees funds for investment management purposes. Effective January 1, 2000, management of this investment pool was granted to the United Methodist Church Foundation, to be combined with additional funds raised by this new entity. Separate accounting of assets and income earned is made for each entity. An accounting for the years 1996, 1997, 1998 and 1999 follows.



# BOARD OF TRUSTEES OF THE UNITED METHODIST CHURCH

## Statement of Financial Position

	12/31/96 <sup>1</sup>	12/31/97	12/31/98	UNAUDITED 12/31/99
<b>Assets</b>				
Cash	\$ 126,708	\$ 45,421	\$ 17,491	\$ 38,107
Pooled marketable securities (at fair market value)	21,421,034	26,358,760	31,584,870	32,748,466
Interest and dividends receivable	131,931	143,200	188,110	280,242
Accounts receivable	264	470	-	-
Land (Knowles property)	63,500	63,500	63,500	63,500
Interest in oil and mineral rights	1	1	1	1
<b>Total Assets</b>	<b>\$ 21,743,438</b>	<b>\$ 26,611,352</b>	<b>\$ 31,853,972</b>	<b>\$ 33,130,316</b>
<b>Liabilities and Net Assets</b>				
Accounts payable	\$ 23,190	\$ 39,701	\$ 44,934	\$ 36,606
Due to pool participants	7,453,921	9,042,919	11,827,865	12,331,595
Income distributable to beneficiaries	479,197	498,841	525,140	971,421
<b>Total Liabilities</b>	<b>\$ 7,956,308</b>	<b>\$ 9,581,461</b>	<b>\$ 12,397,939</b>	<b>\$ 13,339,622</b>
<b>Net Assets</b>				
Unrestricted	\$ 1,975,385	\$ 2,077,372	\$ 2,366,201	\$ 2,404,684
Temporarily restricted	9,933,143	13,073,917	15,211,230	15,507,408
Permanently restricted	1,878,602	1,878,602	1,878,602	1,878,602
<b>Total Net Assets</b>	<b>\$ 13,787,130</b>	<b>\$ 17,029,891</b>	<b>\$ 19,456,033</b>	<b>\$ 19,790,694</b>
<b>Total Liabilities and Net Assets</b>	<b>\$ 21,743,438</b>	<b>\$ 26,611,352</b>	<b>\$ 31,853,972</b>	<b>\$ 33,130,316</b>

# BOARD OF TRUSTEES OF THE UNITED METHODIST CHURCH

## Statement of Activities

	1996 <sup>1</sup>	1997	1998	1999
<b>Income</b>				
Interest Income	\$ 521,576	\$ 564,647	\$ 683,660	\$ 812,186
Dividend Income	223,700	225,574	218,502	271,051
Royalty Income	86,460	89,764	59,780	50,592
Rental Income	687	2,205	325	-
Gain (loss) on sale of securities	595,056	1,349,200	1,572,930	4,772,707
Unrealized gain (loss) on market valuation	1,299,250	3,370,048	2,168,152	(3,787,447)
Bequest and other income	107,897	-	-	-
<b>Total Income</b>	<b>\$ 2,834,626</b>	<b>\$ 5,601,438</b>	<b>\$ 4,703,349</b>	<b>\$ 2,119,088</b>
<b>Operating Expense</b>				
Agent and custodial fees	\$ 11,255	\$ 11,372	\$ 18,630	\$ 24,474
Investment counselor fees	88,887	109,383	123,995	135,063
Professional fees	11,020	11,374	12,548	15,788
Property tax (Arnold and Knowles)	3,065	13,387	5,954	5,706
Distribution to pool participants	857,910	1,741,481	1,617,193	663,921
Appraisal fee	-	-	1,500	-
<b>Total Operating Expenses</b>	<b>\$ 972,137</b>	<b>\$ 1,886,997</b>	<b>\$ 1,779,820</b>	<b>\$ 844,952</b>
<b>Distribution to beneficiaries</b>	<b>\$ 455,764</b>	<b>\$ 471,680</b>	<b>\$ 497,387</b>	<b>\$ 939,475</b>
<b>Total Expenses and Distribution</b>	<b>\$ 1,427,901</b>	<b>\$ 2,358,677</b>	<b>\$ 2,277,207</b>	<b>\$ 1,784,427</b>
<b>Net Income</b>	<b>\$ 1,406,725</b>	<b>\$ 3,242,761</b>	<b>\$ 2,426,142</b>	<b>\$ 334,661</b>

<sup>1</sup> Certain reclassifications were made to the 1997-1999 financials as recommended by our auditors KPMG Peat Marwick LLP. In order to present comparable financial information, these same reclassifications were completed for 1996.

**Annual Agency Board Meeting Expense**

	<b><u>1993</u></b>	<b><u>1994</u></b>	<b><u>1995</u></b>	<b><u>1996</u></b>	<b><u>1997</u></b>	<b><u>1998</u></b>
<b><u>Commissions and Organizations</u></b>						
General Commission on Archives and History	12,567	12,094	15,302	12,260	13,476	17,807
#Jurisdictional/Central Conference Members	30	30	30	24/2	24/2	24/2
General Commission on the Status and Role of Women	68,480	81,527	83,153	85,763	76,520	65,377
#Jurisdictional/Central Conference Members	48	48	48	43/0	43/0	42/0
General Commission on Religion and Race	59,124	52,108	64,747	69,497	45,728	104,337
#Jurisdictional/Central Conference Members	48	48	48	43	43	43
General Commission on United Methodist Men				15,966	24,390	20,900
#Jurisdictional/Central Conference Members				26/1	26/1	26/1
General Comm on Christian Unity & Interreligions Concerns	49,611	49,748	68,316	24,116	47,796	47,235
#Jurisdictional/Central Conference Members	38	38	38	38/2	38/2	38/2
United Methodist Communications	35,018	30,821	32,220	29,693	47,204	44,944
#Jurisdictional/Central Conference Members	40	40	40	26/1	26/1	26/1
National Youth Ministry Organization	21,104	19,370	30,103	14,902	20,738	18,231
#Jurisdictional/Central Conference Members	62	44	45	38/0	43/0	38/0
<b><u>Boards</u></b>						
General Board of Higher Education and Ministry	141,260	144,417	162,339	113,783	133,722	127,602
#Jurisdictional/Central Conference Members	96	96	96	64/7	64/7	64/7
General Board of Discipleship	99,315	96,765	177,152	63,156	66,062	70,433
#Jurisdictional/Central Conference Members	98	98	98	58/8	58/8	58/8
General Board of Church and Society	135,000	140,000	147,256	102,598	168,613	96,291
#Jurisdictional/Central Conference Members	86	86	86	86	63/7	63/7
General Board of Global Ministries	865,239	583,215	785,077	745,198	380,778	445,429
#Jurisdictional/Central Conference Members	168	164	162	83/15	83/15	89/15
<b><u>Councils</u></b>						
General Council on Finance and Administration	115,913	99,483	131,243	149,192	62,618	90,566
#Jurisdictional/Central Conference Members	59	57	57	58/1	56/1	54/1
General Council on Ministries	413,927	408,772	436,895	197,356	359,728	373,042
#Jurisdictional/Central Conference Members	132	132	132	76/8	76/8	76/8
<b><u>Others</u></b>						
Judicial Council	12,947	20,420	18,624	31,513	18,996	37,742
#Members	9	9	9	8	9	9
Commission on General Conference	6,894	11,009	12,250	20,704	7,036	48,517
#Members	15	15	15	14/1	14/1	14/1
Council of Bishops	418,823	375,796	320,973	306,820	315,044	326,000
#Members	135	133	129	135/25	140/27	139/26
Connectional Ministries Funding Patterns Task Force					26,963	27,095
#Members					17	17
Connectional Process Team				35,357	90,249	182,255
#Members				26/12	26/12	26/12

1. The figures on this report represent the total agency board meeting expense including sub-committee meetings for each particular agency or group as listed, as reported by the agency or group.

2. Under each particular agency or groups meeting expense is listed the number of board or members that are allocated to that particular group. It does not necessarily indicate the number of persons attending a particular meeting.

3. Beginning with 1996 data the number of board members has been broken out between jurisdictional and central conference representation for

















